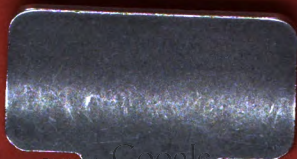

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OVER WHEN PUBLISHED)

A
HANDBOOK FOR INDIA;
BEING AN ACCOUNT OF
THE THREE PRESIDENCIES,
AND OF
THE OVERLAND ROUTE;
INTENDED AS
A GUIDE FOR TRAVELLERS, OFFICERS, AND CIVILIANS;
WITH
VOCABULARIES AND DIALOGUES OF THE SPOKEN LANGUAGES OF INDIA.

WITH TRAVELLING MAP AND PLANS OF TOWNS.

PART I.—MADRAS.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.

1859.

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PRINTER, HERTFORD.

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TO

CAPTAIN WILLIAM JOSEPH EASTWICK,

OF THE BOMBAY ARMY,

LATE DEPUTY-CHAIRMAN OF THE EAST INDIA COMPANY,

AND NOW A MEMBER OF THE COUNCIL OF INDIA,

A TRUE FRIEND OF THE NATIVES OF HINDÚSTÁN

AND A ZEALOUS ADVOCATE OF EVERY MEASURE CALCULATED TO

PROMOTE THEIR WELFARE,

THIS ATTEMPT TO MAKE INDIA BETTER KNOWN TO ENGLISHMEN,

IS AFFECTIONATELY INSCRIBED,

BY HIS BROTHER,

EDWARD B. EASTWICK.

London, January the 20th, 1859.

P R E F A C E.

AT the present moment, when India has been drawn so much closer to England by almost continuous steam communication, by the Electric Telegraph, and, above all, by the sympathy which even the recent abortive effort to dis sever the two countries has itself most remarkably tended to evoke, a Handbook of India has become an especial want.

The vast extent of that region, however, which precludes the possibility of its being thoroughly travelled over and explored by any one man; the dimness of its history and uncertainty of information respecting its antiquities, and the difficulty of obtaining satisfactory accounts of the things most worthy of inspection, render a Handbook of India a much more arduous undertaking than the Handbooks of most other countries. When it is considered that the two minor Presidencies, which supply the routes for this present volume, comprehend an extent of country equalling Spain and Portugal, France, Belgium, Switzerland, England, Prussia, and Bavaria, the magnitude of the task will be better appreciated, and allowances will, it is hoped, be made for the numberless deficiencies in its execution.

India abounds with objects of interest. It presents every imaginable variety of scenery, from the loftiest and most sublime mountain ranges, to the gentle undulations and velvet swards of an English park. Its natural products are equal, if not superior, to those of any region in the world, and would furnish endless materials for the pen of the describer. It is rich in historical associations, and there is scarce a hill which is not crowned with the picturesque ruins of some old fortress, little known or altogether unvisited by Europeans, but bound up in the native mind with many a strange

tale and legend. In Europe the small remains of some ruined cloister, or the mouldering walls of a solitary castle, are sought out with eager interest; but India is a land of ruined cities, and in one of these the antiquities of a whole European province might be collected. The ruins of Bráhmaábád, the Pompeii of Sindh, extend for twenty miles, and wherever the mattock of the excavator falls, curious relics come to light. The deserted city of B́japúr presents from a distance the appearance of a populous capital, and it is not until the desolate streets are entered, that the illusion is entirely dispelled. But Indian architecture can boast not only of what is curious and surprising, but also of what is eminently beautiful. The Táj excels all buildings in the world in symmetry and rich decoration. The temples of Ábu are not to be surpassed in ornamenture. The palace of Amber is a structure before which the Alhambra shrinks into insignificance. It would be an error, then, to suppose that the task of composing a Handbook for India could be quickly or easily accomplished.

But, in addition to the vastness of the subject, there is another formidable difficulty with which the compiler of a Handbook for India has to struggle. Intense heat and malaria are great opponents to the most zealous explorer of antiquities or of the picturesque. It happens that many of the most interesting Indian localities are situated among thick jungles, loaded with noxious vapors, and abounding with dangerous reptiles and wild beasts. Thus the caves of Salsette can never be securely examined by the traveller; and no one should explore the ruins of Mándu, unless fully equipped for a tiger hunt. It is partly for these reasons, perhaps, that the accounts of places furnished by Indian travellers are in general so vague and inaccurate. Were it not for the elaborate notices of Tod, Fergusson, and Newbold, the mere compiler would find it impossible to give an exact description of the scenery and remarkable architectural remains of Western and Southern India.

But although it is not pretended that the Handbook for India in its present shape approaches the accuracy of the guidebooks to countries which have been longer and more minutely scrutinized, the author hopes a beginning at least has been made, and that by the contributions and corrections of those acquainted with the subjects treated, and especially by the aid of persons actually resi-

dent in India, the work now given to the public may prove a trustworthy, though not altogether complete guide for travellers in Hindústán. Indeed it is only fair to state that whatever there is of value in the present pages is due to the suggestion, or research, of distinguished Orientalists, or those who, from their practical acquaintance with Indian subjects, are eminently qualified to aid and advise. The compiler of this volume, though he has himself travelled through many parts of both Presidencies, has profited largely by the labors of others, and tenders his most grateful thanks to Professor H. H. Wilson; Colonel Faber, Chief Engineer at Madras; General Dickinson, late Chief Engineer at Bombay; Mr. Fergusson, author of the *Handbook of Architecture*; Major Wingate, late Superintendent of Survey in the S. Marátha country; Mr. C. P. Brown, of the Madras Civil Service, author of the *Telugu Dictionary* and other valuable works; Mr. Edward Thornton, and Mr. Hornidge, of the Statistical Department at the East India House; Colonel Cotton, of the Madras Engineers; the Rev. John Wilson, D.D., President of the Asiatic Society of Bombay; and Mr. A. F. Bellasis, late Collector of Haidarábád in Sindh. Mr. Walter Elliot, Mr. Sim, and Mr. Chamier, of the Madras Civil Service, and Mr. Lestock Reid, of the Civil Service of Bombay, lent their kind aid in the preparation of the Vocabularies and Dialogues, and several other gentlemen supplied information as to localities with which they were specially acquainted.

It now remains to notice briefly the plan of the work, and to explain some things which might, at first sight, appear objectionable. In order to make the work as useful as possible to the servants of Government, and persons resident in India, as well as to the mere traveller, a greater amount of statistics, and preliminary information of all kinds, has been given than is usual in Handbooks. Many of the statistics are new, and have never before been given to the public. Such are the names and directions of the Sub-Divisions in the different Collectorates, and their Chief Towns, and some of the Routes. To the etymology and correct spelling of names, much attention has been given, and owing to the almost inextricable confusion in which neglect and indifference have involved this part of Oriental research, the labor required here has been very considerable. This task has

been rendered the more irksome from the conviction that, however necessary and useful the endeavor to restore Indian names to their original correctness may be, the attempt will be viewed with aversion by those who, having no knowledge of Oriental languages, are careless of the confusion and even serious mistakes arising from the want of system in the common method of spelling. In order to give an idea of the almost incredible absurdity, and ludicrous inconsistency of the popular mode of spelling adopted for Indian names, a few examples will suffice. It must be premised, however, that the following instances are neither the most striking, nor the most important, but simply those that come first to hand. Take, then, as a specimen, the towns whose names are compounded with the words *Farrukh*, "happy," and *Fath*, "victory," in Thornton's Gazetteer. *Farrukhnagar* is the name of a district, and of a town, which are the subjects of consecutive notices in that work. The word is the same for both district and town; but it is spelled *Furrucknuggur* for the district, and *Furuknugur* for the town, both modes being wrong. In the next two notices for *Fathganj* we find *Futehgunge* (Western), *Futehgunje* (Eastern), the same word spelled in two different ways, in notices immediately following each other, and both utterly at variance with the true Oriental name. In the next 25 notices, the word *Fath* is spelled in eleven different ways—*Futeh*, *Futh*, *Futhe*, *Futick*, *Futi*, *Futte*, *Futteh*, *Futtih*, *Futtoo*, *Futtun*, *Futty*,—all modes being absolutely wrong. The words, too, with which *Fath* is compounded are spelled differently in consecutive notices. Thus *Garh* is spelled *Ghur* in one line, and *Gurh* in the next. And *Pur*, a town, is spelled alternately *Poor* and *Pore*. Now, let this method be applied in Indian schools for the spelling of English names. We should then have *Lancaster*; or rather some corruption of the word, for the town, and *Longcoaster* for the county, *West Riding* and *East Roding*, *York*, *Yark*, *Yirk*, *Yorick*, and so on for eleven varieties. The absurdity and inconvenience of such a system is palpable. A map of France prepared for English schools on the plan of accommodating French sounds to the English ear, would abound with such barbarisms as would be intolerable to every person of education and refinement. Must not then an educated native of India be disgusted with the mis-pronunciations and mis-spellings of English writers? In the popular mode of spelling

Indian proper names the aspirates are continually omitted, or inserted where they ought not to occur; and in innumerable cases letters are changed in a way that deprives the representative word of all resemblance to the original. Surely the *Hutnee* of English maps for *Athni*, *Hungut* for *Hāngal*, and *Broach* for *Bharuch*, must be very uncouth and ridiculous to Indians, and simply unintelligible to the lower class. Even the general English reader now smiles at the ridiculous substitutes for Oriental names, which appear in the writings of the first servants of the East India Company; at Sir Roger Dowler (Sirāju'd-daulah) imprisoning the helpless English, who revenged themselves by treating his name with a barbarity equal to his own towards themselves; or at the ravages of the Sow Roger (Sāhu Rājā), and the exploits of the valorous Bouncello (Bhonsle). But the popular mode of spelling at present, if not quite so ridiculous, is much less consistent than that of the old jargon, leads to the gravest errors, and can amuse no one.

But these inconsistencies assume a more serious aspect, when we find them leading to important historical and topographical errors. It will be necessary to instance a few of these, in order to convince the English reader that, owing to the incorrect spelling of Indian names, the grossest mistakes are gradually creeping into influence.

The first instance may be taken from an Indian city, which has of late acquired an unhappy celebrity in this country, from *Cawnpore*. Of this city, Thornton says "the importance of this place is indeed altogether of recent date, and resulting from its selection in A.D. 1777, as a military cantonment by the British authorities. It does not appear to be mentioned by Baber in his narrative of military operations in the Doab; and it is passed over in the Ayeen Akbery. The first notice of it is perhaps that by Rennel." This idea of the modern foundation of Cawnpore springs partly, if not entirely, from its incorrect spelling. *Cawn* is the barbarism adopted by the historian Orme for the Persian word *Khān*, "a lord," and was contemporaneous with the equally barbarous *chan*, which was the corruption that found favor with Dow. Cawnpore was, therefore, supposed to have been built by some Muhammadan nobleman, and therefore to be a comparatively modern place. But the correct spelling of the word *Kāñhpúr*, shows that

it is a Hindú word, meaning "the city of Káñh," or Kṛiṣṇah. It is, in fact, a place of primæval antiquity, and from it the Káñhpúrīyah Rájpúts have their title, a tribe that entered Awadh (Oudh) many centuries ago.

By those who have not examined and compared maps of India and the books of routes through that country, the blunders and confusion created by incorrect spelling can hardly be imagined. In some cases quarter-masters of regiments have been unable to identify the name of a single place in routes furnished to them from the Government offices, and have sent in new drafts of the routes with the names spelled in an entirely different manner, though the places intended were in each case the same.* The compiler of this Handbook, on comparing the Madras Government Route-book with the map of the Trigonometrical Survey, was scarcely able to trace any similarity in the names. Thus the Támraparní river is called in the Route-book Tamberperny; in Thornton's *Gazetteer*, Tambaravari; in Walker's map, Pambouri; and in the Trigonometrical map, Chindinthura. Thus, too, *dr*, in Tamil, signifies "river"; but the compilers of the Route-book, ignoring that simple fact, continually add "river" to *dr*, which they frequently write *aur*, making it a proper name. Not content even with this, they sometimes prefix the word *nuddy*, a corruption of the Sanskrit *nadī*, which also means "river," to *dr*. Thus the phrase occurs, "cross the *Nuddy-ar* river," equivalent to "cross the river, river, river," though all that is meant is, cross a stream. *Giri* is "a mountain," and *Gaḍi*, in Telugu, or *Garhi*, in Hindústání, is "a fort;" but Maps and Route-books write *Gherry*, *Ghurry*, or some similar corruption, for both "fort" and "mountain." Thus the *Neilgherries* is written for *Nilgiris*, "blue mountains," and *Gheriah* for *Vijaya-durg*, simply a fort. Indifference to the meaning of names is the prolific parent of another series of mistakes, for nearly all Indian names of places are significant, and the etymology is obscured and the meaning lost by their perversion. Thus *Kághazpúr*, which signifies "paper-town," and is so called on account of a paper manufactory there, is made into *Raguzpoor*, which is utterly meaningless. *Kákamári*, "crow-killer," a village so called

* See a remarkable instance in the *Journal of the Bengal Asiatic Society* for 1834, vol. iii., p. 285.

from a plant thought by the natives to be poisonous to crows, is perverted into *Caughmahry*.* *Eranaur* is pronounced and written *Ennore*, according to the popular English mode; but this means, "What town?" If an Indian peasant were asked the way to What Town, how is it possible that he could reply satisfactorily? This case, and the others that have been quoted, will, perhaps, be a key to the difficulty experienced by Englishmen when travelling in India in getting information as to places. They ask an unintelligible question, and if they do not succeed in extracting the information they want, too often wreak their anger on the unfortunate and bewildered Indian. In military expeditions these mistakes have sometimes had most serious consequences. And it was the consideration of the necessity of furnishing the traveller with names which would be understood by the natives that led to the adoption of the correct mode of spelling in the present work.

In fact, notwithstanding the difficulty occasioned by the inconsistencies of the popular spelling, it was originally intended to adopt it, and a considerable portion of the work had already been written according to it, but then the insuperable obstacle that has been already noticed arose. It was found that the natives themselves could not recognise a single word, if spelled and pronounced according to the common method. It was obviously a matter of imperative necessity that the traveller should be able to make the names of places intelligible to the natives. This could only be effected by spelling and pronouncing the words according to the native system. Otherwise, to a native of the Madras Presidency, *Masulipatam*, *Vizagapatam*, *Triplicane*, *Pondicherry*, *Conjeveram*, *Seringapatam*, and *Travancore* would be utterly unintelligible. The mention of these words would merely elicit from a native a shake of the head, or an intimation that he did not understand English. Whereas *Machhlipatnam*, *Vishakhapatnam*, *Tiru vali kedi*, *Pudu cheri*, *Kanchipuram*, *Shri ranga patnam*, *Tiruvankodu*, would be understood at once, and the direction would be pointed out, or the traveller guided to the place. The first time that each word occurs, however, both the popular and the correct

* For many similar perversions, see an article by Prof. H. H. Wilson on Indian Geography, *Oriental Magazine*, Dec. 1824, p. 186.

form are given, and this, it is hoped, will render the new mode less distasteful.

In order, moreover, to save the general reader any trouble, the popular forms of all places likely to be known to him are inserted in the Index, as well as the correct forms. Those who desire to go more deeply into the subject of the spelling of Oriental words, may consult the Preface to Wilson's Glossary of Indian Terms, where the whole question is fully and ably discussed. In some parts of the work the reader will observe mention of the East India Company as still in existence, a circumstance which, when the length of time required to print the number of pages of which the volumes here given to the public consist, is taken into consideration, will need no further explanation. Part of the work was already in type when the recent change in the administration of India took place.

In conclusion, the compiler desires to invite corrections for the numerous mistakes into which he is conscious of having fallen; and notices derived from personal observation of the many interesting localities, the description of which has been omitted, are solicited from all travellers who may use these volumes. It will be seen that the work has been constructed on such a plan as to admit of the insertion of a number of Routes, so that expansion will be easy. The work thus completed might not, indeed, contain all, or even the greater part of the objects of interest to be found in India, but it would, at least, furnish as much as any traveller would have time to inspect.

LONDON,

January the 20th, 1859.

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INTRODUCTION.

SEASON FOR VISITING INDIA—HINTS REGARDING HEALTH, DIET, AND COMFORT—OUTFIT—EXPENSES—LISTS OF BOOKS ON INDIA WHICH TRAVELLERS MAY PERUSE PREVIOUS TO STARTING—OVERLAND JOURNEY—BRIEF GEOGRAPHICAL DESCRIPTION OF INDIA—CHRONOLOGICAL TABLES—FEASTS, CEREMONIES, SECTS, DRESS, AND MANNERS OF THE NATIVES—INDIAN SERVANTS—WEIGHTS AND MEASURES—EUROPEAN SERVICES—FUNDS AND PENSIONS—VOCABULARIES AND DIALOGUES.

SEASON FOR VISITING INDIA.

THE most unhealthy season in India is that of the Rains, or from the beginning of July to the end of October. It is also the most trying to the constitution of a person fresh from Europe, and unused to tropical heat. The following account of the climate of India at this season of the year, extracted from Dr. James Ranald Martin's excellent work on "*The Influence of Tropical Climates on European Constitutions*,"* will suffice to shew the traveller that he must select any time but the Rains for the period of his arrival in Hindústán:—"From the 15th of July to the 15th of October, and as the rains advance, we live in an atmosphere having all the properties of a tainted vapour-bath; and, when the wind comes sifting through the Sunderbunds at south-east, we experience many of the inconveniencies ascribed by Hennen to the sirocco of the Mediterranean, which, 'without affecting the thermometer or barometer in any remarkable degree,' yet inflicts on the delicately sensitive human frame a feeling of indescribable languor and oppression, with an exhausting perspiration, much like that we suffer from in Bengal during the latter portion of the rainy season, and which a West

* *The Influence of Tropical Climates on European constitutions, including Practical Observations on the nature and treatment of the diseases of Europeans on their return from tropical climates.* By James Ranald Martin, F.R.S. London, John Churchill, New Burlington Street, 1856. This work is an invaluable *cade mecum* for the traveller on all matters connected with health.

Indian lady, speaking of the sirocco, described as giving 'the feel as if she had been bathing in a boiler of syrup.' This is the moist sirocco of Bengal. The mind, too, seems to partake in the general relaxation, being unfitted for vigorous or sustained effort; in short, we here perceive the *capipienium, languor et expletio*, remarked by Petronius amongst the luxurious and dissolute Romans of his time. The muscular system and that of the heart are relaxed and weakened, and after a time they become irritable and very defective in tone. These circumstances, together with the influences of malaria on the nervous system, appear to me to occasion the intermitting pulse so common to the old Indians. At this season, through the saturation of the atmosphere, the perspiration by evaporation is suppressed, but that by transudation is enormously increased, thus rendering the system susceptible of the least impression from cold or malarious exhalation, with a strong tendency to congestion in the abdominal vessels, while at the same time absorption is increased, and all the excretions diminished. The excessive watery discharge from the skin during this season must also, and of necessity, have the effect of rendering the venous blood unnaturally dense, and thus cause the European to be more liable to congestive forms of disease. Dr. J. B. Williams refers the disposition to liver complaints, dysentery, and cholera, to the stimulating properties of the blood, deprived, as we have seen, of more than usual of its water and less of its hydro-carbon. Such is the rainy season, and such are some of the reasons for its proverbial unhealthiness in all tropical climates. If it be true that an individual in health ought to be in that state of perspiration in which it is insensible, what are we to think of the exhausting drain flowing from the pores of an European during this and the preceding season, though differing in their modes of action?"

It may be laid down, therefore, as a rule that the traveller should leave Europe at such a time as will enable him to avoid being in India during the rains altogether, or, at least, to escape passing that season in the steaming atmosphere of the low countries. In Sindh and the Panjáb, indeed, or in the N.W. provinces, he will be better off during the rainy season, so that, if he decide to stop in India, he may frame his route so as to be in those parts at that period of the year. All persons who visit India, then, and have the option of the time at which they will leave Europe, should start at the beginning of October, so as to land in India on or about the 1st of November. Proceeding upward from the Presidency, whether Calcutta, Madras, or Bombay, they may pass four or even five months in the low country, reach the hills by March or April, pass one or two months there, and descend, so as to reach Bombay, which we will assume to be the point from which they will return to Europe, in May: or, if they will pass a whole year in India, in November.

HEALTH AND COMFORT.

The following remarks on Tropical Hygiene are condensed from Dr. Martin's book, "*The Influence of Tropical Climates*":—

The Prevention of Disease.—The proper selection of localities for residence; the avoidance of exposure to heat by day, and to dews and chills at night; care in diet, clothing, and exercise are far more essential for the preservation of health in India, as elsewhere, than medical treatment. Self-quackery with calomel and other mercurial preparations is sure to destroy the most robust constitution, and many lives have been lost by the use of saline purgatives during seasons of cholera. The real way to escape disease is to observe strict *temperance*, and to moderate heat by all possible means, habituating the body from the beginning to the impressions of cold, for from *heat* arises the predisposition to receive and develop the seeds of disease, and after *heat* has thus morbidically predisposed the body, the sudden influence of *cold* has the most baneful effect upon the frame.

Dress.—When Europeans enter the tropics they must bid adieu to the luxury of *linen*—if what is uncomfortable, and, indeed, unsafe in those climates, can be styled a luxury. The natives, from the lowest to the highest, wear nothing but *cotton*. The *cotton* dress, from its slowness in conducting heat, is admirably adapted for the tropics. It must be recollected that the temperature of the atmosphere, *sub dio*, in the hot seasons exceeds that of the blood by many degrees, and even in the shade it too often equals, or rises above the heat of the body's *surface*, which is always, during health, some degrees below 97°. *Cotton*, then, is cooler than *linen*, as a slower conductor of the excess of external heat to our bodies. Moreover, when the atmospheric temperature suddenly sinks far below that of the body, *cotton* causes the heat to be abstracted more slowly, and thus preserves to the wearer a greater equilibrium of warmth. Further, *cotton* absorbs perspiration with greater facility than *linen*, and will maintain an equable warmth under a breeze where a dangerous shiver would be induced by wearing *linen*.

Woollen and *cotton* dresses are actually *cooler* in high temperatures than *linen*, as may be readily proved by placing two beds in the same room when the thermometer stands at 90°, and covering one with a pair of blankets the other with a pair of linen sheets. On removing both coverings in the evening, the bed on which the blankets were placed will be found cool, the other warm; this arises from the woollen covering being a non-conductor, while the linen transmits the heat.

In particular places, where the mercury takes a wide range in a very short time, *flannel* is a safer covering than *cotton*, but, in general, it is a less desirable covering. It is, in the first place, *too heavy*; secondly, where the temperature ranges steadily a little below that of the skin, the flannel is too slow a conductor of heat *from* the body; thirdly, the spiculæ of the flannel prove too irritating, and increase the action of the perspiratory vessels, while the great object is to moderate the process. A too frequent change of body linen is injurious, especially to newly arrived Europeans, as it stimulates the cuticular discharge too much. To change morning and evening is enough, even in the hot and rainy seasons; and to change oftener is simply injurious.

Exposure.—No European should voluntarily expose himself at any season to the direct rays of the sun. If forced to be out of doors, the *chhâta* or large umbrella should never be neglected, if he wish to avoid *coup de soleil* or other dangerous consequences. The ample turbans of the natives are a great defence against the sun; and where an umbrella cannot be conveniently used, muslin twisted many times round an English jockey cap, with a white covering stuffed with cotton, such as worn by Sir C. Napier in a well-known print, is the best protection. Similarly, the thick *kamarbands* or *waist-cloths* of the natives protect the important viscera of the abdomen from the injurious effects of cold.

Food.—There are no points of hygiene to which the attention of a new comer should be more particularly directed than to *moderation* and *simplicity* in his diet. A congestive, and sometimes inflammatory diathesis, with a tendency to general or local plethora, characterises the European and his diseases, for some years at least, after his arrival between the tropics; and hence nature endeavours to guard against the evil by diminishing the relish for food. The new comer, therefore, should avoid the dangerous stimulants of wine and liquors, as well as condiments and spices, which should be reserved for that general relaxation and debility which are sure to supervene during a *protracted residence* in tropical climates. A *vegetable diet* is, generally speaking, better adapted for a tropical climate than *animal* food, especially in the case of the unseasoned European; not that it is quicker or easier of digestion, for it is slower, but it excites less commotion in the system during the digestive process, and is not apt to induce plethora afterwards. The febrile stricture, which obtains on the surface of our bodies, and in the discerning vessels of the liver, during the *gastric digestion* of the food, as evinced by diminution of the cutaneous and hepatic secretions, is proportioned to the duration and difficulty of that process in the stomach, and to the quantity of *ingesta*; and as a corresponding increase of the two secretions succeeds, when the chyme passes into the intestines, the necessity of moderating them by abstemiousness is easily perceived, since they are already in *excess* from the heat of the climate alone, and this excess is one of the first links in the chain of causes and effects that ultimately leads to various derangements of important organs, as exemplified in the fevers and dysenteries, in the hepatitis and cholera of tropical regions. The newly-arrived European should content himself with a *plain breakfast* of bread and butter, with tea or coffee, and avoid indulging in meat, fish, or eggs, or buttered toast. The butter alone often disagrees, and occasions rancidity, with nausea, while it increases the secretion of bile, already in excess. The dirty habits of the native cooks, who may be often seen buttering the toast with the greasy wing of a fowl or an old dirty piece of rag, will perhaps be of more avail than any medical caution in inducing Europeans to give up this injurious article of food.

He who wishes for health in the East must beware of *late and heavy dinners*, particularly on his first arrival, and must be satisfied with a light and early repast as the *principal meal*, when tea or coffee at six or seven o'clock will be found a grateful refreshment. After this his rest will be as natural and refreshing as can be expected in such a climate, and he will rise next morning infinitely more refreshed than if he had partaken of a heavy repast at a late hour.

Fruits.—A limited indulgence in fruits, during the first year, is prudent; and there is little reason to believe that when ripe and eaten in the forenoon fruit has the effect of irritating the bowels. Particular kinds of fruit have peculiar effects on certain constitutions; thus *mangoes* have sometimes a stimulating and heating effect, which often brings out pustules or even boils, on the unseasoned European. The *pine apple*, though very delicious, is not a safe fruit at any time. The *orange* is always grateful and wholesome, as is the *shaddock*, owing to its cooling subacid qualities. The *banana* is wholesome and nutritious, whether undressed or cooked.

Drink.—The great physiological rule for preserving health in hot climates is *to keep the body cool*. Common sense points out the propriety of avoiding heating drinks, for the same reason that leads us instinctively to guard against a high external temperature. During the first two years, at least, of residence, the nearer the approach made to a perfectly aqueous regimen in drink, the better the chance of avoiding sickness. Nothing is more salutary during the hot winds than iced beverages; they revive the spirits, strengthen the body, and assist the digestion. *Ice* is invaluable, as well in sickness as in health. Moderately acid drinks, such as *sharbat*, are wholesome. Nature seems to point out the vegetable acids in hot climates, as grateful in allaying thirst and diffusing a coolness from the stomach all

over the body. The prophylactic influence of spirits and tobacco against night exposure, malaria and contagion, appears to be a delusive doctrine.

Exercise.—The perspiration, biliary and other secretions, being already in excess in equatorial regions, a perseverance in the customary European exercises would prove highly injurious, by promoting and aggravating the ill effects of an unnatural climate. Such excess very soon leads to debility, and to *diminishing action* in the functions alluded to, and to a corresponding inequilibrium of the blood. It is only at particular periods of the day or year that such active or passive exercise as the climate admits should be taken. When the sun is near the meridian all nature is torpid, and seems to suggest inactivity to man. The natives, though fitted by nature to bear the climate, take more care to moderate the effects of heat than Europeans, especially in light clothing, abstemious food, and tranquil habits. *Gestation* of every kind, whether in palāks or spring carriages, is a species of passive exercise exceedingly well adapted to a tropical climate. The languid state of the circulation of the blood in old Indians is pointedly shewn in the disposition to raise the lower extremities on a line with the body when at rest; and this object is completely attained in the palāki, which, indeed, renders it a peculiarly agreeable vehicle. On the same principle may be explained the pleasurable feeling and utility of *shampooing*, where the gentle pressure and friction of the soft Asiatic hand over the surface of the body, but particularly over the limbs, invigorate the circulation after fatigue, as well as after long inaction, and excite the inert cuticular secretion. The *kisa* or *hair-glove* of India is an admirable means of giving additional effect to shampooing, a practice which to the indolent wealthy natives is a real and effective substitute for exercise. The *swing* is much used by the natives, and in the hot and rainy season might be practised in the early mornings and evenings within doors when the weather did not admit of gestation in the open air. In chronic disorders of the viscera, it could hardly fail to be grateful and salutary by its tendency to determine to the surface and relax the sub-cutaneous vessels, which are generally torpid in these diseases.

Bathing.—The *cold bath* is death, not *during* intemperance, but in the *collapse* which follows a debauch, or indeed any other great fatigue of body or mind. It is also dangerous under every form of visceral disease; but the healthy and temperate may safely partake of it. The truth is the cold bath is a prize due to, and gained by, the temperate; to all else it is eminently unsafe. The healthy and temperate should regularly and daily persevere in the use of the cold bath from the moment they enter within the tropics; and when, from long residence there, the functions begin to be irregular, or defective, they may prudently change by degrees to the *tepid* bath, which then becomes a most valuable part of tropical hygiene. The cold bath may be used at any hour of the day, though the morning and evening are generally selected by Europeans in the East, immediately after leaving their couch and before dinner. At both these times the bath is very refreshing, and powerfully obviates that train of nervous symptoms so generally felt by Europeans in hot climates. Before dinner it seems to exert its salutary influence on the surface of the body, and, by sympathy, on the stomach, removing the sensation of thirst, which might otherwise induce too free potations at dinner. It is always imprudent to bathe while the process of digestion in the stomach is going on, as it disturbs that important operation. To persons of ordinary health, but who are not robust, the cold bath will be found tonic and agreeable in India, from the beginning of March to the end of September. The temperature ranges high in these months, and the determination to the surface is such as to ensure a sufficient reaction. It is a common error to think that it is requisite to be cool before using the cold bath, whereas the reverse is the case. To the delicate, indeed, immersion in a warm bath for a few minutes is an excellent preliminary, followed at once by the affusion of some three or four vessels of *cold* water. A glow over the whole surface of the body will immediately follow. This is a safe and excellent mode of

bathing to all who shrink from the use of cold water, or feel doubtful of salutary reaction after it. The following is the scale of temperature of the several baths in ordinary use:—Cold bath, from 60° to 75°; tepid, 85° to 92°; warm, 92° to 98°; hot, 98° to 112°.

Sleep.—Whatever we detract from the requisite period of our natural sleep will surely be deducted, in the end, from the natural range of our existence. Notwithstanding the silence of authors on the subject, the disturbed repose experienced in tropical climates has a great and prejudicial effect on the European constitution. The great object of the European is to sleep cool, and obtain complete protection from mosquitoes. Both these objects may be secured by the large mosquito frame and curtain, with the *pankhā* suspended from the ridge, as generally used throughout Bengal. Early hours are here indispensable. The order of nature is never inverted with impunity, even in the most temperate climates; beneath the torrid zone it is certain destruction. The hour of retirement should never be protracted beyond ten o'clock; and at daylight we should start from our couch to enjoy the cool and salubrious breath of morn. In Bengal Proper, in the plains of Upper India, and on the Coromandel coast, except during the hot land winds, or at the change of the monsoons, Europeans may generally sleep during the hot and dry season in the open verandah, not only with safety but with advantage. Scruple doses of carbonate of soda in aromatic water at bedtime, or night and morning, will remove nightmare and promote digestion.

Moral Conduct.—In the tropics, licentious indulgence is far more dangerous and destructive than in Europe.

Cholera.—The attacks of this terrible disease may in general be traced to some imprudence, as eating unripe fruit, oysters, or other indigestible food; intemperance; drinking cold liquid, or anything that suddenly chills the body when overheated; exposure to cold night air. Among the natives the most common causes are drinking unwholesome water, sleeping on the damp ground, or in the open air during unhealthy seasons. The safest remedies appear to be the application of mustard plasters, particularly to the abdomen, or the warm bath, draughts of warm water, after which 80 drops of laudanum, 6 drops of oil of peppermint, or 20 drops of essence of peppermint, and 20 grains of calomel, should be taken. To allay the burning thirst, warm *kānji* or rice water, with plenty of table salt, may be given, or pieces of ice may be allowed gradually to melt in the mouth. After the first attack is over, if there be much irritability remaining, the dose of 20 grains of calomel must be repeated. Afterwards the bowels must be kept open with calomel and jalap. For a child of from 1½ to 2 years old 12 grains of calomel, 8 drops of laudanum, 2 drops of oil of peppermint, may be given on the instant of attack. The hands and feet must be put into water as hot as the child can bear until the disease is subdued. After a lapse of eight hours from complete relief, a dose of castor oil must be administered. Great attention must be paid to the *size of the drops of laudanum*. They must be dropped from a 2 oz. phial. To natives who are not of a plethoric habit, the following pills may be given:—Astringent pills on the first attack. Calomel, 5 grains; assafetida, 2 grains; black pepper, 2 grains; opium, 2 grains; camphor, 3 grains; to be mixed and divided into three pills, which, if rejected, must be re-administered. Three hours after these pills, if the symptoms have stopped, mix the following into three pills:—Calomel, 5 grains; extract of colocynth, 12 grains; extract of tartar emetic, ¼ grain. The cholera pills are an excellent purgative in general for bowel complaints.

Medicine Chest.—The following medicines and articles may be taken on a journey into places where medical aid is not obtainable:—Cholera pills, calomel, eau de luce, ipecacuanha, laudanum, magnesia, oil of peppermint, quinine, rhubarb, adhesive plaster, blistering plaster, gold beater's skin, lint, sponge, scales and weights, cautery, lancet, teaspoon, scissors.

Snake Bites.—The following appears to be the best treatment for snake-bites.

A ligature should be instantaneously fixed round the limb affected some distance from the wound to prevent absorption. If the wound be in a fleshy part, the ragged edges must be cut out, making the incision elliptical. The wound must then be sucked with a cupping glass, or with the mouth. If stupor, fainting, or sinking of the pulse supervene, administer brandy one oz., laudanum one drachm, in warm water, with sugar and peppermint water. The patient must be kept walking about, or the throat, chest, and extremities may be rubbed with laudanum, ammonia, and ether. Dram doses of ammonia, or *eau de luce*, mixed with water, and repeated every ten or twenty minutes, according to the urgency of the symptoms, have also been tried with success. But scarification, or excision and cauterization are the only sure means of escaping death in the case of being bitten by the most poisonous snakes as the cobra and black kerite.

The following suggestions,* which were approved by Sir Colin Campbell, for the use of officers who have had no Indian experience, will be found instructive for all travellers in India :—

MARCHING.

When practicable, the best time for marching is undoubtedly in the early morning. The march should be finished by two hours after sunrise. The pernicious custom of serving out a dram on the line of march sows the seeds of disease, and should be avoided; but, as it is injurious to undergo fatigue after a night's rest upon an empty stomach, food of some kind should be given to the soldiers either before starting or at the first halt—tea, coffee, chocolate, or milk, with bread, biscuits, or *chapatis*.

In warm weather every precaution should be adopted to enable the European to stand fatigue, and to prevent heating of the blood. The neck should be bare, to allow of the free return of blood from the head. A flannel roller round the belly and loins is all the woollen material required.

In cold weather a flannel shirt, cloth coat, etc., should be worn, in accordance with the temperature.

Every soldier should be strongly impressed with the danger of *exposing the head, uncovered*, to the direct rays of the sun. *A light, cool, and comfortable cap*, which at the same time *allows of evaporation* from the surface of the head and shades the eyes, temples, and back of the neck, should be provided.

The men should be instructed never to throw this off, under any circumstances; and they should be told, on the first symptoms of giddiness, flushing of the face, fulness of blood in the head, or dimness of vision, to pour cold water over the head, and to keep it wet (with the cap on) for some hours. *Strict adherence to these instructions would prevent the large majority of cases of coup de soleil.*

No soldier should be allowed to remain in wet clothes longer than can be avoided. While in exercise no danger results; but, from lying down in damp clothes, fever, dysentery, or disease of the liver inevitably ensue.

When in tents, the *kanits*† on the shady side should be thrown down, and the air be allowed to circulate freely. At night, unless the weather is very cold, the *kanits* on two sides of every tent should be removed. Protection from dew and rain is all that is required. More harm is caused by the respiration of contaminated, close, and impure air than is ever brought about by exposure to the night wind.

Dry straw, grass, *karbi* (the stalk of *jodr*, a kind of Indian corn), or any of the stalks used in thatching, make excellent bedding, when covered with blankets.

BATHING.

The urgent necessity of keeping the pores of the skin open in a hot climate is

* By James Harrison, M.D., Surgeon, Hon. Company's Service.

† *Kanits*, walls of a tent.

only recognized by officers in reference to themselves; its paramount importance is not impressed upon the men. Soldiers should be made to bathe at least three times a week in cold water. This operation should always be performed upon an empty stomach, and the morning before breakfast is the best time.

It is not safe to bathe when the body is much heated, if, at the same time, it is fatigued. Hence, on the march, the evening, about four hours after dinner, would be an appropriate time.

The skin should be thoroughly dried and rubbed.

Water can generally be procured from some stream or tank; if these are not convenient, the wells will always furnish abundance.

FOOD.

Experience proves that the same amount of animal food is not required in a hot climate to preserve health and strength as in a cold one. A large amount of animal food, instead of giving strength, heats the blood, renders the system feverish, and consequently weakens the whole body.

The Rájputís of Rájputána, and the Sikhs of the Panjáb, are physically as strong as Europeans, and they are capable of enduring more fatigue, and withstanding better the vicissitudes of the climate of India. This is due, partly to race, but chiefly to the nature of their food, of which the staple is wheaten flour, made into *chapátís*. They eat but twice a day; and, although they partake of animal food, they do so in very much less proportion than is the habit in Europe.

Hermetically sealed, preserved, or salted provisions are noxious, if partaken of for a prolonged period, or to the exclusion of fresh food.

Bread, when tolerably well made, is, of course, one of the best articles of diet. Biscuits are not so digestible, but they have the advantage of being easily carried, and of being always ready. In the absence of these, flour (*átú*) can always be procured, and *chapátís* (a thin unleavened cake) are easily made, are highly nutritious, and are perfectly digestible when eaten fresh and hot. When cold and tough they are unwholesome. *Chapátís* can be baked in any quantity on iron plates made for the purpose, and every European should learn (which he can easily do from any native) how to knead and prepare them. Flour can be got from every village, and with it no European detachment need ever be without "the staff of life."

Rice and *dál* (pulse or vetches, especially when split), can also be had anywhere. These, boiled separately, and afterwards mixed together, make, with the addition of salt and pepper, a wholesome and nutritious food, well suited for breakfast.

Beef is the meat usually furnished to regiments. The lean commissariat kind do not promise much, but it is difficult to procure other meat in sufficient quantity. Slow boiling for two hours will make any meat tender, and the water in which it is boiled makes excellent soup. The addition of whatever vegetables are to be had, of a few slices of salted pork or bacon, two or three handfuls of flour, some onions, and salt, and pepper, makes a savoury mess. Rice, boiled in a separate vessel, and afterwards mixed up with the soup, meat, etc., adds to the quantity and quality of the meal, which is wholesome, nutritious, and palatable.

Mutton and fowls may occasionally be had as a change; and, in the neighbourhood of large rivers, fish makes a useful variety, and can usually be had in abundance.

Milk is an invaluable article of diet, and should be largely supplied to soldiers.

Vegetables are essential to the preservation of health. Opportunities for procuring them in quantity present themselves much oftener on the line of march than is generally supposed.

In cold weather inquiry will prove that in the neighbourhood of nearly every halting place there are fields of carrots, turnips, onions, and of many native vegetables, such as *baigan* (*solanum meloena*), *ság* (greens), etc.

Fruit, when sound and ripe, is beneficial instead of hurtful. Unripe or over-ripe fruit will produce disease. The water-melon and guava are, however, indigestible. The oranges, strawberries, custard-apples, loquat, musk-melons, pineapples, grapes, and lichis can be partaken of with advantage.

STIMULANTS.

The same amount of spirit undiluted is much more injurious than when mixed with water.

Great attention should be paid to the time of serving out the drams. They should never be given on an empty stomach, when the system is heated, or when exposed to the sun. To give men raw spirit early in the morning, before any food is taken, is the surest way to lay the foundation of disease. After a meal, with some hours of rest in the shade in prospect, is the best period.

Officers on coming to India for the first time find themselves surrounded by entirely new influences. The diseases of the country are formidable and rapid in their progress, and inspire in many cases a vague terror, which prevents the due exercise of the reasoning powers. The climate is found to be exhausting and debilitating; exposure to the sun is understood to be dangerous; and there are many other circumstances which combine to depress the mind and body, and to pre-dispose to the belief that some extraordinary course must be pursued to ward off any evil consequence.

Recourse is had in too many cases to stimulants; brandy is taken in large quantities to prevent the approach of sickness; exercise and the ordinary methods adopted in other countries to keep the frame sound and vigorous are neglected. Many become the victims of their own imprudence and rashness, and their premature death is erroneously ascribed to the effect of the Indian climate.

With ordinary precaution and attention to the common laws of hygiene Europeans may live as long and preserve their health as well in India as in Britain.

The neglect of these precautions rapidly produces fatal results. The mortality from disease far exceeds that caused by the enemy, and it behoves every officer to study carefully the means of preventing sickness.

OUTFIT AND EXPENSES.

As there are very good tailors in India at the chief towns, the traveller need not burthen himself with an over large supply of articles of dress. A few hints on matters which may appear trifling but are nevertheless important as regards comfort, may be here given. Instead of buttons, studs and wrist-links should be used. The *dhobis*, or Indian washermen, clean the clothes by beating them on stones in the river. By this process, buttons are inevitably smashed, and tear the clothes at the same time. The buckles of braces should be of silver, as steel rusts. White and black *silk gloves* are the best for India, as leather is too hot. Ladies' gloves should all be tried on previous to starting, so as to take the form of the hand, otherwise they shrink, and are not serviceable. A good English jockey cap is indispensable for a gentleman; and neither ladies nor gentlemen should fail to take with them a veil or two for crossing the desert, and as a protection against the sand storms in Sindh and elsewhere. A pair of spectacles, with a few extra glasses of neutral tint, will save the eyes. Antimony applied to the eye with the common Indian *salia*, or anointing needle, is an admirable preservative for weak eyes.

The following tables will show all that is required as to outfit:

Estimate of Outfits for the East India Company's Service (Overland).

UNIFORM AND APPOINTMENTS.	Artillery.	Engineers.	Infantry.	Assistant Surgeon.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Full Dress Tunic	8 8 0	8 8 0	9 9 0	9 9 0
" Busby and Plume.....	7 7 0	.....	.....	.....
" Cocked Hat and Plume..	.....	5 5 0	.....	4 12 6
" Chaco, complete .....	.....	.....	4 4 0	.....
" Trowsers	5 5 0	5 5 0	2 5 0	2 5 0
" Sword Knot	0 18 6	0 18 6	0 18 6	0 18 6
" Sword Belt	5 5 0	5 5 0	2 15 0	2 15 0
" Pouch Belt and Pouch...	8 8 0	5 15 6	.....	.....
" Shoulder Sash .....	.....	.....	3 10 0	.....
" Sword	4 4 0	6 6 0	4 4 0	4 4 0
" Spurs.....	0 18 6	.....	0 18 6	0 18 6
Undress Frock Coat	8 8 0	9 9 0	5 15 6	5 15 6
" Jacket	6 6 0	6 6 0	4 4 0	4 4 0
" Forage Cap.....	1 16 0	1 16 0	1 8 0	1 8 0
" Trowsers	2 8 0	2 8 0	2 5 0	2 5 0
" Sword Belt	2 2 0	.....	2 10 0	2 10 0
" Pouch, Belt and Sword } Belt, and Sketching Case.. }	2 15 0	5 5 0	.....	.....
" Sword Knot	0 5 6	.....	0 5 6	0 5 6
" Great Coat Cloak	7 7 0	7 7 0	6 6 0	6 0 0
	72 1 6	69 14 0	50 18 0	47 10 6

	CAVALRY.		
	Bengal.	Madras.	Bombay.
Full Dress Jacket	26 5 0	28 0 0	30 0 0
" Trowsers	5 15 6	5 15 6	5 15 6
" Busby and Plume	11 11 0	.....	.....
" Chaco and Plume .....	.....	14 14 0	.....
" Helmet and Plume .....	.....	.....	16 16 0
" Barreled Sash	7 7 0	8 8 0	8 8 0
" Sword Belt, Sabretashe and } Belt, Silver Pouch Belt..... }	28 10 0	28 10 0	28 10 0
" Sabre	4 4 0	4 4 0	4 4 0
" Sword Knot	1 5 0	1 1 0	1 10 0
" Spurs	0 15 6	0 18 6	0 18 6
Undress Jacket	7 7 0	7 7 0	7 7 0
Cord for ditto	0 10 6	1 5 0	1 10 0
" Trowsers	2 12 6	2 12 6	2 12 6
" Frock Coat	10 10 0	.....	.....
" Mess Waistcoat	5 15 6	6 16 6	.....
" Belts.....	4 14 6	14 14 0	5 5 0
" Sabre	4 4 0	4 4 0	4 4 0
" Sword Knot.....	0 5 6	0 15 6	0 5 6
" Forage Cap	2 12 6	2 12 6	2 12 6
" Spurs	0 15 6	0 15 6	0 15 6
	125 0 6	132 13 6	120 14 0

Personal Clothing for all Officers, Civilians, and Travellers.

	£	s.	d.
12 Long Cloth Shirts, Linen fronts, etc., at 6s.	3	12	0
24 " " Calico fronts, etc., at 4s.	4	16	0
12 Linen Shirt Collars, at 10d.	0	10	0
6 Elastic Gauze Waistcoats, at 6s. 6d.	1	19	0
12 Pairs Cotton Long Drawers, at 3s. 6d.	2	2	0
24 White Cambric Pocket Handkerchiefs, at 1s.	1	4	0
1 Black Silk Stock, long ends	0	6	6
36 Pairs Brown Cotton half Hose, at 1s.	1	16	0
2 " " Dogskin Gloves, at 2s.	0	4	0
2 " " Elastic Cotton Braces, at 1s. 6d.	0	3	0
12 Huckaback Towels, at 10d.	0	10	0
1 Voyage Suit of Tweed	3	10	0
1 " " Cap	0	7	6
1 Sponge and Bag	0	5	6
1 Foul Clothes' Bag	0	6	6
1 Brush Case, containing Clothes, Hat, and Shoe Brush	0	18	0
2 Hair Brushes, at 4s.	0	8	0
1 Dressing Comb	0	1	6
3 Tooth Brushes, at 9d.	0	2	3
2 Overland Trunks, at 36s.	3	12	0
1 Pair Boots, with box heels.	1	14	0
1 " " dress.	1	10	0
2 " " Walking Shoes, at 18s.	1	16	0
6 " " Drill Trowsers, at 18s.	5	8	0
6 White Jean Jackets, at 15s.	4	10	0
6 " " Waistcoats, at 10s.	3	0	0
3 Pairs Military Gloves, at 4s. 6d.	0	13	6
3 Military Stocks, at 4s. 6d.	0	13	6
	£45	18	9

Saddlery—

1 case of Saddlery, complete	8	8	6
	£54	7	3

Outfit—Indian Navy (Overland).

UNIFORM AND APPOINTMENTS.

	£	s.	d.		£	s.	d.
Full Dress Uniform Coat.	5	5	0	Undress Uniform Mercella			
" " Trowsers	1	16	0	Waistcoat	0	16	0
" " Cocked Hat.	2	18	0	" " Sword	3	3	0
" " Belt.	1	5	0	" " Sword Knot.	0	15	6
Undress Uniform Cap	1	10	0	" " Jacket	2	10	0
" " Trowsers	1	14	0				
" " Cashmere Waistcoat	18	0	0		£22	10	6

Personal Clothing the same as for the Military.

Civilian's Outfit (Overland).

Cloth Clothing the same as worn in England, but of lighter material (ladies' cloth).

Personal Clothing the same as for the Military.

A Lady's Outfit for India (Overland).

	£	s.	d.
12 Calico Chemises, at 3s. 6d.	2	2	0
24 Cambric Chemises, at 4s. 6d.	5	8	0
12 Cambric or Long Cloth Slips, at 7s. 6d.	4	10	0
6 Middle Petticoats, at 3s. 9d.	1	2	6
6 Corded Petticoats, at 6s. 6.	1	19	0
2 Corsets, at 6s 6d.	0	13	0
4 Flannel Petticoats, at 10s. 6d.	2	2	0
12 India Gauze or Fine Flannel Waistcoats, at 5s. 6d.	3	6	0
24 Cambric Trowsers (plain), at 3s. 6d.	4	4	0
12 Cambric Trowsers (trimmed), at 5s. 6d.	3	6	0
24 Calico Night Dresses, at 4s. 6d.	5	8	0
12 Night Caps (common), at 3s. 6d.	2	2	0
6 Mosquito Trowsers for sleeping, at 3s. 6d.	1	1	0
Flannel Dressing Gown (white)	1	5	0
Coloured Flannel Dressing Gown	2	2	0
White Muslin Dressing Gown	0	16	0
Coloured Dressing Gown	0	14	0
Morning Robe.....	1	5	0
36 Cambric Pocket Handkerchiefs, at 1s.	1	16	0
12 Fine French Cambric ditto, at 2s. 6d.	1	10	0
6 Huckaback Towels, at 1s.	0	6	0
36 Diaper Towels, at 9d.	1	7	0
12 Fine White Cotton Hose, at 2s. 6d.	1	10	0
24 Lisle Thread Hose, at 3s. 6d.	4	4	0
6 Lisle Thread Hose Lace Fronts, etc., at 5s. 6d.	1	13	0
2 Black Silk Hose, at 7s. 6d.	0	15	0
6 Riding Collars and Sleeves, at 3s. 6d.	1	1	0
12 Kid Gloves, sewn with thread, at 3s. 6d.	2	2	0
6 Thread Gloves or Silk Gloves, at 1s. 6d.	0	9	0
1 Clothes Bag.....	0	6	6
12 Yards Fine Flannel, al 3s. 6d.	2	2	0
2 Trunks, at 35s.	3	10	0
1 Overland Cabin Bag	1	10	0
Air-tight Case for Dresses.....	2	10	0
6 Tooth Brushes, at 9d.	0	4	6
2 Nail Brushes, at 3s.	0	6	0
2 Hair Brushes, at 4s. 6d.	0	9	0
2 Combs, at 1s. 6d.	0	3	0
2 lbs. Windsor Soap and Fancy Soaps, at 1s. 6d.	0	3	0
1 Sponge and Bag	0	4	6
	£71	7	0

Cabin Furniture for the Route by Sea.

	£	s.	d.	£	s.	d.	£	s.	d.
Ship's Sofa, with Hair Mattress and Pillows ...	4	4	0	4	14	0	6	6	0
Cane Swing Sofa, suitable either as Cot or Sofa, with Mattress, Pillows, etc.....	6	6	0	6	10	0	7	0	0
Double Sofa, with Mattress, Pillows, etc.	7	0	0	9	0	0	12	0	0
Chintz Cover for Sofa	0	10	0	0	18	0	1	1	0
Swinging Cot	0	18	0	1	1	0	1	5	0
Hair Mattress and Pillows	1	5	0	1	15	0	2	2	0
Feather Pillows.....	0	8	0	0	10	6	0	12	0

Cabin Furniture—continued.

	£	s.	d.	£	s.	d.	£	s.	d.
Mahogany Bullock Drawers, in two parts	5	0	0	5	12	0	5	18	0
Book Case or Shelves	1	6	0	2	10	0	3	5	0
Wash-hand Stand to form Table.....	1	14	0	2	2	0	3	8	0
Table	0	14	0	1	4	0	1	6	0
Folding Cabin Chair.....	0	8	0	0	8	6	0	9	6
Ditto with arms	0	12	6	0	15	0	0	18	0
Lounging Chair.....	1	15	0	and upwards.					
Swinging Tray	0	6	6	0	7	6			
Looking Glass with Slide.....	0	6	6	0	7	6	0	12	0
Cabin Lamp	0	12	0	0	14	0	0	16	0
Candlestick and Snuffers	0	2	6	0	3	6	0	4	6
lbs. Wax or Composition Candles	0	1	8	and upwards.					
Foot Bath	0	6	6	0	7	6	0	12	6
Water Can.....	0	3	6	0	4	6	0	6	6
Floor Cloth, Matting, or Carpet for Cabin.....	All prices.								
Hand Brush, Dust Pan, Mop, etc.	0	4	6						
Filtering Machine.....	1	0	0	1	3	0	1	6	0
Bag with Hammer, Nails, Cleats, Cords, etc....	0	7	6						

LIBRARY FOR INDIAN TRAVELLERS.

The following is a list of Books which may be perused by the traveller previous to starting. Those in *Italics* are less requisite, or only of local interest :—

HISTORY.

Elphinstone's *History of India*, 1 vol., 1857.

Lord Mahon's *British India*, 1 vol.

Mill's *History of India*, with continuation by H. H. Wilson, 9 vols., 1848.

Kaye's *Administration of the East India Company*, 1 vol.

Thornton's British Empire in India, 5 vols.

Dow's History of Hindústán, 3 vols.

Murray's History of British India.

Briggs' Mahomedan Power in India, 4 vols.

Shore's Notes on Indian Affairs.

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OVERLAND JOURNEY.

For the general rules of the Peninsular and Oriental Steam Company, reference must be made to their Hand-book. The following are their lines of communication, the length of passage, rates of passage money, and baggage regulations. The expense of transit through Egypt is included in the routes, with the exception of hotel expenses, and of extra baggage, wines, spirits, beer, and soda water, all of which the Egyptian Transit Administration charges for separately. Servants of the Company soliciting fees are liable to dismissal. Bedding, linen, and requisite furniture are provided in the steamers, together with the attendance of experienced male and female servants.

The Lines of Steam Communication embraced by the Company's operations are as follows, viz. :—

PLACES.	Date and Hour of Departure from Southampton.
VIGO	7th, 17th, and 27th of every month, at 1 p.m. N.B.— <i>When these dates fall on Sundays, the Steamers start on the following day (Monday) at 1 p.m.</i>
OFF OPORTO	
LISBON	
CADIZ	
GIBRALTAR	
MALTA	MEDITERRANEAN AND PENINSULA. 4th and 20th of every month, at 1 p.m. <i>When the 4th or 20th falls on a Sunday the Steamer leaves at 9 a.m.</i>
ALEXANDRIA	
BOMBAY	4th and 19th at 7 a.m. from Marseilles. 4th at 3 p.m.
MAURITIUS	
ADEN	INDIA. 4th and 20th of every month, at 1 p.m. <i>When the 4th or 20th falls on a Sunday the Steamer leaves at 9 a.m.</i>
CEYLON	
MADRAS	
CALCUTTA	
PENANG	
SINGAPORE	
HONG KONG	
SHANGHAI	
MANILLA	

The following table shows the length of Passage, under ordinary circumstances, between Southampton and the several Ports *outwards*; also, the usual dates of arrival at, and departure from, each Port in the course of the Voyage, and the average stay at each place.

OUTWARDS (FROM ENGLAND).						
FROM	No. of days from Southampton, &c.	TO	Date of Arrival.	Average stay.	Date of Departure	NOTES.
PENINSULAR LINE.						
Southampton					7, 17, 27	When the day of sailing from Southampton falls on a Sunday, the Steamers leave on the following day, at 1 p.m.
"	3	Vigo	10, 20, 30	3 hrs.	10, 20, 30	
"	4	(Oif) Oporto..	11, 21, 31	1 "	11, 21, 31	
"	5	Lisbon	12, 22, 1	12 "	13, 23, 2	
"	7	Cadiz	14, 24, 3	3 "	14, 24, 3	
"	8	Gibraltar	15, 25, 4			
SOUTHAMPTON TO ALEXANDRIA, AND SUEZ TO CALCUTTA LINE.						
Southampton					4, 20	When the 4th or 20th falls on a Sunday, the Steamer leaves at 9 a.m.
"	5	Gibraltar	9, 25	12 hrs.	9, 25	
"	10	Malta	14, 30	24 "	14, 30	
"	13	Alexandria	17, 2	8 "		
		(60 hours from Alexandria to Suez.)				
Suez					19, 4	
"	6	Aden	25, 10	24 hrs.	26, 11	
"	17	Galle, Ceylon	5, 21	12 "	5, 21	
"	21	Madras	9, 25	12 "	9, 25	
"	25	Calcutta	13, 29			
MARSEILLES AND ALEXANDRIA LINE.						
Marseilles					4, 11, 19, 27	
"	2½	Malta	7, 14, 22, 30	12 hrs.	7, 14, 22, 30	
"	6	Alexandria	10, 17, 25, 2			
SUEZ AND BOMBAY LINE.						
Suez					12, 27	
"	7	Aden	18, 2	24 hrs.	19, 3	
"	15	Bombay	2, 19		27, 11	
ADEN AND MAURITIUS LINE.						
Aden					25	Messrs. Menar and Co's Steamers leave about this date with Mails and passengers for Mauritius.
BOMBAY AND CHINA LINE.						
Bombay					31, 16	
"	4	Galle, Ceylon	4, 20	24 hrs.	5, 21	
"	11	Penang	11, 27	12 "	11, 27	
"	13	Singapore	13, 29	24 "	14, 30	
"	24	Hong Kong	24, 9			
HONG KONG AND SHANGHAI LINE.						
Hong Kong					26, 11	
"	5	Shanghai	31, 16			

The following table shows the length of Passage, under ordinary circumstances, between the several Ports *homewards*; also, the usual dates of arrival at, and departure from, each Port in the course of the Voyage, and the average stay at each place.

HOMEWARDS (TO ENGLAND).

FROM	No. of days Passage.	TO	Date of Arrival.	Average stay.	Date of Departure	NOTES.
PENINSULAR LINE.						
Gibraltar					5, 15, 25	When the days of sailing from Gibraltar fall on a Sunday, the Steamer starts the previous evening.
"	1	Cadiz.....	7, 17, 27	3 hrs.	7, 17, 27	
"	3	Lisbon	8, 18, 28	48 "	9, 19, 29	
"	4	(Off) Oporto..	9, 19, 29	1 "	9, 19, 29	
"	5	Vigo	10, 20, 30	3 "	10, 20, 30	
"	8	Southampton	13, 23, 3			
CALCUTTA TO SUEZ, AND ALEXANDRIA TO SOUTHAMPTON LINES.						
Calcutta					10, 24	In May, June, and July the Steamers leave Calcutta 5 days earlier.
"	3	Madras	27, 13	24 hrs.	13, 27	
"	7	Ceylon, Galle	31, 17	"	18, 1	
"	18	Aden	11, 28	"	28, 11	
"	24	Suez	19, 5 (60 hours from Suez to Alexandria.)			
Alexandria					6, 20	
"	3	Malta	10, 24	12 hrs.	10, 24	
"	8	Gibraltar	15, 29	12 "	15, 29	
"	13	Southampton	20, 3			
ALEXANDRIA AND MARSEILLES LINE.						
Alexandria	2½				11, 19, 26, 3	
"		Marseilles.....	27, 12			
BOMBAY AND SUEZ LINE.						
Bombay					9, 24	
"	9	Aden	18, 2	12 hrs.	18, 2	
"	15	Suez	24, 8			
CHINA AND BOMBAY LINE.						
Hong Kong					1, 15	The Steamers in May, June, July, and August, leave Hong Kong 5 days earlier.
"	6	Singapore	7, 21	48 hrs.	9, 23	
"	10	Penang	11, 25	12 "	11, 25	
"	16	Galle, Ceylon	17, 31	24 "	18, 1	
"	21	Bombay	22, 5			
SHANGHAI AND HONG KONG LINE.						
Shanghai					24, 7	
"		Hong Kong.....	29, 12			

BAGGAGE.

First-class passengers are allowed, in the Company's steamers only, on either side of the Isthmus, 3 cwt. of personal baggage free of freight, and children (above three years) and servants $1\frac{1}{2}$ cwt. each.

A passenger taking a whole cabin will be entitled to take in the steamers, free of freight, one-half more baggage than the regulated allowance, and a married couple, paying for reserved accommodation, will be entitled to take 9 cwt.

The charge for conveyance of extra baggage, should there be room in the vessel, will be at the rate of £1 per cwt. between England and Malta, or Alexandria; £2 per cwt. between Suez and India; and £3 per cwt. between Suez, the Straits, and China.

Passengers for India and China will have to pay the Egyptian Transit Administration in Egypt 14s. per cwt. for conveyance of baggage through, should it exceed, for first-class passengers, 3 cwt. each, and children and servants $1\frac{1}{2}$ cwt. each.

The Egyptian Transit Administration have given notice that they will not forward any package of baggage exceeding 80 lbs. weight, and measuring more than, length, 3 ft.; breadth, 1 ft. 3 in.; depth, 1 ft. 2 in., with the passengers to Suez. A departure from this regulation will cause a detention in Egypt, to such packages, of a fortnight.

All baggage intended for transit through Egypt should be packed in strong and well-secured packages, in order to avoid breakage or damage *en route*.

The Company cannot engage to take any excess of baggage over the regulated allowance, unless shipped at Southampton on the day before sailing, and freight paid thereon.

All baggage for the ports of the Mediterranean, India, and China, must be shipped not later than noon on the day previous to sailing, except carpet bags or hat boxes. All other baggage received on board on the day of sailing will be considered as extra baggage, and charged freight as such.

The insurance of baggage can be effected on very moderate terms.

Passengers embarking at Marseilles for Alexandria, India, and China, can have 3 cwt. of their baggage conveyed by the steamer from Southampton free of charge; all in excess will be charged.

Passengers outwards, proceeding *viâ* Trieste, and joining the steamers of the Peninsular and Oriental Company at Suez, and passengers homewards who have been conveyed to Suez in the Peninsular and Oriental Company's steamers, can ship their baggage by the Company's vessels from Southampton to Alexandria, and *vice versâ*, subject to the following charge, payable in advance:—

For the regulated allowance of 3 cwt., 10s. per cwt.	} Exclusive of the charge for transport made by the Transit Administration of Egypt.
For any excess over 3 cwt., 20s. per cwt.	

N.B.—The baggage of passengers proceeding *viâ* Trieste must be shipped at Southampton so as to ensure its arrival at Alexandria a fortnight in advance of the passengers to whom it may belong. Non-compliance with this regulation is likely to involve loss or detention of the baggage in Egypt.

Passengers taking parcels or articles of merchandize in their baggage will

incur the risk of seizure by the Customs' authorities, and of detention for freight by the Company's agents.

Every package of baggage should have the owner's name and place of destination distinctly painted upon it.

Baggage can be occasionally had up from the baggage-room during the passage by application to the officer in charge.

No trunks or boxes allowed in the Saloon or Cabins.

INDIA, ETC.

Passengers leaving Southampton by the Company's steamers on the 4th and 20th of the month, for Aden, Ceylon, Madras, Calcutta, Penang, Singapore, Hong Kong, Shanghai, or Manilla, arrive at Gibraltar about the 9th and 25th of the month, and after staying there, say twelve hours, proceed to Malta, at which port they remain about the same time; they then leave for Alexandria, arriving there, under ordinary circumstances, in about 13 days from Southampton.

At Suez, passengers embark, by steam tender, on board one of the Company's steamers, which sail about the 19th and 4th of the month, arriving at Aden about the 25th and 10th, at Point de Galle, Ceylon, about the 5th and 21st (passengers for the Straits and China are here transferred into one of the steamers on the Bombay and China line), Madras about the 9th and 25th, and finally at Calcutta about the 13th and 29th of the following month.

TRANSIT THROUGH EGYPT.

Passengers are conveyed through Egypt by the Transit Administration of his Highness the Pacha.

The mode of transit is as follows:—

From Alexandria to Cairo by rail	7 hours.
Time for refreshments at Cairo.....	3 „
From Cairo to No. 12 station, per rail	4 „
Time for refreshments at No. 12 station.....	2 „
No. 12 station to Suez in vans.....	4 „
Total.....	20 „

The following are extracts from the tariff of the Transit Administration:—

“Passengers are furnished with three meals per diem, during the time they are *en route*, free of charge; but their expenses at hotels must be defrayed by themselves, as also wines, beer, etc., during their entire transit.

“The portmanteaux, trunks, carpet bags, etc., of the passengers, must bear the name and destination of the owners; such inscription to be legible and well secured.

“On the arrival of each steamer, the officer of the Administration will attend to receive the luggage of passengers.

“The Administration will not be responsible for any loss or damage of unsuitable or insecure luggage, nor for unavoidable detention.”

Packages containing jewellery, plate, or other valuables, must be specially booked, and freight and transit duty paid thereon.

Packages containing parcels of specie or merchandise are liable to seizure and confiscation, and to detention for freight by the agents of the Company.

Rates of Passage Money, including the Expenses of the Transit through Egypt.

FROM ENGLAND TO	Aden.	Bombay.	Ceylon.	Madras.	Calcutta or Penang.	Singapore.	Hong Kong.	Shanghai.
	£	£	£	£	£	£	£	£
GENTLEMEN OR LADIES TRAVELLING SINGLY. Gentlemen occupying a Berth in a Cabin, with two or three others, on the Lower Deck. Ladies, if booked sufficiently early, a Berth in a Cabin, with two or three others, on the Upper Deck.	70	95	95	100	105	110	130	150
MARRIED COUPLES, occupying a Reserved Cabin on the Main Deck ...	200	240	240	250	270	290	335	375
CHILDREN WITH THE PARENT—3 years and under 10	35	45	45	50	50	55	60	70
A CHILD under 3 years (no Berth provided)*	Free.	Free.	Free.	Free.	Free.	Free.	Free.	Free.
SERVANTS—European } In Fore Cabin. „ Native ... }	{ 35 20	{ 45 25	{ 45 25	{ 50 30	{ 50 30	{ 55 40	{ 60 45	{ 70 50

* Except £5 transit expenses through Egypt, if above 2 years.

MARSEILLES TO MALTA AND ALEXANDRIA.

The Company's steamers, Vectis, Valetta, or Euxine, leave Marseilles for Malta on the 4th, 11th, 19th, and 27th of the month, at 7 a.m., with her Majesty's mails. Passengers must be at Marseilles the afternoon of the day previous to sailing.

	First Class.	Second Class.	Servants.
Fare to Malta.....	£ 8	£ 5	£ 4
Fare to Alexandria	18	10	9

A child, under three years, if with the parent, free. Above three, and under ten years, half fare.

Passengers proceeding through France, and joining the Peninsular and Oriental Company's steamers at Marseilles, will please take note that, to save themselves trouble and annoyance, it will be necessary to send their passports, as soon after their arrival at Marseilles as possible, to Messrs. R. Gower and Co., the agents to the Peninsular and Oriental Company at that port, as it is requisite they should be noted at the Police and Marine Offices before the departure of the steamers.

The journey across France to Marseilles, and then by a steamer to Alexandria, is undoubtedly the quickest way of reaching Egypt. The greater number of travellers, however, prefer proceeding by steamer from Southampton direct to Alexandria, because this saves much fatigue, shifting of luggage, and also some expenses.

WHAT TO OBSERVE ON THE OVERLAND JOURNEY.

The vessel, in general, approaches tolerably near to Cape Finis-terre. The outlines of the landscape are bold, varied and beautiful; but a heavy swell, which commonly rolls in, is apt to interfere with the voyager's contemplations.

From this, on running down the coast of Portugal, the steamer on most occasions keeps close in-shore, so that the land is for the most part visible. The first places of note that present themselves are Oporto and Vigo Bay. The appearance of the mainland is exceedingly picturesque. The coast is rocky and precipitous, jagged and irregular. There are lighthouses on certain small islands, and on more than one of the headlands; and white-walled dwellings and villages gleam out from the blue line of coast.

Torres Vedras.—The heights of Torres Vedras, close on shore, present nothing to the eye that is marvellous or attractive, though rich in the most striking historical associations. The magnificent pile at Mafra is generally distinctly visible without the aid of a telescope. It is of enormous extent, containing a palace, convent, and superb church. The lines of Byron here recur to remembrance:—

“The horrid crags, by toppling convent crowned,
The cork-trees hoar that clothe the shaggy steep,
The mountain-moss by scorching skies embrowned,
The sunken glen, whose sunless shrubs must weep,
The tender azure of the unruffled deep,
The orange tints that gild the greenest bough,
The torrents that from cliff to valley leap,
The vine on high, the willow branch below,
Mixed in one mighty scene, with varied beauty glow.”

The ridge, on the highest pinnacle of which the convent of our Lady of the Rock is situated, is wild, rugged, and precipitous, ascending to an elevation of about 2500 ft. A low cliff skirts the sea-shore, and singular masses, apparently of drift sand, make their appearance, stretching along and inland for some miles.

A very picturesque appearance is often presented by the fishing boats when the breeze is fresh. They have a drag-net attached to the extreme end of a long outrigger, stretching some thirty or forty feet beyond the vessel, and hundreds of sea-birds follow the net, with the view, apparently, of picking up any stray fish they can extract from it.

Lisbon.—The Rock of Lisbon, a huge, unshapely, but striking mass, indicates the approach to the Tagus. The river opens up magnificently from the sea. The spires and lofty buildings of Lisbon are distinctly seen, with the vessels at anchor off the quay. Cape Espartel, a remarkable headland, with a lighthouse upon its extremity, becomes visible a little to the south of the debouchure of the Tagus. The cliff is obliquely stratified, and marked like those of Alum Bay, Isle of Wight. The land now recedes, and is in a considerable measure lost sight of, till, rounding close in upon Cape St. Vincent, the scene of the celebrated engagement in 1797, the Bay of Cadiz is entered. In crossing this bay, land is no longer in sight for a time. It becomes visible again off Cape Trafalgar.

Gibraltar.—The next place of importance reached by the steamer is Gibraltar, where the vessel quits the Atlantic Ocean, and enters the Mediterranean. The rock of Gibraltar first comes into view about ten miles off. As the bay is approached, the suddenness of the change in the colour of the water, from bright deep blue to green, as the soundings decrease at once from 24 to 16 fathoms, strikes the voyager. The transition is instantaneous, without any intermediate hue or shading. Rounding the Point Carnero, and breasting Europa Point, you find yourself at once within a beautiful sheltered and spacious recess, some six miles across and ten in depth, with British men-of-war, steamers, and merchant ships of every nation at anchor. The appearance of the rock at Gibraltar, with respect to its known military strength, generally disappoints the stranger. The most formidable of the batteries are either concealed in mysterious galleries in the bosom of the rock itself, half-way up, or lie so close on the line of the sea, as to be lost sight of amongst the hulls of the vessels around. The promontory consists of a vast rock, rising from 1200 to 1400 ft. above the sea; is about three miles in length, and from one-half to three-quarters of a mile in width, and is joined to the mainland by a low sandy isthmus, about a mile and a half in length. On the north side, fronting the isthmus, the rock is almost perpendicular, the east and south sides are also steep and rugged; but on the west side it slopes downward to a fine bay, nine miles long by four miles and a half broad. On this slope lies the town, containing a mixed population of 16,000, and above rise the principal ramparts of the rocky fortress, which is generally garrisoned by from 3,000 to 4,000 troops. The ordnance consists of more than 700 cannons fit for service.

Gibraltar derives its name from *Tárik*, the Moorish General, by whom it was taken from the Spaniards in 711—*Jabalut Tárik*, “the Mountain of *Tárik*.” It remained in the hands of the Moors till the beginning of the fourteenth century, when it was recovered by the Spaniards. It was retaken by the Moors in 1333. In 1462 it finally fell into the hands of the Christians, after having been possessed by their adversaries for 748 years. On the 24th of July, 1704, it was captured by the English, who fell on it suddenly, and stormed it—the garrison amounting to no more than 150 men, the batteries mounting 100 guns. From this time till nearly the end of the century, numberless attempts to wrest it from us have been made by the French and Spaniards, but in vain. During the late war, it seemed to be considered idle to attempt to disturb us!

The town of Algeiras, a place of considerable importance, and remarkable as that at which the Moors first landed in Spain, lies across the bay at about $5\frac{1}{2}$ miles off, while the village of St. Roque,

at the upper end of the bay, is conspicuous on the slope. The high blue mountains of Granada fill up the background.

The winter climate of Gibraltar is extremely delightful. In December, the temperature varies from 60° to 70° , clouds shading the piercing rays of the sun. In summer, it is occasionally extremely hot, especially when the wind blows from the African shore. The appearance presented by Gibraltar, viewed from the harbour, is peculiarly striking after nightfall. The numberless lights, seen in all their brightness through the open windows, look as if issuing from apertures admitting to some bright cave or furnace in the centre of the rock, whose huge black mass towers on high, the houses in the town being undistinguishable in the darkness. In summer, the surface of the sea is occasionally so closely covered with luminous particles, as to seem sheeted with phosphorus. The slightest ripple increases the intensity of the light, and the dolphins flash through the water, literally "moving in light of their own making." In winter, this in a great measure disappears, the luminosity being confined to a few bright masses which sweep by the ship.

The view of the African shore from Gibraltar Bay is, towards sunset, peculiarly beautiful—the fortress of Ceuta, standing out purple and red in the setting sun, in mimic rivalry of that on the European shore. One huge mass of mountains, of the Atlas group on the African side, with the Sierras of Andalusia on the Spanish shore, "fill the mind with beauty" for a long while on leaving or on approaching Gibraltar.

Algiers.—Steaming onward through the Mediterranean, the vessel steers direct for Malta, by which the African shore is neared. The bay and town of Algiers, with the villas around, are passed, and are plainly visible to the naked eye. The country adjoining is fertile and well cultivated, and roads, gardens, and enclosures, with fields and vineyards, are seen in good condition. Cape Faroe, and the promontory of the Seven Capes, are jagged, irregular headlands, very distinctly visible. Cape Bon is another headland which comes into sight. The dreary island of Pantellaria, which is evidently the huge tumulus of an extinct volcano, is next seen. It is about 36 miles in circumference, and seems about 3000 ft. in height. The ruptured craters and streams of lava are easily traceable, with beds of loose stones hurled down the mountain's side during some of its fiercer explosions. A large mass of cloud, which might readily be mistaken for the smoke of smouldering fires, almost constantly rests on the summit of the mountain. There is a considerable town, of the same name with the island, near the sea-shore on the western slope, and vineyards and gardens appear scattered about in surprising abundance. It belongs to the king of Sicily, and is used as a penal settlement, whither the Sicilian convicts are sent.

Malta.—The island of Malta, which now belongs to England, is 60 miles from the nearest point in Sicily, and 200 from the African shore. It is 70 miles in length, nine in width, and 160 in circumference. It attains in one place an elevation of 600 feet. The climate is fine and healthy, though hot in summer, and suffers occasionally from the sirocco, which blows from the south-east, and occurs chiefly in September. The mean annual temperature is 67° ; the variation of the yearly means from 1820 to 1840 was no more than 3° ; the extreme range during the year is about 24° .

Malta consists entirely of calcareous rocks, with scarcely any soil, diluvium, or abraded matter. The country has rather an arid appearance, but it produces grapes in abundance, and other fruits. At a distance, the view is rendered lively by the great number of windmills perched on the heights, and employed for grinding corn. The inhabitants speak a language partly Arabic and partly Italian, the former predominating.

The port of Malta consists of two splendid harbours, separated from each other by the narrow promontory called Mount Xiberras. On this stands the capital, Valetta. Marsamuscetta is the name given to the western or quarantine harbour; the other is called Valetta, or the Great Harbour. The entrance to this last is guarded on the one side by the fortress of St. Elmo, on the other by that of Ricasoli, both of remarkable strength. On Fort St. Elmo is one of the most brilliant lighthouses in the Mediterranean. The Great Harbour runs away into numerous creeks and inlets. In one of these are the dockyard, the victualling-yard, and arsenal, with a wet-dock just finished, which is said to have cost the government not much under a million sterling. In another is the merchant shipping wet-dock and store-yards. A number of British, American, and French ships of war are commonly at anchor in the port; one British line-of-battle ship, of the largest size, with the admiral's flag on board, being of the number. The vast variety of forms, and diversity of appointments, of the mercantile vessels, especially of those from the Levant, present a most picturesque appearance.

It is seldom the traveller to or from the East can find leisure to examine the whole of the noble sights in or around Malta. There are abundance of excellent 'guide-books,' of which a supply can at all times be procured from the admirable library of Mr. Muir, for those who have leisure and inclination for such things.

One of the principal objects of attraction is the cathedral of St. John, the patron of the order of the famed Knights of Malta. It was built in 1580. Externally, it is a heavy-looking pile. It has a fine chime of bells, supposed to have been brought from Rhodes, and its internal decorations are rich and beautiful. The floor is mosaic marble pavement, chiefly composed of sepulchral monuments

of the knights, whose figures are represented in white marble. The governor now resides in the palace of the Grand Master, a fine spacious building. The most striking object connected with it is the armoury. It contains 10,000 stand of modern infantry arms, fit for immediate use. The most attractive portions, however, of its contents are the arms and suits of armour of the Middle Ages: some of these are beautifully chased, and inlaid with gold. There is a singular piece of ordnance, an eight or ten pounder, made of a moderately strong tube of sheet-copper, covered over with coils of tarred rope. The gun is neatly formed, and, at first, the singular material of which it is made is not apparent. It seems to have been burst in firing. The library is said, at the time of the expulsion of the knights, to have contained 70,000 volumes. There are in the palace tables, slabs, vases, and ornaments of various kinds, cut from the marble of Valetta.

The fortifications of Malta are most extensive and intricate; they are connected with the harbours; and on looking at their powers of defence, the mind is impressed with the conviction that they are impregnable. Fort St. Elmo, the most massive of these works, contains accommodation for 2,000 men. Few things are more dazzling or trying for the eyes than the rocks and buildings around Malta harbour: they are of an intensely yellowish-white, without one particle of vegetation to relieve them. The waters of the harbour are singularly pure, so that the bottom is distinctly visible to the depth of 30 or 40 feet. The Parlettario is the favourite resort for quarantine-bound passengers. It is a long narrow room, near the anchorage, divided by a barrier, where the gold and silver filigree-work, for which Malta is famous, is sold. Here also are shell cameos, bracelets, and brooches in mosaic, and a vast variety of bijouterie. The Maltese females are celebrated for the skill and delicacy with which they embroider silks, as well as for the beauty of the knit silk gloves, etc., which they manufacture; and on these a good deal of money is usually expended in the Parlettario for the benefit of friends at home.

There is a tradition that, from the time of the visit of St. Paul, Malta has been devoid of serpents or other poisonous reptiles. Dr. Buist, from whom this account of the Overland Journey is taken, gives evidence of the baselessness of the tradition, having seen a snake killed by a soldier on duty close by his sentry-box. It was about three feet long, of a dingy brown, and had very much the hue and aspect of the common cobra. Close by the anchorage are several sentry stations, and the neat economical penthouse with which the soldier is protected from the sun is particularly suitable for India. It is a light wooden stand, not unlike a music stand in shape, with a moveable board, which can be fixed at any degree of angle, to shelter the sentinel from the sun.

Egypt.—The land around Alexandria is so low, that it does not come into sight till the harbour of Alexandria is quite close; but some time previously, are observed rising, as it were, out of the sea, the windmills, Pompey's Pillar, the Lighthouse, and Cleopatra's Needle, with several towers and minarets. From the town westward to the Lake Mareotis, for the space of nearly a mile, the sand hillocks by the shore are literally covered with windmills. The turrets are about 30 feet high, the length of the arms about 20 feet, breadth of sail three and a half feet. They have eight vanes each; and as they are set different ways, and so move in opposite directions in different mills, when tossing their arms in the wind, they look like sea-monsters sprawling about on the shore, and striving to regain their native element. They are all employed in grinding wheat; and though rugged and rude enough in appearance, are in reality simple and efficient implements. They employ a single pair of stones, made of vesicular lava from Sicily. They have no sifting or boulding apparatus: the ground wheat is received from the stones in a sack, and the flour afterwards dressed through a fine gauze sieve by the hand.

Alexandria.—On landing at Alexandria, the traveller feels that he is fairly out of Europe. He may have seen a stray and stunted palm-tree or two at Gibraltar or Malta, with here and there a Turk or Arab in his native dress: these last, indeed, may be met with in the streets of London. At Alexandria all the costumes are Oriental, European residents even dressing like Turks. Vast groves of magnificent date-trees, far surpassing in beauty those to be met with in Western India, stretch away in all directions. Long strings of camels are employed in carrying merchandise. The women are all veiled—covered over with that unsightly blue vestment which conceals the person and the face, leaving a pair of little holes for the eyes to peep through. Formerly, it was the custom for passengers from the steam-packets to place themselves on the backs of donkeys, in order to get through the streets. This is all changed now, and the traveller finds a large and roomy van ready for his conveyance to the hotel, without absurdity, romance, or inconvenience.

The great square of Alexandria, where most of the European inhabitants reside, has a singularly fine and pleasing appearance, though without any true architectural beauty. The houses are built of whitish limestone, like Bath stone, only here the walls remain pure as when erected—taking no tarnish from the weather. In the centre is an obelisk of the yellowish-white Cairo marble, which surmounts a fountain. The residences of the consuls around the square have each a flag-staff, on which on gala-days the ensigns of their respective nations are displayed. The house of the French consul has a strange-looking corkscrew staircase surrounding

it, and leading to a watch-tower which overlooks the town. Many of the sign-boards of the shopkeepers, especially the apothecaries, are painted with Greek characters. Here are situated the principal hotels, and hence diverge streets to all parts of the town.

Alexandria was originally built in the form of a Macedonian mantle, with its longer side to the sea. At one time it contained a population of above half a million, of which one moiety were slaves. It boasted of 4,000 palaces, 4,000 baths, 400 theatres or places of amusement, 12,000 shops for the sale of vegetables, and 40,000 tributary Jews. Its public libraries are said to have contained 700,000 volumes of books. It was accidentally destroyed by fire during the war with the Romans in Cæsar's time. Ages of misrule under Saracens, and latterly under Turks, fell like a blight on everything in Alexandria, as on everything else in Egypt; and not until the era of Mehemet Ali did the country show any symptom of revival. Since the beginning of the present century, the population of Alexandria has increased from 7,000 to 70,000. With its harbour and docks, it now possesses the appearance of a thriving port.

Vestiges of the ancient splendour of Alexandria are everywhere to be found. Fragments of richly-sculptured columns, of architraves, cornices, and other portions of architectural ornament, are to be seen strewed about in every quarter of the city—broken up for lime or for paving-stones, and built into the meanest houses. Huge shafts of granite are continually disclosed, half buried amongst the rubbish or the sand; and the mounds of ruins are in many cases one mass of porphyries, granites, verde-anticoes, and marbles, brought from Upper Egypt or the south of Europe. Mosaics, and pieces of ancient glass, are also abundant; the latter marked by that iridescent semi-metallic hue which indicates decay through extreme lapse of time.

The sights at Alexandria are *Pompey's Pillar*, *Cleopatra's Needles*, *the Catacombs*, *the Pasha's Palace*, *the battle-field where Abercromby fell*, *the Lake Mareotis*, of which a distant view usually satisfies the traveller; and *the Canal*. *Pompey's Pillar* stands on an eminence about 600 yards from the present walls of the town, close beside the road which leads from the Rosetta Gate to the Mahmoudyé Canal. The total height of the column is 98 feet. The shaft, which is a single block of red granite or syenite, is nine feet eight inches in diameter, and 73 in length. It is now proved to have been erected by Publius, the prefect of Egypt, in honour of the Emperor Dioclesian. It was probably removed from some other site to the place where it now stands, and is said to have been originally erected, and formed most likely a portion of some of the more ancient and noble relics of Egypt. *Cleopatra's Needles* are at the opposite extremity of the town; they

consist of two obelisks, one prostrate, and one erect, of the same material as the column. One is 70, the other 65 feet high, and about seven feet in diameter at the base. They stood originally at Heliopolis, and were brought to Alexandria by one of the Cæsars. Both are covered with hieroglyphics.

The *Lake of Mareotis* is one of the curiosities of the neighbourhood of Alexandria, and is situated a short way beyond the Rosetta Gate. This lake, which is about 150 miles in circumference, was originally freshwater; and being about five or six feet deep, it answered the purposes of navigation. In consequence of its connexion with the Nile being cut off, its waters were wholly dried up, or nearly so; and in this condition it was 80 or 90 years since. An entire change followed. It is divided from the sea by mounds of sand, blown up from the shore, and its bottom is several feet lower than the level of the Mediterranean. Thus exposed to the danger of submersion, it was resolved, during the siege of Alexandria, in 1788, to let in upon it the waters of the ocean. It was certain to produce a wide-spread calamity; but when did the demon war stop to consider results? Four cuts were made, each of six yards in width, and ten distant from each other. The waters rushed in with a fall of six feet. Two more cuts were finished next day, and the sea finally broke down the divisions. The sea flowed in for a week. The calamity was fearful. The sites of 300 villages were flooded, and rendered barren for ever. The bank was afterwards closed up again, and the communication with the sea cut off; but the basin of the lake being lower than the surface of the sea, and the Mediterranean here being without tide, there was no means of drawing off the salt water. It was by degrees in a great measure evaporated by the sun, leaving a vast expanse of once fertile surface covered with a dazzling snow-white sheet of salt. The Nile is admitted annually to it at flood, and the lake then re-appears, but the returning dry season only restores the condition previously existing. Nor does there appear to be any remedy for this, until the successive depositions of silt from the river accumulate sufficiently to raise the bottom of the lake to a level with the sea—an operation only to be effected through some vast and indefinite lapse of time. Till then, the salt must always mingle with the freshwater silt deposited every year. Could rice or any grain be grown on it, as in India, which flourishes even on saline grounds, the process of recovery would of course be greatly accelerated. The lake formerly communicated by a canal with the port of Old Alexandria.

The Catacombs.—In various masses of rock, composed of oolitic limestone, adjacent to the lake and near the town, are shown a number of curious catacombs, and other ancient works of art, including a variety of mosaics. South of the city are several

high mounds, likewise interesting from the relics of ancient art found imbedded in them. The bricks used for building in Alexandria are those excavated from the ruins of the ancient city; they are quarried in abundance in all directions. They are well-formed, and excellently burnt; and so perfectly cemented together, that it is often more difficult to break the hardened mortar than the material it unites. The potter's wheel at Alexandria is a singular one: it consists of a spindle about two feet long, turning in a socket some one and a half feet under the level of the floor, and a collar about three inches from the upper extremity. The circular disk on which the ware is thrown is of course above this last. The wheel is turned at the rate of about two revolutions a second, by a circular flange $1\frac{1}{2}$ feet in diameter just above its lower insertion. The potter sits on the floor, his legs in a small pit below the wheel, shuffling with his feet on the flange just mentioned, and so making the wheel revolve. It is certainly a most awkward-looking implement. Yet the ware turned out is good, strong, well-shaped, and is afterwards thoroughly burned in kilns.

Admission to the *Pasha's Palace* may be procured by an order from the vakf, or steward. It is a neat, but plain and unpretending building. The view from it is beautiful. The rooms are handsome, and well-proportioned and arranged; and the floors, of inlaid brightly-polished wood, have a very pleasing effect.

Travellers for India usually hurry through Egypt, with the view of not losing the steamboat, which is ready for them at Suez. But those who have time and money to spare may occupy themselves very delightfully in spending a fortnight on the journey. The conveyance of travellers from Alexandria to Suez is effected by the Pasha, at an expense of £12. This charge includes everything save liquors and hotel bills of all kinds at Cairo, which fall on the passenger, and frequently amount to 15s. or £1. All charges of this class seem in Egypt extortionately high, and are indeed out of all proportion to tavern bills in Europe. But then it must be remembered that the whole establishments are permanently maintained for the sake of employment one day in seven; and that, unless when the passengers are on the way, the innkeepers are wholly idle. The whole distance from Alexandria to Cairo may now be performed by rail; but should the tourist wish to take things more leisurely, he may sail or steam up the canal. Having arranged matters at the Transit Office, the traveller will be duly informed of the hour when the vans quit the hotel, and should make the best of his time in the interval. The vans proceed to the place of embarkation, about two miles distant, on the Mahmoudyé Canal. The luggage is forwarded beforehand on camels, a carpet-bag being all that is allowed—it is all, indeed, that is requisite—for each individual to carry along with him.

The road to the canal leads through the great square already described, and on to the Rosetta Gate—an old ragged fragment of the fortifications of the town. And here the traveller finds that Alexandria is being fortified, after the manner of Paris, with walls, and bastions, and ditches, and all the other contrivances of military engineering. The works are being constructed on the recommendation of the French, and under the superintendence of French engineers. Passing onward, the road leads close to the elevation on which stands Pompey's Pillar. Not far to the left is the battlefield where Sir Ralph Abercromby fell.

Atfèh.—The Mahmoudyé Canal connects Alexandria with Atfèh, a navigable point on the Nile. This important public work was begun in 1819, and completed in little more than six months, having been opened on the 24th of January, 1820. It is 48 miles in length, 90 feet across, and about 18 feet in depth. For a long distance, the banks of the canal are ornamented on one side by neat villas, with most beautiful shrubberies and flower-gardens in front of them. The little kiosks, or summer-seats, consisting, in a circle, of benches shadowed by lofty trees, almost hang over the banks. The canal is nowhere straight, and passes along a country so perfectly level that locks are not required. One only exists at Atfèh. As many as 150,000 people are said to have been employed in the excavation of the canal: the inhabitants of all the villages in Lower Egypt were marched down to the stations respectively assigned to them, one month's pay having been advanced to enable them to supply themselves with provisions. The assemblage of so enormous a multitude, which would have formed a double line from end to end of the canal, had they stood as close as possible to each other, was sure to be productive of fatal results; and, accordingly, 20,000 perished on the occasion. Provisions ran short, many fell victims to starvation, and pestilence swept many more away. Two-thirds of them were without tools or clothing of any kind whatever, groping up the mud, and lifting it out with their hands.

The banks of the canal are sufficiently high to intercept the view of the adjoining country, so that, after passing the villas already alluded to, there is really nothing to be seen. A good sailing-boat traverses the distance in eight hours; one, tugged by horses, in ten. A small high-pressure steamer may be employed, which goes along at the rate of about five miles an hour. The boats containing the passengers and luggage are towed behind. In going up the Nile, several large works for assisting the irrigation of the country are passed.

One who has examined the magnificent specimens of grain now grown in England, is exceedingly disappointed on examining that for which Egypt, for thirty centuries, has been famous. The stalks

of the barley are seldom above 18 or 20 inches long; each root produces from 6 to 25 stems, 15 being about the average. There are six rows of grains on each stalk, each row containing at an average about ten grains, so that the return from the seed is from 600 to 900. The roots are from six to fourteen inches from each other; and an acre of land in Egypt will not yield so much grain, by measure or weight, as a similar surface in England—both under present cultivation. The barley itself, when rubbed out, would be little short of unsaleable in average seasons at home, so thin, husky, and poor is it. It is trampled out of the straw by oxen, and cleared of chaff by the wind. The straw is chopped or cut up into what is in India called *bhusá*, by an implement closely resembling a turnip-sowing harrow, drawn over it by oxen, each roller being armed with three or four circular cutters.

The crop which most surprises by its abundance is tobacco, vast fields of which extend in all directions. Nor is it to be wondered at that the cultivation of this narcotic should rival in extent that of grain, or roots, or fruits for human food. In Egypt, every man who can afford it smokes at every hour of the day. A singular variety of raft, consisting of a framework of slight sticks, buoyed up by a vast number of earthen pots, is frequently to be seen on the Nile. These rafts appear to be chiefly employed in carrying coarse earthenware down the river.

First sight of the Pyramids.—From the moment of arrival in Egypt, we feel that we are in a country possessing many relics of the past; but this feeling cannot be said to exist in perfect force till we approach Cairo, which is the threshold of all the great marvels of ancient art. Those who have not before sailed up the Nile, watch for the first appearance of the Pyramids. These become suddenly visible about 40 miles below Cairo. They are seen far across the desert breaking the western horizon, and seem at this enormous distance almost as large as when looked at from Cairo. Here the desert sand has fairly drifted over the fertile soil, and is blown in masses into the river. The banks of the Nile, indeed, show that this has been an event of frequent occurrence since silt began to accumulate, alternate beds of sand and mud being visible all down a section of 10 to 15 feet of bank. The sand, examined through a magnifier, is of a yellowish smoke-colour, sharp and angular, often of a regular cubical form. It looks like the quartz portions of disintegrated granite, which it probably is.

The banks of the Nile, which have been hitherto dull and uninteresting, become exceedingly striking on approaching Boulak, which is in the vicinity of Cairo. Long lines and groups of trees skirt the left bank of the river. Amongst some half-dozen of beautiful acacias, the magnificent golden flowers of the *acacia fistula*

stand conspicuous. The tree receives its name from the seed-pod being of the form and size of an ordinary fife: the flower is something like that of the laburnum, with each branch five or six times the size of those of the latter tree. Then come the gardens and pleasure-grounds around the palace of Shoubra. The island of Rhoda, almost one entire garden, divides and half fills up the river in front. The beautiful weeping willow of Egypt—most graceful and lovely of its loveliest of races—is conspicuous everywhere. The long sweeping yards of the lateen-sailed boats of the Nile, sometimes not less than 60 feet in length, shoot up by the shore. Just beyond are the large cotton-mills and other works of the Pasha, and English steam-engines and huge chimney stalks intrude upon the sight, which, though striking enough as contrasts, seem here eminently out of place. Sweeping along the eastern horizon, at a distance of two miles, is the Citadel, with the vast city and countless minarets of Grand Cairo. On the other or right side only two objects present themselves to the eye—the Desert and the Pyramids. The voyage up the Nile, extending to 120 miles from Atfèh, occupies from 18 to 19 hours, and is brought to a close at Boulak.

Cairo.—The drive to the city is by no means over a good road; but being through fields and gardens, the scene is everywhere most rich and beautiful. Crossing various canals and gardens, and threading some beautiful avenues of trees, the traveller at length reaches the great square at Grand Cairo, and the picture presented is sufficiently striking. There is nothing in the way of building which deserves the name of fine architecture; but the houses are lofty and picturesque, and of every conceivable shape and size—with tall graceful minarets shooting up in all directions. The Hotel d'Orient, the principal one in Cairo, is in the great square, and is a large and very showy building, though the establishment and style of living are somewhat too French for an Englishman's taste. There is an excellent, though less conspicuous, English tavern close by. The area enclosed by the great square is surrounded by a very wide and deep ditch, which is filled with water during the inundation: fine rows of acacia trees skirt it on both sides, and form a double avenue along the road which intersects it. Vast crowds of people are at all times in the neighbourhood, and this is almost the only place in Cairo where there is abundant room for observing the passers-by. It is, indeed, almost the only open space in this vast city, the thoroughfares of which consist of narrow lanes, hardly anywhere deserving the name of streets. The houses are so high, and the balconies above project so far, that it is often difficult to obtain a glimpse of the sky above. The streets are almost everywhere crowded most densely with people. Nimble donkeys, with jingling bells, trot rapidly along, threading their way with extraordinary dexterity through the multitude. Lines of

huge camels, with vast burdens on their sides, bear down upon you, threatening to close up the pathway, and arrest the progress of the living current. Contrasted with all this activity and bustle, is the profound composure of the shopkeepers, who, in their richest dresses, and with long flowing beards, recline beside their wares, smoking their hukkas, or long cherry-stalked, amber-mouthed pipes, in a state of apathetic unconcern.

Cairo is said to contain a population of 200,000 inhabitants : it stands on a plateau about 40 feet above the level of the Nile, and on the edge of the Desert. The citadel is one of the most prominent objects of attraction, and can be examined, however short the traveller's stay. It was built about the year 1171, by the Khalifah Yûsuf Salâhu'd-dîn, well known in the history of the Crusaders as "the Magnificent Saladin." A long ride through narrow, crowded, and irregular lanes, past numerous mosques of great magnitude and beauty, leads to the bottom of the steep winding ascent, at the extremity of which is the gate of the fortress. The first object of attraction which it contains is a magnificent mosque, which has now been ten years in process of construction. It is still incomplete. It consists of an open square, surrounded by a single row of 35 columns. In the centre of this is a superb fountain, and on the east a lofty gate leads to the inner part of the house of prayer. The extreme richness of its decorations does not weary by sameness—they are all symmetrical, tasteful, and beautiful. The effect is even heightened by the burnished brass mouldings which surround the base of the capital and top of the basement of the column, though this combination of metal and stone is one of the most unusual in masonry. The walls, which consist of the common building-stone of Cairo, are everywhere crusted over with a yellowish-white variegated horny-coloured marble. It is brought a considerable way across the country, having been discovered some fourteen years since at a place called Wâdî Moâhat, about 70 miles from the Nile, and is a travertine, or fresh-water limestone, deposited from springs. The undulations and coatings of the deposit form beautiful markings in the marble : it is unfortunately not susceptible of a very high polish, and is often defaced by small angular crevices, which, however, cease to be observable a few yards off. It is brought in large blocks from the quarry, and sawn into slices beside the building. The magnificent granite columns which formerly surrounded Joseph's Hall are lying prostrate around. They were pulled down in 1827, to make room for the mosque, and were in all likelihood originally the fragments of some of the noble works of Egypt's splendour in its earlier days. They are of the same material as that of which Pompey's Pillar and Cleopatra's Needles are composed. Just beyond the mosque are

the palace and harím of the Pasha—a neat, plain building, more richly than tastefully fitted up and furnished, but quite worthy of examination. The Mint is beyond this; and near it is Joseph's Well, an excavation 260 feet in depth, a winding staircase leading to the bottom. The reader must be reminded that the Joseph here referred to is not the Hebrew patriarch, though commonly imagined to be such, but the famous Sultán Saladin, by whom the works were constructed.

From the palace garden may be seen the spot where Emir Bey leaped his horse over the wall, to escape the massacre which awaited his brother Mamelukes on the 1st of March, 1811. Muhammad 'Alí had prepared an expedition into Arabia, to chastise the Wáhábís, who had robbed and murdered the pilgrims on their way to Makkah. The Mamelukes, impatient of a curtailment of their power, resolved to avenge and liberate themselves by the overthrow of the government. Their secret was badly kept, and the Pasha was informed of the plot hatching against him. He pretended to disbelieve it altogether, and treated it as a slander against the Mamelukes. His preparations being completed, he invited all his courtiers and chiefs to the Citadel, to be present at the investiture of his son with authority to be exercised during his absence. The beys of the Mamelukes were received with the usual courtesy; but on retiring, found the gates shut against them, while volleys of musketry were poured in on them from every side. Horses and riders fell in heaps. It is said that 440 were slaughtered in the court, Emir Bey alone escaping. He remembered that a heap of rubbish, thrown over the wall, had accumulated to a considerable height near its base. He leaped his horse over: the animal was dashed to pieces, but the rider escaped. He found shelter in the tents of some soldiers near, and succeeded in making his way to Constantinople. He survived till within these few years. The beautiful aqueduct seen from the Citadel was originally built by Saladin the Magnificent, in 1171, for the purpose of bringing water from the Nile to supply the garrison: it was renewed and enlarged in 1518.

The Nile.—Egypt, as is well known, consists of the fertile valley of the Nile, and a strip of desert on each side. The Nile, formed by streams coming out of Abyssinia on the south, is about 1500 miles in length; at certain places it forms rapids, or sloping cataracts, and at other points encloses islands, interesting for their beauty or the ruins which remain upon them. The remarkable phenomenon connected with the Nile, is its annual overflow of the banks which border it—an event looked for with as much certainty as the daily rising of the sun. These inundations of the Nile are owing to the periodical rains which fall between the tropics. They begin in March, but

have no effect upon the river until three months later. Towards the end of June it begins to rise, and continues rising at the rate of about four inches a-day, until the end of September, when it falls for about the same period of time. The towns are generally built in such a situation and manner as not to be overflowed by the inundation, and in some parts of the country there are long raised causeways, upon which the people may travel during the floods. It is only in cases of an extraordinary rise that any villages are destroyed. The inundations, instead of being viewed as a calamity, are considered a blessing, for they are the cause of inexhaustible fertility. After the waters have subsided, the earth is found covered with mud, which has been left there by the river. This mud, which is principally composed of argillaceous earth and carbonate of lime, serves to fertilise the overflowed land, and is used for manure for such places as are not sufficiently saturated by the river; it is also formed into bricks, and various vessels for domestic use. The whole valley of the Nile may be considered as an alluvial plain, formed of the washed-down mud and sand of Central Africa, and it is therefore to these inundations that Egypt owes its existence.

Notwithstanding the overflow of the Nile, the atmosphere of Egypt is extremely dry and healthful. During our winter, the climate of Egypt is delightful. The inhabitants speak with intense affection of the Nile, for to it they owe the verdure of their fields, their food, their drink, and the cotton for their clothing. In its taste the water is delicious and it is also extremely salubrious.

The Pyramids are situated about ten miles from Cairo, in a western direction, and consequently on the farther side of the Nile. The traveller may have the benefit of a carriage for the journey: formerly, the only conveyance was by donkeys. The road leads by Old Cairo, a decayed suburb of Cairo, at two miles' distance, on the banks of the river. The Nile is forded or crossed in boats at the upper end of the island of Rhodā. When within a couple of miles of the end of the journey, a number of frightful-looking Bedouins commonly make a rush from a large village a little way off, as if intent on mischief. They are men anxious to be employed as guides; and they had better be employed at once, to save further annoyance.

The Pyramids scarcely appear to increase in size until you are close up to their base; then their bulk seems enormous, and the distance betwixt the one and the other looks like a forenoon's journey. They are four in number in one view—three large and one small—and are usually known as the Pyramids of Gizeh. They stand on a plateau some 40 feet above the plain, and are fairly within the Desert. The present base of the Great Pyramid of Cheops, as it is called, is 746 feet each way; the mass is estimated at 85 millions of

cubic feet, and covers an area of 11 acres. Measured by the slope, its height is 611 ft., and its perpendicular height 461 ft. The age of the Pyramids is unknown, but it cannot be less than 3,000 years.

At a distance, the Pyramids appear to be tolerably smooth and pyramidal; but on coming close to them, they are found to have a ragged and half-ruined aspect, in consequence of the outer coating of stones and plaster having been removed. Their sides in this rough state present the appearance of a series of steps, composed of huge blocks of yellowish-white limestone. The ascent is toilsome, and the ledges of stone are uncomfortably high for a stair. Ladies meaning to ascend, should provide themselves with a footstool, which the guides may lift and hand up to them at each step. There are altogether 206 tiers of stone, from one to four feet high. The top is an irregular platform, 32 feet square; the stones constituting the apex having been thrown down. On gaining this lofty eminence, on which there is room to move about, the view on all sides is magnificent. One of its most striking features is the distinctness of the line which divides the fertile region from the Desert. There is no middle ground—no debateable land, over which fertility and desolation, the sand of Sahara and the silt of the Nile, alternately hold sway. So far as the influence of the Nile extends, all is verdure; the moment the sand begins, utter waste ensues.

It is necessary to make provision for refreshment, because there is no house, tent, or village in the neighbourhood. The Great Pyramid is not entirely solid. An entrance has been made, by which a series of labyrinthian passages and chambers have been discovered. The entrance is on the north side; the journey in some places must be performed on hands and knees. At the centre are two chambers of red granite, in one of which is a sarcophagus; and here it is thought was buried the king of what was the greatest kingdom of the earth; the proud mortal for whom this mighty structure was raised.

The ascent of the second Pyramid is seldom attempted by visitors: it is much more difficult than that of the first, especially over that portion of the smooth granite crust which still remains about 30 feet down. It is of somewhat less magnitude than the other, but looks as large, from standing on higher ground. The third of the group is considerably smaller. In the neighbourhood of these grand objects of antiquity lie scattered about many interesting remains. The most attractive of these is the Sphinx—a gigantic figure, half-woman half-lion, nearly all hewn from the solid rock, the fore-legs and part of the back only being built. There is an altar between the two paws, on which sacrifices appear to have been offered. From the lower part of the body to the top of the head, the Sphinx measures 66 feet, the recumbent portion 102, the paws

50, and the circumference of the head 100 feet. Such has been the drifting of the sands, that the whole figure is now covered except the head and a portion of the dilapidated neck.

The Petrified Forest.—This extraordinary curiosity is situated eight or ten miles south from Cairo, and is reached by a journey on the back of a donkey through a rugged country. The road lies over a dry gravelly soil, without a particle of vegetation. Having proceeded for some miles through a rocky valley, by a sudden turn to the right a low range of sand-hills is crossed, and in less than a quarter of an hour more the forest is reached. And such a forest! Trees lying prone on the ground, and transformed into stone. The world contains nothing more wonderful than this work of nature. On every side the prostrate forest extends as far as the eye can reach. Plains and rolling hillocks of sand sweep on and on to the horizon, all strewed thickly over with fragments of fallen trees. They lie at some places so close to each other that a sure-footed Cairo donkey can scarcely thread his way through them: at other places they are few and far between, scarcely within stone-throw of each other, as if those had been the thickets, these the openings, in the forest. The trees are nowhere round in the surface, but sharp and angular, as if split by heat into many fragments. Few pieces are more than from four to six feet in length; but a series of these may often be seen lying end to end for a space of from 50 to 60 feet, as if the tree they constituted had been sawn or broken across, the pieces remaining in their places. The appearance of the fallen trunks is like that of the half rotten bog-wood found in an Irish or a Scottish morass. In hue, they are for the most part of a lightish chestnut brown; some of them of a dusky-white, precisely of the colour of common ash or pine long exposed to the weather. Of this tint are nearly all the smaller fragments, which often lie about as if chipped off from the larger ones. There are no fangs of roots or branches connected with the stems, but there are the rudiments of both in abundance. The knots indicating where branches once had been, are often of singular beauty and distinctness; sometimes so much so, as to seem freshly torn off from the stem. The whole scene is the very picture of solitude and desolation, enhanced beyond that of the ordinary Desert—which leaves no token of ever having been more productive than it is—inasmuch as the remains around must once have been fertility and verdure. The trees, as already said, are mostly on the surface; many of them, however, are half-buried, others barely show themselves above the sand. The sand itself is light-coloured; the nodules of stone intermixed with it are rounded; sea-shells everywhere abounding. Near the edge of the forest there are what resemble the dry beds of small-sized streams and torrents: here the little cliffs are of very soft limestone, full of oyster-shells, so fresh and bright, that they

seem scarcely at all affected by the weather. They are of the transparent kind, nearly flat, and scarcely thicker than common paper. Selenite here abounds, as generally over the Desert, where sea-salt prevails. It is here for the most part fibrous, the fibres being horizontal, and at right angles to the axes of the vein.

As for the nature of the trees, they are not palms, as their branches show; nor, perhaps, is any living race nearly akin to them. They are completely silicified, ring like cast-iron, strike fire with flint, and scratch glass. How has this transformation been effected? By no chemical process now known to man. We have nothing at all analogous to it either in the laboratory of the chemist or that of nature. There is no substance more indestructible than that of charcoal. Cut off from air, it resists the most intense heats known to us, and remains in the bowels of the earth unscathed for millions of years! Here the whole woody and carbonaceous matter has vanished, and in its place we find silica—the earth of flints, a substance nearly insoluble, and by itself infusible by any heat we are acquainted with. Yet so quietly and so perfectly has the exchange been effected, that for every atom of charcoal that has been displaced, an atom of flint has been left behind. Textures and tissues so minute, that the help of powerful microscopes is required for their detection—that their delineation can only be attempted after they have been much magnified—are changed in substance, but in substance only: the most minute and fragile of their forms remain as when the green leaves and bright blossoms drew their sustenance, and the vital fluids circulated through them. Egypt is the land of hoar antiquity; but what are the wonders of the mummy-case to this? The trees look as if they had fallen down, and been turned to stone on the ground where they grew; they look “like to a forest felled by mighty winds;” they bear no marks of rolling or abrasion, such as that by which flints themselves are rounded. Yet all is sea-sand and shells everywhere; there is nothing to sustain vegetation; and whether the theory, that they belong to an age previous to that of the rock in which they are occasionally imbedded, be adopted or not, it is clear that, subsequent to their assumption of their present form and condition, the ground on which they now repose sunk beneath, and rose again far above, the surface of the sea.

It is singular, considering the extent of area, and the diversity of positions in the world over which silicified trees are found exposed above ground, that so little has been written on the subject. In Trinidad, in the West Indies, they are abundant; and they prevail over a vast expanse of surface on the seaboard of New Holland. They abound on the Coromandel coast near Madras; and in Sindh are found from Sakkar to Karáchi, on salt desert sand, resting on nummulite limestone, exactly as in Egypt.

Cairo to Suez.—Only a few hours being allowed at Cairo, every one should make his arrangements without unnecessary delay. Having arranged at the Transit Office to get all luggage, a small bag excepted, sent forward, and secured his place, the traveller may be considered ready to start. In hot weather, it is preferable to start from Cairo in the afternoon, so as to travel all night.

The distance from Cairo to Suez is 85 or 86 miles; and as the line of route is without any towns or villages, station-houses have been erected for the accommodation of travellers, and for the changing of horses. As far as No. 12 station-house is now performed by rail. Refreshments are furnished here, and are usually of the most sumptuous kind. Thence the journey is performed in vans, which are of different sizes. For the greater part they are strong clumsy machines, open all around, tolerably stuffed, but without springs—merely suspended on leathern straps. They have two wheels about five feet in diameter; that is, one-third larger than those of a common carriage. They are drawn by four horses, two being in shafts, and two before them in traces. They are, in general, not over-well trained, tempered, or conditioned; but, on the whole, get on wonderfully well. The plan of the drivers generally is to urge them to a good gallop for a mile or so, and then allow them a few minutes to rest.

The Desert.—There is but little of the Suez desert covered with drift sand; it consists mainly of hard gravel, with a vast abundance of loose stones in all directions. The vans seldom adhere very regularly to any particular track, and the jolting is occasionally dreadful. In the direction of Suez, as indeed in most other directions, unless when approaching the Nile, you enter on the Desert at once. The burying-ground around the city is all sand; and the first step beyond this the ground is as completely barren and desolate as it can be in the heart of the Great Sahara itself. The route through might be almost traced by the skeletons of camels; thousands and thousands lie bleaching by the wayside. The surface of the ground is salt, and covered with rounded pebbles, chiefly the Egyptian agate, and sea-shells. Pieces of petrified wood, often of considerable magnitude, lie strewed around; and when the limestone rock shows itself above the sand and gravel, it is generally perforated by the *pholas*, or some other variety of marine borer. The rocks, like those near Cairo, abound in petrifications—beautiful specimens of crabs and star-fishes being amongst the most abundant. Little, nimble, fairy-looking lizards, in colour very like the surface of the ground around them, are occasionally to be seen in the Desert; also a curious variety of serpent, with two horn-like processes protruding from the forehead. There are numberless vultures and carrion crows, which feed on the dead carcases of the animals who so frequently perish on the way

across. Besides these, scarcely a living thing is to be seen. Here and there are considerable quantities of the poisonous henbane, and half-way betwixt Suez and Cairo numerous bushes of the prickly acacia or camel-thorn. Just beyond the centre station is what is called "the tree of the Desert," a solitary acacia, 18 inches in diameter, and with a stem 10 feet long, and a large, thick, bushy, round top. This is seen at a vast distance from each side: to the weary traveller it seems almost impossible to approach it, so long is it before he reaches it after first seeing it.

The beautiful phenomenon known to sailors as "looming," to naturalists as *mirage*, equally visible in extremely cold as in warm countries, is often seen in great perfection betwixt Cairo and Suez. It is occasioned by the unequal temperature and refractive powers of different strata of the atmosphere—objects being invariably elongated or depressed, or a succession of images of them exhibited one over another. Scoresby gives drawings of images of ships and icebergs seen by him in the arctic regions—direct or reversed, or the one and the other alternately—high up in the air. Pools, and lakes of water, are occasionally seen to fill up the lakes and valleys; and this is the shape the illusion most frequently assumes.

The portion of the road nearest to Suez is extremely rough, and the path is covered on every side with large rounded stones; the whole forming one of the most unsightly portions of the Desert. Barren and arid as it is, it is curious to find fresh plants of the water-melon species growing here and there on the most unfruitful-looking spots. The leaves resemble in tint, form, and size, those of the sweet-scented geranium. The stems trail along the ground, attaining a length of two or three feet. The fruit is the size of a small apple, bright green, and very pretty. In many places here the sand of the Desert is in process of solidification into rock. The muriates and sulphates of the sea-salt, with which the soil is charged, seem to act on the calcareous material abounding everywhere; and the result is a carbonate of soda and a sulphate of lime. The last constitutes the cementing material: it is bright and shining, in small plates or crystals, and yields readily to the finger-nail. A specimen of the rock which is the result of this would most grievously perplex a geologist not familiar with the process by which it is formed. It consists of the sand and sea-shells of the Desert—the last of these, when near Suez, being all apparently perfectly recent and identical with those now in the Red Sea; of the Egyptian jaspers, which here mainly constitute the gravel of the Desert, and are themselves the remnants of an abraded conglomerate of one of the rock formations at hand; and of the oyster, nummulite, and other shells of the different varieties of tertiary limestone, everywhere presenting itself above the surrounding drift and alluvium. With

these heterogeneous materials, the bones of birds and animals now existing in the country, or portions of the works of man, may occasionally mingle, and present a conglomerate made up of as many different kinds of material as can be collected together. This, it must be recollected, is a process not confined to a few limited spots: it is apparently in progress over vast expanses of surface in all parts of the Desert towards the shore of the Red Sea. Though there is no continuous rain, heavy showers occasionally fall near Suez; and in the pools formed by them, fishes, some inches long, have been found four or five miles from the sea.

When within four miles of Suez, you reach the edge of a perfectly level plain, diversified here and there by slight ridges and hillocks of sand and gravel, but the whole wearing the appearance of one of the most recent upheavals—the Red Sea, at a geological period comparatively recent, having obviously covered a large surface now dry land. Close to Suez is the track where the Israelites crossed the Red Sea. Wilkinson assumes the place to have been a little above the harbour, at the camel ford, where the water then must have been much deeper than now, and where the effects of “a strong east wind,” as described in Exodus, are now similar to what they seem to have been from the account given of them in Holy Writ. The extremity of the Red Sea is a few miles above the town, and thither travellers sometimes proceed to have the pleasure of placing one foot on African, and the other on Arabian ground.

Suez to India.—Suez is a poor, walled town, situated at the head of the Red Sea, and sustains its existence principally by the trade of the great caravans of pilgrims from Egypt in their journey to Makkah. Latterly, it has come a little into note by being made the point of embarkation for India. The Pasha built a very large and handsome hotel at Suez, the only respectable building in the place. The water here is highly saline: it contains a considerable quantity of pure alkali, and is well adapted for washing—that used by Europeans for drinking is brought from the Nile. Coal is also transported across the Desert from Cairo on camels, and here costs £6 a ton.

Quitting Suez, a long pull of nearly two miles through shallows and intricate channels takes the traveller to the roadstead, where the steamer awaits his reception—the smoking funnel and roaring steam giving note of preparation for a start. The Gulf of Suez, which comes to a point a little way above the town, is about three miles across at the place from which the steamer starts. The distance from Suez to Aden is 1,600 miles due south-east; that from Aden to Bombay is 1,960 miles east and by north. Passengers to Calcutta are accommodated in the magnificent steamers of the Oriental Steam Navigation Company, each from 1,200 to 1500 tons burden, and 400 to 500 horse-power. These vessels proceed straight

to Aden, this part of the route being common to both; then stretch away south-east for Ceylon, nearly at right angles to the path pursued by the Bombay vessels. The Bombay passengers are conveyed by the packets or war-steamers of the Indian navy: a portion of these are from 700 to 750 tons burden, and from 220 to 250 horse-power. Some very superior vessels, each of 1,200 and 400 horse-power, have been put on the line, and others of still larger dimensions are in process of construction. The traveller towards the East, who has been dragging by each remove a lengthening chain—who has found semi-tropical Europe at Gibraltar and Malta, and fairly tasted of the Orient in Egypt—at length finds a floating fragment of India before him at Suez. The talk becomes exclusively of Bombay: inquiries are made after old places and friends, and England is spoken of now as a distant country, not soon to be seen again. The regulations as to dress, discipline, etc., are the same in the Indian as in the royal navy; and the packets are in all respects regarded as ships of war. To the old Indian, everything looks familiar; to the visitor for the first time to the East, all seems a fragment and foretaste of what is to come. Seldom, indeed, is found so large a variety of races assembled in so narrow a compass. The officers, engineers, and regular seamen of the ship are Englishmen, all dressed in man-of-war fashion. The pilots are Arabs, from Aden or Mocha. Their costumes are beautifully picturesque, and they are for the most part highly intelligent-looking men. Then there are the sipáhís of the Bombay Marine Battalion, smart, dark-olive complexioned men, of a very low caste, in the common uniform of the English soldier. The servants of the ship are mostly Portuguese, natives of the East, dressed in jackets and trousers of white cotton, such as Europeans not in uniform usually wear in India. The butler and head servants are generally Pársís or Muslims: the Hindú is forbidden by his creed from sewing where his hands might be defiled by the flesh of the sacred cow. The firemen are mostly Muhammadans, or low-caste Hindús—strong active fellows, who perform all the drudgery about the engine-room.

Fairly afloat on the Red Sea, there is little to attract the eye, the shores being rocky, sandy, and lifeless. If the weather be clear, north from Suez the towering summit of Sinai may be seen in the distance. As the traveller proceeds southwards, he begins to be interested in the changes presented by the firmament. At night the Southern Cross becomes prominent amongst the constellations, and the beautiful clouds of Magellan give nebulae of an aspect altogether different from any he has seen before. The Great Bear is no longer seen to sweep around the Pole; the tail becomes at times altogether invisible, the four stars which constitute the quadrangle only keeping in view, and the great land-mark, so to speak, by which the tyro astronomer

guides his way amongst the constellations, is for a period lost sight of. The moon and planets again shine out with unusual splendour, and there is the novel combination of a night sky intensely bright without the sensation of cold.

The middle channel alone is navigable for vessels of any considerable burden. Vast margins on either shore are filled up with coral to near the surface of the water. The scenes these present are often beyond description beautiful.

Keeping straight on its course down the middle of the Red Sea, the steamer does not approach the land till the Straits of Bábu'l Mandab (Babel Mandel) make their appearance. Here the sea is greatly narrowed, not only by the projections of land, but by the island of Perim. The straits are closed in on both sides by rugged, barren, burnt-looking rocks—the distance across being about three miles. Pushing her way through one of the channels, the steamer turns towards the left in a south-easterly direction, being now in what is called the Sea of Bábu'l-Mandab, which is a portion of the Indian Ocean. A series of picturesque and precipitous capes and headlands, along the coast of Arabia-Felix, on the left, come in view, and stretch away to the most prominent of them—Cape 'Adan (Aden).

Aden is situated in latitude $12^{\circ} 47'$ north; longitude, $45^{\circ} 9'$ east. It is a wild, barren peninsula, composed of volcanic rocks, and of no use except as a half-way house to India *via* the Red Sea. Within 200 yards of the landing-place there is an hotel, kept by a Pársí. It contains a large roomy hall, in which smoking is specially forbidden, but always indulged in, with a very good verandah all round, and good bedrooms and baths. There is a store for general merchandise behind, and a billiard-room, close by.

Aden fell into our possession in 1839. It previously belonged to the Sultan of Lahege, who was little better than a common marauder, and in 1837 plundered a Madras vessel sailing under British colours, which had the misfortune to go ashore. A collision with Britain followed; and finally, after some fighting, and a stipulation by treaty to pay the Sultan a few thousand dollars annually, the place was taken possession of. The population has since risen from 600 to above 10,000, besides the troops and their followers from India; of these there are generally 3000 in garrison: A traffic is kept up with the interior of Arabia by means of camels and asses. There is good fresh water in wells in the cantonments, but nowhere besides.

BRIEF GEOGRAPHICAL DESCRIPTION OF INDIA.

India lies between N. lat. $8^{\circ} 4'$ and 36° , and E. long. $66^{\circ} 44'$ and $99^{\circ} 30'$, and contains, according to Thornton, 1,399,443 sq. miles,

with a population of 172,399,235; according to Mills, 1,465,322 sq. miles, with 180,367,148 inhabitants; according to the East India House Statistical Returns of the 27th of July, 1857, 1,466,576 sq. miles, with 180,884,297 inhabitants. This vast region is, more than any other, formed by nature to be the storehouse of the world. The magnificent chain of mountains that encircles it from N.W. to N.E., consisting of the Himálayas to the N. and N.E., with the Sulaiman and Hála ranges running down to the sea on the W., supply abundant water to irrigate the whole of Upper India; as, in like manner, the Vindhayan range, joined eastwards by the Rájmañal hills and other lower ranges, and the E. and W. Gháts, furnish sufficient water for the requirements of the Dakhan or S. India. Thus India exhibits a series of great water sheds, in which, or on adjoining hills, grain of all descriptions—cotton, sugar-cane, indigo, tea, coffee, rice, opium, tobacco, oil-seeds, pepper, cardamoms, ginger, capsicum, cumin, coriander, turmeric, and all kinds of vegetables and fruits, are, or may be, produced in inexhaustible quantities. In its forests, India possesses resources superior to those of any country in the world. The teak tree, the cocoa-nut tree, the sago palm, and the sandal tree, are first of their kind in utility; and innumerable trees, only second in value, might be mentioned. Iron, the parent of all other metals, abounds; and coal exists in sufficient quantity. Precious stones of all descriptions are found in different localities; and in the number and variety of its animals, no region of the earth is comparable with India. To man, the climate of India is less favourable than that of the temperate zone; yet, amid the variety of races which is found from the Himálayas to Cape Kumárin (Comorin), some are not inferior in beauty to any that exist, as *e.g.* the people of Kashmír, the Rájpúts, the Bilúchís, and Jats, of Sindh, and some of the Bráhmans.

The traveller will find in India beauties of scenery and architectural works inferior to none. The Himálayas transcend Mount Blanc as much as that giant and his brethren do the hills of Wales; and in the Western Gháts and the Níliris there are innumerable spots, many, we may be sure, never yet explored by Europeans, whose loveliness cannot be surpassed. The Cataracts of Gerseppa and of Gokák, the Falls of the Kávéri, and others, rank next to Niagara. In Lake scenery alone is India deficient; and, in this particular, there is nothing which can be enumerated in the same list with the lakes of Switzerland, or even of the British Isles.

To the antiquarian and architect, the Cyclopean Tombs, the Cave Temples, and the Pagodas of S. India, furnish inexhaustible materials for study and research; and though differing from European edifices in character so widely as scarcely to admit of comparison, the Táj Maháll must be pronounced the gem of all art.

Delhi, Agra, and Benares are rich in historical associations, and present marvels which will many times repay the trouble and expense of a visit. Those, therefore, who have the means and the leisure to travel can certainly find no region more attractive, or which, on every account, more deserves to be visited than India.

CHRONOLOGICAL TABLES.

The following tables supply the dates of the principal events in Indian history:—

	B.C.
Arrangement of the first nine Books of the Rig Veda (about)	1400
Composition of parts of the tenth Book (about)	1100
Yajur } Veda (about).....	1000—800
Sâma }	
Sûtras Vaidik, comprising laws.....	1000
Sûtras of Philosophical system (about)	1200—800
Atharva Veda	800
Sakya Muni, birth	638
Death and Æra	543
First Buddhist Convocation at Rājagriha.....	543
Voyage of Skylax down the Indus by order of Dareius Hystaspis	490
Second Buddhist Convocation at Vesali	443
Alexander crossed the Indus, April	327
Chandragupta or Sandrakottus	315
Mission of Meyasthenes to the Court of Sandrakottus.....	302
Rāmāyana	300
Asoka	270
Third Buddhist Convocation	249
Mahābhārata	240
Laws of Manu.....	200
Menander.....	126
Ceylon Buddhistical Books.....	104—76
Æra of Vikramāditya and of the Shakuntalā	57
	A.D.
Cave Temples at Salsette.....	50—100
Æra of Shālivāhan.....	78
Sāh dynasty of Gujarāt	100
Travels of Fa-Hian.....	399
Mahawanso	459—477
Travels of Hiuan Tsang	629—645
Purānas	800—1400

EARLY MUHAMMADAN CONQUERORS OF INDIA AND THEIR SUCCESSORS.

Muhammad Kāsim conquers Sindh for the Khalifah Walīd	711
Sabuktigīn (Sabuctagi), surnamed Nāziru 'd-dīn, King of Ghizni and Khurāsān, defeats Jaypāl, the Brāhman King of N. W. India	977
Ism'aīl (Ismail), second son of Sabuktigīn, succeeds his father.....	997
Maḥmūd I. (Mamood), eldest son of Sabuktigīn, wrests the crown from his brother	997
Eleventh invasion of India by this Prince, in which he plunders and destroys Somnāth	1022
Muhammad I. (Mahommed), son of Maḥmūd, succeeds.....	1028
Mas'aūd I. (Masaoood), second son of Maḥmūd, dethrones his brother	1028

Muhammad I. restored on the murder of Mas'aúd by Ahmad the son of Muhammad	A.D. 1041
Modúd (Modood), son of Mas'aúd.....	1041
Mas'aúd II., son of Modúd (6 days).....	1049
Interregnum of one year till	1050
Abu'l Hasan 'Ali, son of Mas'aúd I.....	1051
'Abdu'r-rashíd, son of Mahmúd I., succeeds, and is shortly after murdered by one of his chiefs named Tughril	1052
Tughril (40 days), and is murdered	1052
Farrukh Zád, son of Mas'aúd.....	1052
Ibrahim I., brother of Farrukh Zád	1058
Mas'aúd III., son of Ibrahim I.	1098
Arsilla, brother of Mas'aúd III.....	1115
Bahrám, son of Mas'aúd III.	1117
Death of Bahrám and extinction of the kingdom of Ghizni by the Princes of Ghor.....	1152

THE HOUSE OF GHIZNI AT LÁHÚR.

Khusrau I. son of Bahrám.....	1152
Khusrau II., son of Khusrau I.	1159
Muhammad Ghori takes Láhúr and dethrones Khusrau II.	1184
Muhammad defeats the Rájás of N. India on the banks of the Saraswati, 80 miles from Delhi, with dreadful slaughter	1193
Muhammad Ghori assassinated in his tent on the banks of the Niláb by a band of Gikkars	1205

THE SLAVE DYNASTY.

Kuṭb, an imperial slave, succeeds to the sovereignty of Láhúr, and soon after conquers Delhi	1205
Arám, son of Kuṭb, King of Delhi	1210
Altamsh, a slave, but originally of a noble family	1210
Firúz Sháh, son of Altamsh	1235
Sultánah Rizia, eldest daughter of Altamsh.....	1235
Bahrám, son of Altamsh.....	1239
Mas'aúd IV., son of Firúz.....	1242
Mahmúd II., younger son of Altamsh	1245
Balin, Vazír of Mahmúd.....	1265
Kai Kubád, grandson of Balin	1286
Firúz II., Khiljy.....	1289
Alláhu 'd-din I., having murdered Firúz II., ascends the throne	1295
'Umar, youngest son of Alláh (but seven years old).....	1316
Mubárah, third son of Alláh	1316
Mubárah murdered by his slave, Khusrau.....	1321
Tughlak I., a slave	1321
Muhammad III., son of Tughlak	1325
Firúz III., cousin of Muhammad III.	1351
Tughlak II., grandson of Firúz III.	1388
Abú Bakr, grandson of Firúz III., by his third son	1389
Muhammad IV., son of Abú Bakr	1389
Humáyún or Sikandar, son of Muhammad IV. (45 days)	1392
Mahmúd III., son of Muhammad IV.	1393
Timúr Lang (Tamerlane) conquers Hindústán, takes Delhi, and massacres the inhabitants. He returns by way of Kábul to Samarkand, leaving Khizr Viceroy of Multán, Láhúr, and Dibalpur. Mahmúd takes refuge in Gujarát, but on Timúr's departure returns and re-ascends the throne for a short time.....	1397

DYNASTY OF LODI.

	A.D.
Daulat Lodi.....	1413
Khizr. (This Prince claimed to be a Saiyid, and he and the three following Emperors do not belong to the Lodi dynasty)	1414
Mubarak II., son of Khizr.....	1421
Muhammad V., grandson of Khizr (Mubarak being assassinated by the Vazir)	1433
Alláhu 'd-dín II., son of Muhammad V.	1447
Beloli (an Afghán of the tribe of Lodi).....	1450
Nizám or Sikandar I., son of Beloli	1488
Ibrahim II., son of Sikandar I.....	1516

HOUSE OF TÍMÚR, OR MUGHULS.

Bábar, son of Amír, son of Abú Said, son of Muḥammad, son of Mírán Sháh, son of Tímúr.....	1525
Humáyún, son of Bábar.....	1530
Shír or Faríd, an Afghán of the Sur tribe, expels Humáyún, who takes refuge with Sháh Tahmásp, king of Persia	1542
Salím (Selim) or Jalál, younger son of Shír.....	1545
Fírúz, son of Salím (three days, murdered by Mubarak).....	1552
Mubarak or Muḥammad 'Adil, nephew of Shír, styled Muḥammad VI. ...	1552
Ibrahim III., cousin of Muḥammad.....	1552
Humáyún restored	1554
Akbar the Great	1555
Salím or Jahángír, son of Akbar	1605
Khurram, third son of Jahángír, and known as Sháh Jahán	1627
Aurangzib or 'Alamgír, third son of Sháh Jahán	1658
Muḥammad M'uzim, second son of Aurangzib, and known as Bahádur Sháh	1707
Mu'azza'd-dín or Jahándár Sháh, eldest son of Bahádur Sháh	1712
Farrukhsiyar, son of 'Azim, second son of Bahádur Sháh	1713
Rafí'au'd-darjat, son of Rafí'au-sh-Sháh, third son of Bahádur Sháh (a few days)	1717
Muḥammad Sháh, son of Jahán, son of Bahádur Sháh.....	1718
Nádír Sháh takes and sacks Delhi.	1739
Aḥmad Sháh, son of Muḥammad Sháh.....	1747
'Iyázu'd-dín, son of Jahándár Sháh, and known as 'Alamgír II.	1753
Interregnum	
'Alí Gauhar, known as Sháh 'Alam	1761
Akbar, son of Sháh 'Alam	1806
Muḥammad Bahádur	1837

ABSTRACT OF THE HISTORY OF THE MUHAMMADAN KINGS WHO RULED IN THE DAKHAN.

Abú'l-Muzaffar Yúsuf 'Adil Sháh, the founder of the Adil Shahí dynasty of Vijayapur, was the son of Aghá Murád or Amurath II., Emperor of Rúm, *i.e.* Asia Minor. His elder brother, on his accession, ordered him, then an infant, to be strangled; but his mother substituted a slave, and sent him out of the country. He was educated at Sava, and of his own accord passed through Persia to India, and was there sold as a Georgian slave at the age of 17 to Mahmúd Gawán, minister of Muḥammad Sháh Báḥmaní II. He

soon distinguished himself; and when Nizámu 'l-Mulk was slain at Kehrla, in 1467, Yúsuf took command of the army of the Dakhan. After the death of Muhammad Sháh, in 1489, he retired from Bidar to Vijayapur, and declared himself independent. In 1493 he defeated the Rájá of Vijayanagar, and took 200 elephants, and, it is said, two millions of pounds sterling, and this accession of wealth confirmed his power. One of his first steps was to surround his capital, Vijayapur, with a stone rampart. In 1497, he betrothed his infant daughter to Ahmad, the son of Mahmúd Sháh Báhmañí; and in 1504 defeated and slew in battle Dastúr Dínár, the Governor of Kulbarga and Ságar, whose province he annexed to his own dominions. At the same time, 'Ainu 'l-Mulk Gílání, who held the Konkan and all the sea-board, did homage to him as his vassal, so that he now assumed the title of Sháh, and caused the Khutbah to be read in his own name, this being the mark of royalty. In 1510 he re-took Goa from the Portuguese, who had captured it that year; shortly after which success he died.

The first event of importance in the reign of Ism'aíl Sháh, who, when he succeeded his father, Yúsuf, was yet a child, was the final surrender of Goa (which had been retaken by Albuquerque on the 25th of Nov., 1510) to the Portuguese, on condition of their attempting no further encroachments. This cession was made by the advice of the Regent, Kamál Khán, who shortly after began to aspire to the throne. He imprisoned Ism'aíl and his mother, and had resolved on putting them to death, when he was himself assassinated by one of their friends. A struggle ensued, in which Ism'aíl was saved by his mother and his foster-aunt, who, clad in armour, rallied a few troops, and fought round the young sovereign, with the skill and intrepidity of men. In 1514 the young monarch had to defend his capital against Mahmúd Sháh Báhmañí, or rather Amír Baríd, the minister and virtual king, who advanced with 25,000 men against him. These he defeated at Alláhpur, $1\frac{1}{2}$ miles from Vijayapur, and took Mahmúd and his son Ahmad prisoners. He treated his captives with respect, released them, and gave to Ahmad his sister, who had been betrothed to him 17 years before. A war broke out with Vijayanagar in 1519, and here Isma'íl, imprudently crossing the Kṛishṇa with a small force when heated with wine, was defeated, and 242 elephants and many of his soldiers were drowned. The same year he received an embassy with the present of a sword from Sháh Ism'aíl Safaví of Persia. In 1524 he gave his sister Maryam to Burhán Sháh of Ahmadnagar, but neglecting to make over the districts of Sholapur, which he had allotted as her dowry, a war ensued, and in 1525 Ism'aíl defeated his brother-in-law with great slaughter, and took his royal standard. In 1528 he again defeated Burhán Sháh, and next year took Bidar, where, however,

he still suffered the pageant king, Alláhu 'd-dín II., to reside. In 1531 he again defeated the King of Aḥmadnagar, and three years after closed a glorious reign of 25 years with a peaceful death.

The reigns of his sons, Malú and Ibrahím, present no events that require to be noticed. Ibrahím was succeeded by his son 'Alí, who formed an alliance with Rám Rájá of Vijayanagar, and with him ravaged the territories of Aḥmadnagar. Subsequently he joined a coalition of Muslim princes against the Rájá, and with Husain Nizám Sháh of Aḥmadnagar, Ibrahím Kuṭb Sháh of Golkonda, and 'Alí Baríd of Bidar, fought the great battle of Talikót on the S. bank of the Krishṇa on the 25th of January, 1565. In this battle the army of Vijayanagar was completely destroyed, and it is said 100,000 Hindús fell by the sword. Rám Rájá was taken prisoner during the conflict, and his head struck off and exhibited on a pole by command of Husain Nizám Sháh. A sculptured representation of it to this day forms the opening of one of the sewers of the citadel of Vijayapur, and the real head itself was long annually exhibited on the anniversary of the battle, covered with oil and red pigment, to the pious Muhammadans of Aḥmadnagar, by the descendants of the executioner, in whose hands it remained. After their victory, the Kings marched on Vijayapur, which they sacked and razed, so that it never afterwards recovered.

In 1568, according to Firishtah, but two years later according to the Portuguese writers, 'Alí Sháh attacked Goa, but was repulsed with great loss. In the same year he took Adhwaní, a fortress which had hitherto been deemed impregnable. He subsequently took Dhárwád and Bānkapur, and in 1577 compelled the brother of Rám Rájá of Vijayapur to retire with his treasures and effects to the fortress of Chandragādi in the Karnatak. Two years after, he was assassinated—by a eunuch who had been the favorite of 'Alí Baríd Sháh, king of Bidar, and who was surrendered to him as the price of his aid in a war with the king of Aḥmadnagar—after a fortunate reign, leaving the grand cathedral, mosque, and many other buildings, to attest his magnificence, which they do to this day.

'Alí Sháh was succeeded by his nephew Ibrahím 'A'dil Sháh II., son of Tahmásp, the younger brother of the late king. In 1586, Ibrahím married the sister of Kuli Kuṭb Sháh of Golkonda. In 1589, his minister and general, Diláwar Khán, was defeated by Jamál Khán of Aḥmadnagar. In this battle, the historian, Muḥammad Kásim Firishtah Astarabádí, who was with Diláwar Khán, was wounded and taken prisoner.

Ibrahím was a prince of great justice, as well as firmness and resolution, which he showed in a successful war with Aḥmadnagar, and in escaping from the thralldom of his minister, Diláwar Khán.

He was also humane, for the time and country in which he lived; yet, after quelling a dangerous insurrection raised by his only brother, Ism'ā'il, and one of his nobles, 'Ainu'l-Mulk, he found it requisite to put them both to death. This happened in 1593. Two years after Ibrahīm's general, Hamīd Khān, defeated and slew in action Ibrahīm Nizām Shāh, King of Ahmadnagar, and with this event Firishtah's history of the 'A'dil Shāhī kings closes abruptly.

Ibrahīm 'A'dil Shāh II. died in 1626, and his mausoleum "is the most perfect (*see* Grant Duff) and beautiful of the many buildings which remain among the ruins of Vijayapur to attest its former grandeur." He left his son, Muhammad 'A'dil Shāh, who succeeded him in the sixteenth year of his age, a full treasury, and an army which is stated at 80,000 horse and 200,000 foot. In 1635 Vijayapur was besieged by Khān Daurān, the general of the Emperor Shāh Jahān; but the following year Muhammad 'A'dil Shāh was so fortunate as to conclude an advantageous peace, by which he gained the province of Kalyānī and the whole of the country between the Bhīma and Nīra rivers, as far north as Chākan. For these districts, however, he was to pay a tribute of 20 lākhs of pagodas. Soon after this peace Shāhjí, the father of the famous Sivají, took service with Muhammad 'A'dil Shāh, and the Maráthás began to make a prominent figure in the wars of the Dakhan. Muhammad died at Vijayapur on the 4th of November, 1656, and his son, 'Alí 'A'dil Shāh, then in his nineteenth year, succeeded him. In March, 1657, Aurangzīb and Mír Jumlah laid siege to Vijayapur, and would have taken it but for the civil war breaking out between Aurangzīb and his brothers. In October, 1659, Sivají murdered the Vijayapur general, Afzal Khān, at Pratápgarh, and destroyed his army, taking 4,000 horses, several elephants, camels, a considerable treasure, and all the camp equipage. From this time may be dated the rise of the Marátha power, which was soon to eclipse, and finally to extinguish, that of the Muhammadans in India. At the close of 1662 Sivají had wrested from Vijayapur, notwithstanding the vigor and personal bravery of Muhammad 'A'dil Shāh, the whole of the Konkan from Kalyān to Goa, while his territory extended inland about 100 miles. He occupied this province with 50,000 foot and 7,000 horse. On the 5th of January, 1664, he, with 4,000 horse, sacked the city of Surat, and on his return heard of the death of his father, Shāhjí, by which he acquired a claim to the Forts of A'rnī and Porto Novo, and the province of Tanjūr, these having been conquered and held by Shāhjí. On this Sivají assumed the title of Rájá and caused coins to be struck in his own name. Next year his inroads into the imperial territories brought upon him the Mughul army under Aurangzīb's general, the Rájá Jay Singh, who laid siege to Purandhar. The garrison were soon reduced to extremities, but before they capitulated

lated Sivají concluded a treaty, called the Convention of Purandhar, by which he surrendered to the Mughuls 20 forts he had taken from them, retaining 12 to be held as a fief from the Emperor. A revenue also of five lákhs of pagodas was assigned to him, to be levied on Vijayapur, and his son Sambhují received a command of 5,000 horse in the imperial army. Sivají then joined Jay Singh's army with 2,000 horse and 8,000 foot, and co-operated with him against Vijayapur, and for his services received a letter of thanks, and an invitation to Court from Aurangzib. Accordingly he set out for Delhi in March, 1666, and effected his memorable escape from thence in November of the same year. From this time till the day of his death on the 6th of April, 1680,* his history is one of continued successes over the forces of Vijayapur and Delhi.

Muhammad 'Adil Sháh died in December, 1672, and left a son, Sultán Sikandar, five years old, and a daughter, Pádsháh Bībí. Khawás Khán was appointed Regent, but three years after, on consenting to give Pádsháh Bībí to one of the sons of Aurangzib, and to hold Vijayapur as a province of the Mughul empire, he was assassinated by a faction headed by 'Abdu'l Karím, who then assumed the office of Regent. He held office till January, 1678, when he died, and was succeeded by Mas'áud Khán. The Mughul army, under Dilír Khán, now advanced against Vijayapur, and in spite of the generous devotion of Pádsháh Bígám, who surrendered to the enemy in order to remove that ground of contention, they laid siege to the city; partly, however, owing to the vigorous resistance of the defenders, partly through the harassing attacks of the Maráthas, Dilír Khán was compelled to retire, and was soon after attacked by a Marátha army and completely defeated.

The extinction of the 'Adil Sháhi dynasty was thus deferred till 1686, when Aurangzib in person besieged Vijayapur with a vast army, and took it on the 15th of October of that year. The young prince Sikandar was kept a close prisoner for three years in the Mughul camp, when he died suddenly, not without suspicion of having been poisoned by Aurangzib.

Sultán Kuli Kutb Sháh, the founder of the *Kutb Sháhi* dynasty, was a Turkamán chief of the Baharlú tribe, and of the 'Alí Shakar persuasion. He was born at S'adábád, a village in the province of Hamadan, and came to seek his fortune in the Dakhan towards the close of Muhammad Sháh Bahmaní's reign. He was soon ennobled by the title of Kutbu'l Mulk, or "Pillar of the State," and made governor of Telingána; and when Yúsuf 'Adil Sháh and others threw off their allegiance to the Báhmaní family, he, being then general in chief, caused the public prayers to be read in the name of the 12

* According to Wilks and Grant Duff; in 1682, according to Orme and Mill.

Imáms ; or, in other words, changed the public confession of faith to that of the Shí'ahs. In 1512 A.D., under the weak government of Maḥmúd Sháh, he declared his independence, and assumed the title of King of Golkonda, the name of a village where he built his capital, and called it Muḥammadnagar, after Muḥammad Sháh Báḥmaní, but the original name prevailed. In the commencement of his reign he was incessantly occupied in reducing the Hindú Rájás of Telingána till the year 1533, when Ism'aíl 'Adil Sháh entered his country and laid siege to the fort of Kalyání. A peace, however, was concluded through the mediation of Burhán Nizám Sháh. In 1543, in the ninetieth year of his age, Sultán Kuli Kuṭb Sháh was assassinated by a slave, or, according to another account, by Mír Maḥmúd Hamadání, Governor of Golkonda, at the instigation of his second son, Jamshíd. He left three other sons, Kuṭbu'd-dín, Haidar, from whom the present city of Haidarábád takes its name, and Ibrahim.

The paricide Jamshíd Kuṭb Sháh now ascended the throne, and caused his elder brother, Kuṭbu'd-dín, to be blinded. Sometime after a war broke out between the kings of Vijayapur and Aḥmadnagar, and Jamshíd supported the latter, but was defeated in several engagements by Asad Khán, the Vijayapur general, from whom he received a sabre wound which cut off the tip of his nose and his upper lip, disfiguring him for life ; though, according to another account, it was his father, Sultán Kuli, who was so wounded, and not Jamshíd. Towards the close of his reign his temper became so morose that his younger brothers fled to Bidar, where Haidar died. Ibrahim then fled to Vijayanagar, but hearing of Jamshíd's death, which took place in 1550 A.D., he returned to Golkonda and was proclaimed king, thus putting aside Subhán Kuli, the infant son of Jamshíd, who had been for a few months on the throne.

Ibrahim Kuṭb Sháh was a prince of great personal valour. When at Vijayanagar, he killed in a duel with swords Ambar Khán, an officer in the pay of that court, and on the slaughtered man's brother taking up the quarrel, Ibrahim slew him also. In his public wars, however, Ibrahim showed more craft than courage. In 1558 he joined Husain Nizám Sháh, King of Aḥmadnagar, in a war with Vijayapur, but deserted his ally before any encounter took place, and soon after joined 'Alí 'Adil Sháh and Rám Rájá of Vijayapur in besieging Aḥmadnagar. After the fall of that city, with characteristic inconsistency, Ibrahim again united his forces to those of Husain Nizám Sháh, and in 1564 laid siege to Kalyání, a fort belonging to Vijayapur, and, in consideration of this aid, obtained the hand of Bībí Jamálí, the daughter of Husain Sháh. Next year he marched with the other Muḥammadan kings of the Dakhan against Vijayanagar, and was present at the capture of the place, and defeat and death

of the Rájá. Afterwards, while in alliance with Murtazá Nizám Sháh, of Ahmadnagar, in a war with 'Alí 'Adil Sháh, of Vijayapur, he made overtures to the latter, who forwarded his letter direct to Murtaza. Incensed at this treachery, Murtaza sent a body of horse to attack Ibrahim's camp, which they surprised, and took from him 150 elephants, at the same time putting the flower of his army to the sword. In order to check the pursuing enemy, his son, 'Abdu'l Kádir, asked leave to head an ambuscade and make a counter-surprise; but Ibrahim, jealous of the young prince, ordered him to be confined and then poisoned. He himself died suddenly, A.D. 1581, after a reign of 32 years, leaving six sons and thirteen daughters. He had greatly adorned his capital, Golkonda, and fortified it anew. Among his public works the Husain Ságar Tank and the Kálá Chabútarah, or Black Terrace, at Golkonda, may be particularly mentioned.

The *'Imád Sháhí dynasty of Berár* was founded by *Fathulláh*, originally a Hindú boy of Vijayanagar. Having been taken prisoner by the Muhammadans, he was enrolled in the body-guard of *Khán Jahán*, governor of Berár, who raised him to offices of distinction. After *Khán Jahán's* death, he repaired to the camp of *Muhammad Sháh Báhmaní*, and, through the influence of *Mahmúd Gawán*, received the title of 'Imádu-l Mulk, "Pillar of the State," whence his subsequent title of 'Imád Sháh. He declared himself independent in 1484 A.D., and shortly afterwards died, and was succeeded by his eldest son, Alláhu'd-dín.

This prince fixed his royal residence at Gával. When *Mahmúd Sháh Báhmaní* fled from the persecutions of *Amír Baríd*, Alláhu'd-dín marched to his aid, but *Mahmúd* deserted his ally in the heat of the action which ensued. Sometime after, Alláhu'd-dín having got possession of the forts of *Mahúr* and *Rámgarh* by treachery, was involved in a war with *Burhán Nizám Sháh* of Ahmadnagar, who utterly defeated him, and wrested from him the two forts. Alláhu'd-dín had married the daughter of *Ism'aíl 'Adil Sháh*, but that monarch being at war with Vijayanagar was unable to assist him. In 1527, however, Alláhu'd-dín, with *Mírán Muhammad*, governor of *Khandesh*, marched against *Burhán Nizám Sháh* to revenge his defeat, but was again routed with the loss of all his elephants and guns. *Mírán Muhammad* then called in the aid of *Bahádur Sháh*, king of *Gujarát*, and swore fealty to him, as did Alláhu'd-dín. *Bahádur Sháh* advanced upon Ahmadnagar, and compelled the king to acknowledge him as paramount, and had coins struck there in his own name. Shortly after this, Alláhu'd-dín died and was succeeded by his eldest son, *Daryá 'Imád Sháh*, who gave his daughter, *Bíbí Daulat*, in marriage to *Husain Nizám Sháh* of Ahmadnagar. His reign appears to have been one of great tranquillity. He was suc-

ceeded by his son, Burhán 'Imád Sháh, then a child. The regent, Tufál Khán, soon usurped the throne, and confined the young prince in irons in the fort of Narnala. He was, however, himself made prisoner by Murtaza Sháh of Ahmadnagar, who is said to have destroyed him and Burhán 'Imád Sháh, together with their whole families, amounting to 40 persons, by confining them in a close dungeon on a hot night. Berár thenceforward became an appanage of Ahmadnagar.

The founder of the *Nizám Sháhi dynasty* of Ahmadnagar was *Malik Ahmad Nizám Sháh*, the son of Malik Náib Nizámu'l Mulk Bahrí. This Nizámu'l Mulk was originally a bráhmaṇ of Vijayanagar, and his real name was Timappa; but having been captured in his infancy by the army of Ahmad Sháh Báhmaṇí, he was brought up among the royal slaves as a Muhammadan, and named Hasan. The King was so struck with his abilities that he gave him to his son Muhammad Sháh as companion; and when that Prince succeeded to the throne, Hasan rose to the first offices of the state, with the titles of Ashraf Humáyún and Nizámu'l Mulk. After the assassination of Khwájah Mahmúd Gawán, he succeeded him as prime minister; but was himself assassinated at Bidar, by Pasand Khán, in the year 1486. Malik Ahmad, at the time of his father's death, was in charge of Junír, Bír, and other districts near Daulatábád; he had already displayed uncommon vigor in his operations, and had reduced a number of hill forts, and the whole of the Konkan, and was besieging the seaport of Danda Rájpur, when the tidings of Nizámu'l Mulk's murder reached him. Returning forthwith to Junír, he assumed the titles of the deceased, and began to act as an independent prince. Mahmúd Sháh Báhmaṇí despatched an army against him, under Shekh Muwallid, and Zainu'd-dín, the governor of Chákan, a neighbouring fortress, when Ahmad suddenly escalated the walls, having made a rapid counter-march at night. He himself was the first to ascend, and 17 of his comrades in full armor secured their footing before the garrison were alarmed. The assailants continued to swarm up, and in spite of a desperate resistance, Chákan was taken, and Zainu'd-dín and 700 of his men cut to pieces. Ahmad next made a night attack on Shekh Muwallid's camp, and slew him and the flower of his army, taking all the elephants, tents, and baggage.

Mahmúd Sháh now sent forward another army of 18,000 men, under 'Azamatu'l Mulk, but Ahmad Sháh passed him with 3,000 horse, and arriving suddenly at Bidar, gained over the guard, was admitted, and carried off, not only the females of his father's family, but also those of the principal officers now in arms against him. 'Azamatu'l Mulk was then disgraced, and Jahángír Khán appointed to succeed him; but on the 28th of May, 1490 A.D., Ahmad made a

night attack upon his camp, and put to the sword, or made prisoners, the greater part of his army. Jahángír himself, and many of his chief officers, were among the slain. Aḥmad Sháh, in commemoration of this victory, which was called the "Victory of the Garden," built a palace, the ruins of which still exist at Aḥmadnagar. He laid out there an elegant garden, which was beautified by his successors, surrounded with a fortification, and called Bágh Nizám. Moreover, being now placed by his successes beyond all risk of reduction, he assumed the white canopy, and directed his own name to be substituted for the Báḥmaní king in the public prayers. In 1493, Aḥmad, at the solicitation of Kásim Barid, compelled Yúsuf 'Aḍil Sháh to raise the siege of Bidar. He then himself unsuccessfully besieged Daulatábád for two months. Next year, A.D. 1494, he laid the foundation of a new capital for his dominions, which he called Aḥmadnagar, or "the city of Aḥmad." It was built on the banks of the Sena river, and near the palace of the *Bágh Nizám*. In the meantime, Malik Ashraf, the governor of Daulatábád, had called in the aid of Maḥmúd Sháh Begarha, king of Gujarát. This led to more than one campaign between Aḥmad Nizám Sháh and Maḥmúd in 1499 and the following years; but at length the garrison of Daulatábád deposed their commander, and surrendered to Aḥmad Sháh. In 1508 A.D. Aḥmad Sháh died. He was an able general and politician, and renowned for his justice. Among other accomplishments he was an expert swordsman, and used to permit young men to exhibit their prowess before him in single combat, till the practice grew to such a height that one or two perished every day. The king then discountenanced these fights; but duelling had taken such firm root that it spread all over the Dakhan, insomuch that Firishtah tells us he himself saw two brothers, respectable grey-bearded men, and the son of one of them, engage three other grave and elderly gentlemen, who were also brothers, with such fury that all six combatants were slain.

Burhán Nizám Sháh, the son of Aḥmad, ascended the throne in his seventh year. At ten he was an accomplished scholar for those days, and Firishtah mentions having seen in the Royal Library, at Aḥmadnagar, a work on the duties of kings, copied by him at that early age. In 1510, he was present, mounted on the same horse with his tutor, at the battle of Ranúrí, when his troops entirely defeated the army of 'Imádu'l Mulk, king of Berár. A peace followed this victory, but hostilities were soon recommenced, in consequence of a claim to the district of Pátrí, in the Berár dominions, preferred by Burhán Sháh, whose ancestors had been the bráhma accountants of the place, before they moved to Vijayanagar, where Nizámu'l Mulk, the grandfather of Burhán, had been taken prisoner, and converted to Islám. It is a striking proof of the importance

attached to such hereditary offices in Hindústán, that, after a change of faith, and after rising from a private station to a throne, the family of Burhán Sháh should have perseveringly made war to recover this district. In 1523, Burhán married Bíbí Maryam, the sister of Ism'aíl 'A'díl Sháh; in 1524 he attacked his brother-in-law, in conjunction with the kings of Bidar and Berár, but suffered a sanguinary defeat. In 1527 he took the fort of Pátrí and razed it to the ground, giving over the district in charity to his relatives, the bráhmans, in whose hands it continued for several generations. 'Imád Sháh then called in the aid of Bahádúr Sháh, king of Gujarát, who occupied Ahmadnagar, taking up his quarters in Burhán's palace, and compelled him to submit to a disadvantageous peace. Burhán Sháh, in short, acknowledged himself the vassal of the king of Gujarát, and even submitted to stand in his presence. In 1531 he invaded the dominions of Ism'aíl 'A'díl Sháh, but was totally defeated by him, with the loss of 4,000 men. In 1537 he was more successful, and took 100 elephants and some guns from the king of Vijayapur. In 1542 he made another successful campaign in the same territory; but, in 1546, he was defeated by Ibrahím 'A'díl Sháh, with the loss of 250 elephants and 170 guns. In subsequent campaigns against Vijayapur he was very successful; but in 1553, while besieging the capital of that name, he was seized with a mortal disease and returned to Ahmadnagar to die. His body was sent to the holy Karbalá-a in Persia, and entombed near the burial-place of Husain, the grandson of the prophet.

Husain Nizám Sháh, the eldest son of Burhán, succeeded his father at the age of 13 years. The beginning of his reign was disturbed by the pretensions of his half-brother, Sháh Haidar, whose rebellion he quelled in spite of the support given to the pretender by Ibrahím 'A'díl Sháh. In 1557 he gave his daughter in marriage to the king of Berár. In the same year his capital was besieged by the united forces of Vijayapur, Golkonda, and Vijayanagar, and Husain was compelled to accept a very ignominious peace. In 1562 he gave his eldest daughter to Ibrahím Kutb Sháh, and with him laid siege to Kalyání, which the king of Vijayapur had wrested from him. 'Alí 'A'díl Sháh, however, called to his aid Rámraj of Vijayanagar and the kings of Bidar and Berár, and inflicted a signal defeat on Husain, taking from him 660 pieces of cannon, and among them the celebrated gun of Vijayapur, the largest piece of brass cast ordnance in the world (see Vijayapur in Bombay Presidency), which had been cast by Chalebí Rúmi Khán at Ahmadnagar. Three days afterwards he was again put to the rout and lost his few remaining guns. The enemy pursued him to Ahmadnagar, which they entered, and the Hindú soldiers of Rámraj committed every species of atrocity there. They were unable, however,

to take the fort; and, after beleaguering it for some time, the siege was raised by an extraordinary flood of the Sena, which is said to have swept away 25,000 of Rámraj's troops. In 1564 Husain Nizám joined the Muhammadan league against Rámraj, who encountered them with an immense host, said by Firishtah to have consisted of 2,000 elephants, 70,000 horse, and 900,000 infantry! but was defeated and slain. Husain Nizám Sháh died at Ahmadnagar in 1565, soon after this victory, of a disorder brought on by excess.

The son of Husain, Murtaza Nizám Sháh, was yet a minor, when by his father's death he became king. His mother, Khunza Sultánah, acted as Regent, and conducted in person an invasion of the Vijayapur dominions, and afterwards of Berár. In 1569 he caused his mother to be seized and began to act for himself. Shortly after, he began to display that blind violence which obtained for him the name of Díwánah, "the madman." Being enraged with Kishwar Khán, the governor of the fort of Dhárúr and General of the Vijayapur forces, he charged up to the gates at full gallop, amid a shower of rockets and cannon balls. Suddenly the fire ceased, and the enemy evacuated the fort, a lucky arrow having killed Kishwar Khán, and the garrison being terrified by the madness of the attack. Soon after this, Murtaza concluded an alliance with 'Alí 'Adil Sháh, according to which he was at liberty to reduce the kingdoms of Berár and Bidar, while the Vijayapur king prosecuted his conquests in the Karnátak. Berár was soon subdued, and Burhán 'Imádu'l-Mulk, the king, with his usurping minister, Tufál Khán, were made prisoners and died suddenly in confinement. Murtaza then marched against Bidar, but was recalled by the invasion of Berár by Mírán Muhammad Sháh, King of Khandesh. This invasion he soon repelled, and obliged the ruler of Khandesh to buy peace with a large sum of money. He would soon have reduced the kingdom of Bidar also, but Mírzá Khán Isfahání, the crafty agent of Ibráhím Kutb Sháh, managed to fill his mind with suspicions of his minister, Changíz Khán. Murtaza, in consequence of these doubts, compelled the faithful Changíz to drink poison, but afterwards, discovering his error, he called his nobles together, and, committing the government to Mír Kází Beg, shut himself up in an apartment of his palace, and refused to meddle in public affairs, as being unworthy to reign. In 1584 he obtained Khadíjah, the sister of Ibráhím 'Adil Sháh, in marriage for his son, Mírán Husain, but, being jealous of the young prince, endeavoured to destroy him. A sanguinary struggle followed between the king's faction and that of the prince, and the historian Firishtah was engaged on the side of the king. Mírán Husain, however, proved victorious, and put his father to death by suffocating him in a bathing room, the doors and windows of which were closed, while a great fire was kindled beneath.

The reign of the parricide Mírán Husain was short and bloody. It lasted but ten months and three days, when he was beheaded by his minister, Mírzá Khán, whom he had intended to destroy. The minister, in turn, was seized by a chief named Jamál Khán, hewn in pieces, and his limbs affixed to different buildings. The bodies of his friends were rammed into cannon and blown to fragments.

Jamál Khán, who was now the most powerful noble in the State, raised Ism'ail Nizám Sháh, the son of Burhán Nizám Sháh, and nephew of Murtaza, to the throne. Being himself of the schismatic sect of Mahdí, who believe that Saiyid Muhammad, A.D. 1550, was the promised Imam Mahdí, he persuaded the king to embrace that heresy. It is a sect still numerous in the Dakhan, the Núwábs of Karnul, Elichpur, and Tuljepur being followers of it. Jamál Khán was opposed by Salábat Khán, who had been formerly prime minister of Murtaza, but totally defeated him at Paitan on the Godávarí. Salábat Khán soon after died at Talagáon, near Púnah, and his mausoleum at Ahmadnagar is one of the most picturesque objects of that interesting capital. Meantime Burhán Sháh, the father of Ism'ail, who was a refugee with the Emperor Akbar, thought the opportunity favorable for advancing his own claims to the throne. He was supported by Vijayapur, and after a short but fierce struggle defeated and killed Jamál Khán, and having imprisoned his son Ism'ail, was proclaimed king by the title of Burhán Nizám Sháh II. His reign was short and inglorious, lasting but 4 months and 16 days. The principal event of it was a terrible slaughter inflicted on his forces by the Portuguese. He died in 1594, and was succeeded by his son Ibrahim Nizám Sháh, who, after a short reign of four months, was killed leading his troops in an attack on the forces of Vijayapur.

The son of Ibrahim being an infant, it was proposed by Miyán Manjú, the noble of the greatest authority, to put him aside and elevate some older prince of the Nizám Sháhí family to the throne. For this purpose Ahmad, the son of Táhir, was elected, and he was crowned August 6th, 1594. It was soon discovered, however, that he was of spurious birth, and this led to a sanguinary struggle with a faction headed by Ikhlás Khán, who was at first so successful that Miyán Manjú invited the prince Murád Mírzá, son of the Emperor Akbar, to occupy Ahmadnagar. Murád Mírzá accordingly advanced with 30,000 Mughul and Rájpút horse, but before he could enter the fort of Ahmadnagar, Manjú had completely defeated the other party, and had begun to regret his overtures to the Mughuls. He, therefore, made preparations for the defence of the fort; and, leaving Chánd Bibí, the aunt of the late king, and some of his own confidential adherents there, he departed with Ahmad to seek the aid of the Kings of Golkonda and Vijayapur. No sooner was he gone than

Chánd Bíbí caused the chief officer he had left to superintend his interests to be assassinated, took upon herself the conduct of the defence, and proclaimed Bahádúr Sháh, the infant son of the late monarch, king. The Mughuls invested Ahmadnagar on all sides, and cut off Sháh 'Alí, a chief who endeavoured to throw reinforcements into the place, with all his men. Ibrahim 'A'dil Sháh of Vijayapur, alarmed at this progress of the Delhi army, despatched 25,000 horse to Sháhdurg on the frontier, where they were joined by Miyán Manjú, Ahmad Sháh, and Ikhlas Khán, who laid aside his factious feelings on this emergency. Murád Mírzá, hearing of this assemblage, determined to storm, and five mines were laid, which were to explode on the morning of Feb. 21, 1590. One of the Mughul nobles, however, betrayed the secret during the night to the garrison, who were thus enabled to render two of the mines useless. They were in the act of removing the powder from the third when it exploded, killing numbers of the counter-miners, and throwing down several yards of the wall. A panic seized the garrison, but Chánd Bíbí, with a veil over her face, and a naked sword in her hand, rushed into the breach, and her example brought back the fugitives. Animated by her heroism, the besieged fought with such desperation that, though attack succeeded attack from four p.m. till nightfall, they were all repulsed. During the night, the breach, under the superintendence of Chánd Bíbí, was built up seven or eight feet, and the Mughuls were so daunted by the defence that they made terms and retired, on the province of Berár being ceded to them. From that time the Lady Chánd was called Sultánah Chánd, "the Empress Chánd." Bahádúr Sháh was proclaimed king; but the fall of the kingdom was at hand. After three troublous years, Akbar himself marched towards the Dakhan in the beginning of the year 1599 A.D. He laid siege to the fort of Asírgarh, while Prince Dániyál Mírzá and Khán Khánán operated against Ahmadnagar. Chánd Sultánah was basely murdered by the garrison, and the Mughuls, having stormed the fort, gave no quarter. Asírgarh fell at the same time, and Bahádúr Sháh was imprisoned in the fortress of Gwálíor, where he was at the time Firishtah wrote his history.

From this time, then, the kingdom of Ahmadnagar may be said to have become a province of the Mughul empire; but the Nizám Sháhí officers having made the son of Sháh 'Alí king, by the title of Murtaza Nizám Sháh II., this puppet monarch held his court for some time at Parenda. Meantime, an Abyssinian chief, named Malik Ambar, rose to great power, and eventually reduced under his control nearly the whole of the Ahmadnagar territories. He, in 1610 A.D., founded the city of Khirkí, to which Aurangzíb afterwards gave the name of Aurangábád, and was renowned for his

justice and wisdom. He abolished revenue farming, and collected the sums due from the land to government by bráhmaṇ agents under Muhammadan superintendence. He restored the village system where it had fallen into decay, and revived a mode of assessment by collecting a moderate proportion of the produce in kind, and commuting this for a money payment after the experience of a few seasons. His territories thus became thriving and populous; and though he occasionally met with reverses, the ancient Nizám Sháhí flag, which he hoisted on the impregnable rock of Daulatábád, was never lowered; and he even for a time regained Berár and Ahmadnagar itself. But in 1626 he died, and his death was followed by the final annexation of Ahmadnagar to the Mughul empire.

Kásim Baríd was the founder of the *Baríd Sháhí dynasty* of *Bidar*. He was a Turk, and was sold as a Georgian slave to Sultán Muhammad Sháh Lashkarí Báhmaṇí. He distinguished himself in reducing the rebel Maráthas of Paitan and Chákan; and having slain the chief Sahají, was rewarded by the daughter of his deceased foe being bestowed on his son, Amír Baríd, by Muhammad Sháh. The tribe of the Marátha chief now joined him as retainers, and it was by their aid he rose to greatness, and usurped the forts of Kandhar, Udgarh, and Ausa. He died in 1504, having for 12 years acted as an independent prince.

His son, Amír Baríd, reigned 45 years. In his time, Kalímu'lláh Sháh Báhmaṇí, the last of his race, fled from Bidar to Ahmadnagar. At the same period, Ism'ail 'Adil Sháh took Bidar, but made it over again to Amír Baríd, whom he invited to Vijayapur, and entrusted 4,000 foreign horse to his command, deputing him to aid Burhán Nizám Sháh. In the campaign which followed Amír Baríd greatly distinguished himself. Some years after, when proceeding again to assist Burhán Sháh, he died at Daulatábád. He was succeeded by 'Alí Baríd, who first took the title of Sháh. Having offended Sháh Táhir, the envoy of Burhán Sháh, who was sent to congratulate him on his accession, he incurred the resentment of that monarch, and in the war which followed he was divested of almost all his territories. Some years after, Murtaza Nizám Sháh besieged Bidar itself, and would have taken it but for the diversion effected by 'Alí 'Adil Sháh. 'Alí Baríd reigned 45 years, according to Firishtah. The dates of the reigns of this dynasty are, as seen in Briggs' translation, involved in inextricable confusion. According to Grant Duff, Bidar was annexed to Vijayapur before the year 1573. The names of the other sovereigns who are said to have reigned at Bidar are as follows:—

	A.D.
Ibrahim Baríd Sháh, eldest son of 'Alí Baríd	1562
Kásim Baríd Sháh, brother of Ibrahim	1569
Murzá 'Alí Baríd, son of Kásim	1572
Amír Baríd Sháh II., who was on the throne in 1609, when Firishtah wrote	1572

KINGS OF GUJARÁT.

	A.D.
Muzaffar Sháh I.	1396
Ahmad Sháh I., grandson of M. Sháh.....	1412
Muhammad Sháh, son of Ahmad	1443
Kutb Sháh, son of Muhammad	1451
Dáúd Sháh, uncle of Kutb.....	1459
Mahmúd Sháh I., surnamed Begarha (Two-castle, from the forts of Gírnál and Champanír reduced by him, and before thought impregnable), nephew of Dáúd	1459
Muzaffar Sháh II., son of Mahmúd	1511
Sikandar Sháh, eldest son of Muzaffar.....	1526
Nasír Khán, brother of Sikandar, is crowned under the title of Mahmúd Sháh II.	1526
Bahádur Sháh, brother of Sikandar.....	1526
Bahádur being murdered by the Portuguese, and dying without heirs, Mirán Muhammad Sháh Farrukhí, king of Khandesh, is made king	1536
Mahmúd Sháh III., nephew of Bahádur Sháh	1538
Ahmad Sháh II.	1553
Muzaffar Sháh III.	1561
Dethroned by Akbar	1583

KINGS OF MÁLWAH.

Sultán Diláwar Ghúrí, governor of Málwah, proclaims himself king, making Dhár and Mándu his capitals	1401
Hushang Ghúrí, son of Diláwar	1405
Muhammad Ghúrí, son of Hushang	1432
Mahmúd Khiljy	1435
Ghiyásu 'd-dín, eldest son of Mahmúd	1469
Násiru 'd-dín, son of Ghiyásu 'd-dín	1500
Mahmúd II., younger son of Nasír	1512
Bahádur Sháh conquers Málwah	1534

KINGS OF KHANDESH.

Malik Rájá Farrukhí	1370
Malik Nasír, elder son of the above	1399
Mirán 'Adil Khán Farrukhí, son of the above.....	1437
Mirán Mubárah Khán Farrukhí, son of the above	1441
'Adil Khán Farrukhí I., eldest son of the above.....	1457
Dáúd Khán Farrukhí, brother of the above.....	1503
'Adil Khán Farrukhí II.	1510
Mirán Muhammad Sháh, son of the above	1520
Mirán Mubárah Khán Farrukhí	1535
Mirán Muhammad Khán Farrukhí, son of the above.....	1566
Rájá 'Alí Khán Farrukhí, brother of the above	1576
Bahádur Khán Farrukhí, son of the above	1596

REMARKABLE EVENTS CONNECTING INDIA WITH EUROPE.

Odoricus, an Italian friar, visits Thánah	1300
Vasco de Gama reaches Kolikod (Calicut) by sea.....	1498
Albuquerque, the Portuguese admiral, burns Kolikod, but is at last driven off.....	1510
Goa captured by the Portuguese; retaken by the natives; ceded to the Portuguese	1510
The Zamorin permits the Portuguese to build a fort at Kolikod	1513
Bombay occupied by the Portuguese.....	1532

	A.D.
The Venetian merchant, Cæsar Frederick, reaches Ahmadâbâd.....	1563
Thomas Stephens, of New College, Oxford, reaches Goa in October, and Sir Francis Drake lands at Ternate, and subsequently at Java	1579
A land expedition, organised by the Levant Company, reaches India	1589
Petition presented by 101 merchants and others to Elizabeth for a charter to trade with India.....	1599
John Mildenhall sent as Ambassador to Agra, which he reaches in 1603... }	
Charter for 15 years to "The Governor and Company of Merchants of London trading to the East Indies"	1600
A fleet from Torbay reaches Acheen in Sumatra, and Bantam in Java, establishing factories in each place	1601
Second Charter, by which the East India Company is made a corporate body, with the retention of a power to dissolve them at three years' notice. Captain Hawkins of the <i>Hector</i> reaches Agra with a letter to Jahângir. The Dutch occupy Palikat	1609
The Mughul Emperor issues a <i>farmân</i> permitting the English to establish factories at Surat, Ahmadâbâd, Khambâyat, and Gogo	1611
Captain Best, with the <i>Dragon</i> and <i>Hosiander</i> , defeats the Portuguese squadron at Surat, and receives a <i>farmân</i> , authorising an English Envoy to reside at Agra, and the English to trade with Surat	1612
Sir Thomas Roe, Ambassador to Jahângir, reaches India	1615
The Danish settlement of Tallangambadi (Tranquebar) founded	1617
The Dutch and English Companies contend for the exclusive trade with the Spice Islands.....	1618
The Dutch assign to the English a share of the pepper trade with Java and with Palikat.....	1619
Sir Robert Shirley courteously received by Jahângir at Agra	
The East India Company receive permission to exercise martial law in India	1624
The English open trade with Durgarâzâpatnam	1625
Treaty with Portugal, by which the English are allowed to trade with Portuguese ports in India	1635
Gabriel Boughton, surgeon of the Company's ship <i>Hopewell</i> , cures the daughter of Shâh Jahân and the favorite mistress of the Núwâb of Bengal, and so obtains for the Company the right to trade throughout the dominions of the Great Mughul	1636
The English remove from Durgarâzâpatnam to Madras.....	1639
Fort St. George built at Madras	1641
Fort St. George constituted a Presidency.....	1654
New Charter for seven years	1657
Forts on Malabar coast placed under Surat, Bengal under Madras	1658
The Dutch take Nâgapatnam from the Portuguese, and make it their capital on that coast	1660
Bombay ceded to England by the Portuguese as part of the Infanta Catherine's dower on her marriage with Charles II.	1661
A New Charter confirms former privileges, with the right to make peace and war, to exercise civil and criminal jurisdiction, and send unlicensed persons to England	1661
French East India Company established. Defence of Surat by the English against Sivajî, for which they are rewarded with fresh privileges by Aurangzib	1664
Island of Bombay granted by Charles II. to the East India Company	1668
The natives destroy the English factory at Honâwar, and murder every Englishman	1670
St. Helena granted by Royal Charter to the Company	1673
Bombay revolts under Captain Keigwin	1683

Admiral Sir Thomas Grantham arrives in Bombay, and Keigwin submits to his authority	A.D. 1684
Bombay made a Regency, with sway over all the Company's establishments. Puducheri (Pondicherry) colonized by the French. English driven from Hugli, and allowed to return.....	1687
Fort St. David built. Yākub Khān Šidī, the Imperial Admiral, lands in Bombay with 25,000 men, and takes Mazagāon	1689
Charter forfeited for non-payment of 5 per cent. levied on all Joint Stock Companies, but on October 1st a new charter granted by the King	1693
New Company incorporated under the name of "The English Company." The old Company, called "The London Company," ordered to cease trading in three years. Calcutta purchased by the old Company, and Fort William built.....	1698
The old Company obtain an Act authorising them to trade under the charter of the new Company	1700
Lord Godolphin's Award, by which the two Companies are united under the title of "The United Company of Merchants of England trading to the East Indies." Three Presidencies established, and a Governor, with the title of General, and a Council appointed for Bombay, 29th of Sept.	1708
An Act passed (9 Anne, c. 7) that no person shall be a Director of the East India Company and a Director of the Bank of England at the same time	1711
July. Deputies from the Company arrive at Delhi, and on the 6th of January, 1717, obtain a <i>farman</i> exempting their trade from duties, and allowing them to possess land round their factories	1715
Ostend East India Company formed	1717
The Emperor of Germany grants a charter to the Ostend Company, under which they carry on a successful trade	1723
Charter renewed till Lady-day, 1769. The Company accept 4 per cent. interest for £3,200,000 lent to Government, and pay a premium of £200,000	1730
Swedish India Company formed	1731
The Company lend £1,000,000 to Government, and obtain an extension of privileges to 1783. Commencement of the contest between England and France in India	1744
War declared between England and France. A French fleet anchors 12 miles S. of Madras, and lands a force under Labourdonnais. Madras capitulates after a bombardment of five days. Labourdonnais signs a treaty to restore the town on a ransom being paid. This treaty violated by Dupleix, Governor of Puducheri	1746
December 19th. Dupleix fails in an attack on Fort St. David.....	1747
The English lay siege to Puducheri, but without success. Treaty of Aix-la-Chapelle, by which Madras is restored to the English	1748
Šāhujī Rājā of Tanjūr, dethroned by his cousin, calls in the aid of the English, who, after one repulse, take Devikōta, which was to be the guerdon of their assistance. They then desert their ally, and conclude a treaty with Pratāp Sing. Clive leads the storming party at Devikōta. The war in the Karnātak begins	1749
Muḥammad 'Alī, claimant of the Nūwābship of the Karnātak, whose cause is espoused by the English, takes refuge in Trichināpalli, which is besieged by the French, under M. Lally and Chanda Šāhib. The siege ends in their utter discomfiture. Clive takes Arcot, and defends it against overwhelming odds	1751
Dupleix superseded. December 26th. Treaty of peace signed at Puducheri—the French and English withdraw from interference in the affairs of the Native Princes	1754

Commodore James takes Suwarndurg and Bankot from Angria, the Maráṭha piratical chief	A.D. 1756
February 11th. Angria taken prisoner, and his forts destroyed, by Admiral Watson and Colonel Clive, assisted by the troops of the Peshwá. June 18th. Calcutta attacked by Sirájú'd-daulah. The tragedy of the Black Hole.....	1756
January 2nd. Calcutta retaken. June 23rd. Battle of Plassy. Mir J'afar made Súbahdár of Bengal in room of Siráju'd-daulah. War renewed in the Karnátak. English take Madura.....	1757
April 28th. Count de Lally arrives at Fort St. David with a French fleet, and an indecisive action is fought next day. June 1st. Lally takes Fort St. David, and razes the fortifications. June 11th. A commission arrives in Bengal from the Directors, appointing a Council of ten, with a Governor for each three months. All invite Clive to assume the Government. October 4th. Lally takes Arcot; and December 11th lays siege to Madras	1758
February 19th. Lally retires from before Madras. April 6th. The English take Machilipatnam. The Nizám engages not to permit the French to settle in his dominions. November 9th. Wandewash taken	1759
February 9th. Arcot taken by the English. July. Vansittart succeeds Clive as Governor of Bengal. Clive sails for England in February. Mir Kásim succeeds Mir J'afar as Súbahdár of Bengal. Sept. 27th. Revenues of Vardhawán (Burdwán), Midnapur, and Chittagáon ceded to the English by Mir Kásim.	1760
January 7th. Battle of Pá nipat. 14th. Puducheri taken by the English. Fall of the French power in the Dakhan. Sháh 'Álam II. defeated at Patna by Major Carnac. Treaty with Sháh 'Álam, who acknowledges Mir Kásim on payment of £240,000 per annum	1761
February 10. Puducheri and other forts restored to the French by the treaty of Paris. June 25th. Mr. Ellis, with a body of troops, attacked and made prisoners by Mir Kásim at Patna. July. The English agree to restore Mir J'afar. Nov. 6th. Patna taken by the English: Mir Kásim seeks shelter with the Núwáb of Áwadh (Oude).....	1763
October 23rd. Battle of Buxar	1764
Death of Mir J'afar at Calcutta. His son, Najmu'd-daulah, succeeds him. May 3rd. Lord Clive arrives at Calcutta as Governor-General. August 12th. The Diwání, or Revenue of Bengal, Bahár, and Orissa granted to the Company by Sháh 'Álam II.	1765
May 8th. Najmu'd-daulah dies, and is succeeded by his brother, Šaifu'd-daulah. The Nizám (Nizám 'Alí) cedes the N. Sarkárs to the English for 5 lákhs per annum	1766
January. Lord Clive sails for England. September. The troops of the Nizám and Haidar 'Alí attack the English	1767
Treaty with the Nizám, who cedes the Karnátak, Bálághát, and reduces the tribute for the Sarkárs. The English attack Haidar Ali	1768
April 4th. Haidar, at the gates of Madras, forces the English to conclude a peace	1769
March 10th. Šaifu'd-daulah dies, and is succeeded by his brother, Mubá-raku'd-daulah	1770
War between Haidar and the Maráṭhas. Sháh 'Álam II. enters Delhi with the Maráṭhas	1771
July. Maráṭhas make peace with Haidar.....	1772
Alláhábád and Korah sold to the Núwáb of Áwadh (Oude) for 50 lákhs; the Núwáb agrees with Warren Hastings to pay 40 lákhs for the reduction of Rohilkhand. Tanjúr taken by the English on the 16th of Sept.,	

- at the instigation of the Nūwáb of the Karnátak, and the Rájá handed over to the Nūwáb. The Dutch expelled by the English from Nágapatnam. June. Act to lend the Company £1,400,000 at 4 per cent. Act to regulate the votes of Proprietors of East India Stock, giving one vote to holders from £500 to £1000, two votes from £1000 to £3000, three from £3000 to £6000, four from £6000 to £10,000. Six Directors to go out by rotation. The other Presidencies subordinated to Bengal. Supreme Court established at Calcutta. 1773
- April 23rd. The Rohillas defeated by the English. Dec. 28th. Salsette and Bassein taken by the Bombay troops..... 1774
- March 6th. Treaty between the Bombay Government and Raghubá, the deposed Peshwá, who cedes Salsette and Bassein, and the revenues of Bharuch. May. The Bombay army march to the aid of Raghubá, and gain several successes. The Supreme Government disapprove of the proceedings of the Bombay Government, who are compelled to withdraw their troops, whereupon Raghubá retreats to Súrat. Aṣafu'd-daulah, Nūwáb of Áwadh, cedes Benares to the Company, who guarantee to him by treaty Alláhábád and Korah. December 11th. Lord Pigot succeeds to the Government of Madras..... 1776
- April 11th. Rájá of Tanjúr restored. August 5th. Nand Kumár hanged for forgery. Lord Pigot (August 24th) arrested by two suspended members of Council and their faction, and imprisoned 1776
- July. Chandranagar (Chandernagore), Machhlipatnam, and Karikal taken from the French. August 10th. The French fleet defeated off Puducheri, and driven from the coast by the English. October. Puducheri surrenders. Hastings tenders his resignation to the Court of Directors, who accept it, but he subsequently disowns it 1777
- January 4th. Expedition to Púnah to support Raghubá. It fails, however, and the English are compelled to sign a treaty, by which they give up Raghubá and all their acquisitions since 1756. January 30th. General Goddard's celebrated march across India. He reaches Burhánpur in the Nizám's country, leaves it on the 6th of February, and reaches Súrat on the 26th 1779
- January 2nd. General Goddard crosses the Taptí, and takes Dubhoi (Jan. 20th), and Ahmadábád (Feb. 15th), and April 5th he defeats Sindhia. August 25th. Sir Hector Munro arrives from Madras to oppose Haidar. September 10th. Baillie's defeat and surrender. 11th. The English retreat, and reach Madras on the 13th. October 31st. Haidar takes Arcot. Nov. 5th. Sir Eyre Coote arrives at Madras with reinforcements 1780
- January 17th. Advance of Sir E. Coote. July 1st. He defeats Haidar near Porto Novo, and returns to Madras in November. June 22nd. Lord Macartney arrives at Madras as Governor. Sadras, Palikat, and Nágapatnam taken from the Dutch. October 24th. Judgeship of Šadr Diwání given by W. Hastings to Sir Elijah Impey, already Chief Judge of the Supreme Court. The Commons recall Impey in May following. The Company's Charter renewed by 21 Geo. III., c. 65, till March, 1794; the Company to pay £400,000, and to be allowed a dividend of 8 per cent. 1781
- February 18th. Colonel Brathwaite, with 100 Europeans, 300 cavalry, and 1,500 Sipáhís, after a gallant defence of two days, overpowered by Tipú, and his whole force cut to pieces or made prisoners. The battle took place about 40 miles from Tanjúr, on the Kolerun river. 19th. The French land 2000 men to aid Tipú. April 12th. Indecisive action between the fleets of Admiral Hughes and the French Admiral Suffrein. August 31st. The French take Trincomalee. September 8th. Action

between the fleets, in which the English have the advantage. Dec. 7th.	A.D.
Death of Haidar 'Ali	1782
General Matthews takes Bednúr. March. M. Bussy lands at Guda-lúr (Cud-dalore). General Stuart, who had succeeded Sir Eyre Coote, being ordered to march on Guda-lúr, refuses, but sets out on the 21st of April at the rate of 2½ miles a day. He attacks Guda-lúr on the 13th of June, and is repulsed with the loss of 62 officers and 920 men, nearly all Europeans, killed or mortally wounded. Indecisive action between Hughes and Suffrein. General Stuart's army saved by the peace between the English and the French: he is arrested and sent to England. The French possessions in India restored in pursuance of the treaty of Versailles. Trincomalee restored to the Dutch. Tipú retakes Bednúr, where Colonel Macleod had superseded General Matthews. The English army made prisoners, and treated with great cruelty by Tipú	1783
January 24th. The English garrison of Mangalúr, which had been besieged by Tipú since May 23rd, 1783, capitulates, and marches out with all the honors of war. March 11th. Peace with Tipú; conquests on both sides restored. August 13th. Mr. Pitt's Bill, 24 Geo. III., c. 25, establishes Board of Control.....	1784
Pulo Penang, or Prince of Wales' Island, purchased by the Company, and occupied July 6th. 26 Geo. III., c. 16, empowers Governor-General to act in opposition to his Council; c. 25 grants the power of recall of the Governor-General to the Crown	1786
February 13th. Trial of Warren Hastings began. Defence began June 2nd, 1791; acquitted April 23rd, 1795. The Court grant him an annuity of £4,000 for 28½ years from the 24th of June, 1785. September. Guntúr ceded by the Nizám	1788
Decennial land settlement in Bengal began; the same in Bahár next year: the whole completed in 1793, when it was declared perpetual. This is the Permanent Settlement of Lord Cornwallis, by which the Zamíndárs were declared landowners, they having been only the revenue agents of the Mughul Government. December 24th. Tipú attacks the lines of Travancore	1789
May 7th. Tipú ravages part of Travancore. June. Alliance between the English, Maráthas, and the Nizám against him; signed by the Maráthas on the 1st of June, by the Nizám on the 4th of July. June 13th. General Meadows opens the campaign.....	1790
February 5th. Lord Cornwallis marches to Vélúr. March 21st. Takes Bengalúr. May 26th. The English, on their retreat owing to disease, are joined by the Maráthas. July. The allies reach Bengalúr.....	1791
February 6th. The allies storm the redoubts at Shrirangpatnam (Seringapatam). March 9th. Tipú signs treaty, by which he agrees to pay £3,300,900, and to give his two eldest sons as hostages	1792
<i>Zila</i> or District Courts for Civil Causes established in Bengal; Courts of Appeal at Calcutta, Patna, Dháka (Dacca) and Murshidábád; Šadr Diwáni 'Adálat (Final Civil Appeal) at Calcutta, and Šadr Nizámat 'Adálat (Final Criminal Appeal). Puducheri and other French settlements taken for the third time. New Charter for 20 years; salaries of Commissioners of Board of Control to be paid by the Company; the Commissioners not necessarily to be Privy Councillors. Company to provide 300 tons of shipping for private traders	1793
Sons of Tipú restored to him.....	1794
The Maráthas defeat the Nizám and compel him to cede territory. The Dutch settlements in Ceylon, at Banda, Amboyna, Malacca, and the Cape taken. Cochin surrenders after a gallant defence	1795

- September 1st. Treaty with the Nizám, by which he agrees to disband his French Contingent and receive four battalions of English A.D. 1798
- May 4th. Seringapatam stormed and Tipú slain. Partition Treaty of Maisúr between the Nizám and the English. October 25th. Treaty with the Rájá of Tanjúr, "by which he surrenders his power to the English, receiving a lák of pagodas as pension, and one-fifth of the net revenue." December 29th. Sir J. Malcolm sails from Bombay as Ambassador to Persia 1799
- May 13th. The Núwáb of Surat compelled to sign away his government for a pension of £10,000 per annum. October 12th. Subsidiary Treaty with the Nizám, who gives up his share of Maisúr in consideration of English protection 1800
- July 16th. On the death of the Núwáb of the Karnátak the English demand that his heir, 'Alí Husain, shall sign away his power, and on his refusal raise 'Azimu'd-daulah, his nephew, to the throne on that condition. October 14th. Jeswant Ráo Holkar defeated at the battle of Indúr (Indore) by Daulat Ráo Sindhia. November 14th. The Núwáb of Awadh compelled to cede Rohilkhand and the Doáb to the Company. Puducheri restored to the French in pursuance of the Treaty of Amiens. 1801
- June 4th. The Núwáb of Farrúkhabád compelled to cede his territory to the English for a pension of 108,000 rupees per annum. October 25th. Holkar defeats Sindhia near Púnah, whereupon the Peshwá flies to Bassein, leaving with the English Resident an engagement to subsidize a body of English troops. The Governor General ratifies the engagement, and agrees to restore the Peshwá. December 31st. Treaty of Bassein, by which the Peshwá agreed not to hold intercourse with any State except in concert with the English Government, and to cede territory for the support of the contingent furnished by the Company 1802
- March. The Madras army, under General Wellesley, march on Púnah, which they reach on the 20th of April. May 13th. The Peshwá is escorted back to Púnah by British troops. August 12th. General Wellesley takes Ahmadnagar; September 23rd, gains the victory of Assaye over Sindhia and the Rájá of Nágpur; takes Burhánpur October 13th, and Asirgarh October 21st; defeats Sindhia at Argaum November 28th, and takes Gávelgarh December 15th. General Lake takes Alígarh on the 30th of August, defeats the Maráthas near Delhi September 12th, and enters Delhi, where he captures the Emperor and his family; enters Agra October 17th, and gains the victory of Laswaree November 1st. December 17th. The Rájá of Nágpur cedes Katak (Cuttack) and agrees to admit no Europeans but the English into his dominions. December 29th. Sindhia cedes Ahmadnagar, Bharuch, and his forts in the Doáb, with a like clause about the exclusion of Europeans. Puducheri taken again 1803
- February 27th. Treaty of Burhánpur with Sindhia, who agrees to receive and support a British Contingent. April 16th. War declared against Holkar. August 24th. Colonel Murray takes Indúr. Oct. 8th. Holkar attacks Delhi, but after a nine days' siege is repulsed by Lieut.-Colonels Burn and Ochterlony. November 13th. General Frazer defeats Holkar at the battle of Díg (Deeg) and takes 87 guns. December 4th. The Fort of Díg taken 1804
- January 3rd. Siege of Bharatpur (Bhurtpore) began, and lasted till the 22nd of February, when Lord Lake determined to retreat, having lost 2334 men in killed and wounded before the place. April 10th. The Bharatpur Rájá signs a treaty, by which he agrees to pay 20 lakhs, cede certain districts, and deliver his eldest son as hostage. October 6th.

Marquis Cornwallis dies. Nov. 23rd. Treaty with Sindhia. Dec. 24th. Treaty with Holkar, who renounces all territory N. of the Chambal and in Bandalkhand, and agrees to exclude all Europeans but English from his dominions	A.D. 1805
July 10th. The mutiny of Vélúr, in which Colonel Fancourt and 13 other officers and 99 Europeans were massacred	1806
War with the Rájá of Travancore.....	1807
Colonel Hamilton defeats the Travancore army at Anjuricha, December 3rd.	1808
January 15th. Travancore army again defeated. February 10th. The lines stormed and entirely in possession of the English on Feb. 21st, which ends the war. August 6th. The Madras troops at Chitradurg (Chittledroog) mutiny and seize the treasure, and march to join other mutineers at Seringapatam, but are routed by Colonel Gibbs. August 23rd. The mutineers at Seringapatam surrender at discretion	1809
February 17th. Island of Amboyna taken by the English. July 9th. Isle of Bourbon taken. August 9th. Banda; 29th, Ternate; December 9th, Mauritius taken	1810
July 21st. Charter renewed, but trade with India thrown open by 53rd Geo. III., c. 155.....	1813
May 29th. The Nipálese attack the Police Station at Bhutwal. Nov. 1st. War declared against Nipál	1814
April 27th. Nipál cedes Kumáon by the Convention of Almora	1815
June 13th. Bájí Ráo cedes Ahmadnagar and other places. October 18th. The Governor General takes the field against the Pindáris. Nov. 6th. The Gaikwád cedes Ahmadábád. Nov. 5th. Battle of Khirkí, in which Bájí Ráo Peshwá is defeated by Colonel Burr, the Maráthas being 12 to 1. November 26th. Battle of Sitábaldí, in which Colonel Hopeton Scott defeats the Rájá of Nágpur, the Maráthas being twelve times more numerous than the English. December 28th. Sir T. Hislop gains the battle of Mehidpur against Holkar	1817
January 6th. Holkar makes peace. May. Pindári war ended by the destruction of the principal hordes and their chiefs. June 3rd. Bájí Ráo, the last of the Peshwás, surrenders, and is sent to Benares	1818
The Núwáb of Awadh (Oude) at the suggestion of Lord Hastings, Governor-General, assumes the title of king, and renounces his nominal fealty to the Emperor of Delhi.....	1819
Malacca ceded to the British by the Dutch. Singapur purchased. War with Barmah. April 12th, 17th. The Bengal army embark for Rangún, which is taken May 11th. August. Mergui, Tavoy, and Tenasserim surrendered. October. Martaban and Yeh taken. Nov. 1st. Mutiny at Barrackpur of the 47th Bengal Native Infantry, with part of the 26th and 62nd Native Infantry. The 47th erased from the army list, and many sipáhís of that corps killed	1824
Feb. 13th. A rebellion at Bharatpur on the death of the Rájá Baldev Singh. A strong faction support Durjan Sál, his brother; the English declare in favor of Baldev Singh, infant son of the late Rájá. Dec. 9th. British troops march for Ava	1825
January 18th. English, under Lord Combermere, take Bharatpur, with the loss of 578 men killed and wounded. February 24th. Treaty of Yandabu, by which the Barmese cede Assam, Arakan, Tavoy, Mergui, and Tenasserim, and pay £1,000,000	1826
February. Europeans allowed to hold lands in India in their own names on lease for 60 years. December. The abolition of Satí, or "widow burning," decreed	1829

June 18th. By 2 Wm. IV., c. 117, natives of India allowed to sit as jury-men and justices of the peace.....	A.D. 1832
August 18th. Royal assent given to 3 and 4 Wm. IV., c. 85, by which the Charter is renewed till April 30th, 1854, the property of the Company being held in trust for the Crown for the service of India. From April 22nd, 1834, the China trade of the Company to cease, and all their commercial transactions to close. St. Helena to revert to the Crown.....	1833
April 6th. Markára, capital of Kurg, taken. 10th. Rájá deposed, and Kurg annexed.....	1834
October 1st. The Simla Proclamation. Lord Auckland declares war against Dost Muḥammad	1838
February 20th. Bengal army begins to march towards Afghánistán from Fírúzpúr. March 6th. Enters the Bolán Pass. April 12th. The Bombay army enters the Bolán; and May 4th, joins the Bengal army at Kandahár. July 22nd. Fall of Ghazní. August 7th. Sháh Shuj'a enters Kábul	1839
November 3rd. Dost Muḥammad gives himself up to Sir W. Macnaghten	1840
November 2nd. Sir A. Burnes, Lieut. C. Burnes, and Lieut. Broadfoot, murdered at Kábul. The Afghans rise <i>en masse</i> against the English and Shah Shuj'a. December 23rd. Sir W. Macnaghten shot by Akbar Khán. December 26th, The English army at Kábul capitulate	1841
Jan. 6th. Retreat of the English from Kábul commences. Jan. 13th. The massacre of the British forces consummated at Gandámak. 18th. Akbar besieges Jalálábád. March 6th. Colonel Palmer surrenders at Ghazní. September 6th. General Nott retakes Ghazní. 15th. General Pollock enters Kábul. 17th. Rescue of Lady Sale and the Kábul prisoners. October 12th. The army begins to return to India	1842
February 17th. Sir C. Napier gains the battle of Miání; and March 24th, the battle of Dabba or Haidarábád. December 29th. Sir H. Gough gains the victory of Mahárájpúr (15 miles N.W. of Gwálíor) over the Gwálíor army, in the interest of the widow of Jankají Ráo Sindhia; and on the same day, General Grey wins the battle of Paniár (a place 12 miles S.W. of Gwálíor) over another division of the same army	1843
December 18th. Battle of Múdkí, in which Sir H. Hardinge and Sir H. Gough capture 17 guns from the Sikhs. 21st, 22nd. Battle of Fírúزشahr; the Sikhs lose 74 guns, the English killed and wounded amount to 2,415	1845
January 28th. Battle of Aliwal. Sir H. Smith takes 48 guns from the Sikhs. British killed and wounded, 589. February 18th. Battle of Sobráon; the Sikhs lose 13,000 men and 67 guns, the English 2,383 killed and wounded. March 9th. Treaty of Láhúr; the Jalandar Doáb annexed, the Sikhs to pay £1,500,000, and Dhalip Singh placed on the throne of Láhúr under the protection of the British. March 16th. Kashmír given to Guláb Singh by the treaty of Amritsar. Guláb Singh pays £1,000,000 of the Sikh fine	1846
April 20th. Murder of Mr. Vans Agnew and Lieut. Anderson by Mulráj, the Governor of Multán. July. Lieut. Edwardes and the Núwáb of Bháwalpur's army, under Fath Muhammad Ghorí, the former Vazír of Mír Rustám of Sindh, lay siege to Multán. August 18th. Gen. Whish arrives, and batteries open on the 12th of September; on the 22nd of which month General Whish is obliged to raise the siege in consequence of the desertion of Shír Singh with 5000 Sikhs. December 27th. Siege of Multán renewed	1848

- January 2nd. Multán taken by storm; 13th. Battle of Chilianwálá. Lord A.D.
Gough's army repulsed by the Sikhs, with the loss of 2,357 killed and
wounded; 22nd. Mulráj surrenders. February 21st. Victory of Gujarát
over the Sikhs, who lose 53 guns and all their stores. The British killed
and wounded amount to 807. March 14th. The Sikh army, 16,000
strong, lay down their arms; 29th. The Panjáb annexed. May 6th.
Sir C. Napier arrives in Calcutta as Commander-in-Chief. September.
Mulráj sentenced to be transported for life 1849
- February 27th. Sir C. Napier disbands the 66th Bengal Native Infantry
for mutiny. May 25th. Jang Bahádur, the Nipálese Ambassador, arrives
in England. July 2nd. Sir C. Napier resigns 1850
- January 28th. Death of the ex-Peshwá Báji Ráo at Bithúr, near Kánhpur
(Cawnpore). September 21st. Prince of Wales's Island, Singhapur, and
Malacca formed into a separate government independent of Bengal.
October 29th. British squadron arrives from Rangún to demand redress
of injuries 1851
- April 14th. Rangún taken by General Goodwin. June 4th. Pegu taken
and evacuated; 9th. Prome taken and evacuated. October 9th. Prome
retaken. Nov. 21st. Pegu retaken. Dec. 20th. Pegu annexed 1852
- June 20th. Proclamation announcing the 2nd Barmese war at an end. Aug.
20th. By 16th and 17th Vict., c. 95, Charter renewed, until Parliament
shall otherwise provide. After April, 1854, the Directors to be reduced
from 24 to 18, the Crown to nominate six. Dec. 11th. Raghuji, the Rájá
of Nágpur, having died without issue, his dominions were annexed 1853
- February 7th. The King of Áwadh (Oude) deposed and his kingdom
annexed 1856
- January. Great excitement and discontent apparent among the Bengal
army. 18th. The subject of the greased cartridges discussed amongst
them. 24th. The Telegraph Office at Barrackpur burnt down by the
Sipáhís. February 15th. General Hearsey harangues the Barrackpur
Brigade, consisting of the 2nd Grenadiers, the 34th Native Infantry, the
43rd Light Infantry, and the 70th Native Infantry, on the groundless-
ness of their suspicions. Colonel Birch telegraphs to the Schools of
Musketry at Siyalkót and Ambála, in the Panjáb, to prohibit the use of
the obnoxious cartridge. February 24th. A detachment of the 34th
Native Infantry communicate their grievances to the 19th Native In-
fantry at Burhánpur (Berhampore). 26th. The 19th Native Infantry
mutiny; but after treaty with Colonel Mitchell give up their arms.
27th. Distribution of *chapdtis* from Kánhpur, being the signal for a
general revolt. March 6th. The "Bentinek," sent to Rangún to bring
Her Majesty's 84th Regiment to Calcutta, returns with that corps on
the 20th. 29th. Mangal Pándi, of the 34th Native Infantry, wounds
Lieut. Baugh, the Adjutant of the regiment. 31st. The 19th Native
Infantry disbanded at Barrackpur. April 3rd. Execution of Mangal
Pándi. 21st. Execution of the Jam'adár of the 34th who commanded
the guard on the day that Lieut. Baugh was wounded. May 3rd. Sir H.
Lawrence suppresses a mutiny of the 7th Áwadh Irregulars at Lakhnau
(Lucknow). 6th. The 34th Native Infantry disbanded at Barrackpur.
9th. 85 troopers of the 3rd Bengal Cavalry placed in irons for refusing
the cartridges. 10th. The 3rd Cavalry and the 11th and 20th Native
Infantry rise and set fire to the cantonments at Mírat, set at liberty the
prisoners, murder many Europeans, and march for Delhi. 11th. The
mutineers reach Delhi, and are joined by the whole garrison, the 38th,
the 54th, and 74th Native Infantry, and a battery of Native Artillery.

- The restoration of the Emperor of Delhi to the throne of his ancestors proclaimed at Delhi. 13th. The 45th and 57th Native Infantry mutiny at Firúzpur, but the mutiny is quickly quelled; other mutinies at various places; the 16th, 26th, and 49th Native Infantry disarmed at Miyán Mir, the cantonment of Láhúr. 16th. The Sappers and Miners mutiny at Mírat, and kill their commanding officer, Captain Fraser. 22nd. The 24th, 27th, and 51st disarmed at Pesháwar; the 55th Native Infantry dispersed or destroyed at Mardán; General Anson dies of cholera at Karnul, and is succeeded by Sir H. Barnard. 30th. The Mírat Brigade defeat the mutineers of Delhi at Gházíu'd-dín nagar. 31st. The 48th, 71st, and part of the 13th Native Infantry, and two troops of the 7th Cavalry, mutiny at Lakhnau. June 1st. The 44th and 67th Native Infantry disarmed at Agra. 4th. Mutiny of the 37th Native Infantry, a Sikh Regiment, and Irregular Horse at Benares, and of the 6th Native Infantry at Alláhábád, with great slaughter of Europeans. 5th. Mutiny of the 12th Native Infantry at Jhánsí and massacre of all the Europeans. 6th. Náná Şáhib attacks Sir H. Wheeler's entrenchments at Kánhpur; the revolt general throughout the Bengal army. 8th. Sir H. Barnard takes up a position before Delhi, after a sharp action at Badlí Saráí, in which Colonel Chester, the Adjutant-General, is killed. June 27th. Náná Şáhib massacres the Europeans at Kánhpur. July 1st. General Havelock's victorious advance. 4th. Sir H. Lawrence killed by a shell at Lakhnau. 5th. Sir H. Barnard dies of cholera, and is succeeded by General Reid. 17th. General Havelock retakes Kánhpur. 22nd. General Reid succeeded by General Wilson. August 2nd. Death of Guláb Singh. 10th. General Nicholson joins the camp at Delhi with a strong column. September 14th-20th. Storm and capture of Delhi, with the loss to the British of 1178 killed and wounded. 25th. General Havelock and Sir J. Outram fight their way to the Residency at Lakhnau, where the British garrison had been besieged since the beginning of June. Nov. 3rd. Sir C. Campbell reaches Kánhpur. 11th. Advances against Lakhnau. 13th. Defeats the enemy and reaches the Canal. 15th. Takes the Dil-kushá Palace and the La Martinière. 16th. Storms the Sikandar bāgh. 17th. Opens communication with General Outram. 22nd. The garrison of Lakhnau evacuate their position, and the retreat on Kánhpur commences. 25th. Death of General Havelock. 26th. General Windham defeats the van of the Gwálior Contingent. 27th. He is defeated and driven into his entrenchments by the Gwálior rebels and Náná Şáhib, who take and plunder Kánhpur. December 6th. Sir C. Campbell defeats the Gwálior rebels with great slaughter and the loss of nearly all their guns 1857
- January 2nd. Sir C. Campbell takes Farrukhábád. Jang Bahádur, the Nipálese General, advancing with 10,000 Gorkhas to the aid of the British, takes Gurakpúr. 12th, 16th. General Outram defeats the rebels at 'Alambāgh 1858
- THE MARÁTHA PRINCES.
- Sháhjí Bhońslé, born at the village of Verol, near the caves of Elúra 1594
 Enters the service of the Emperor Sháh Jahán as the Chief of 5000 horse 1629
 Sivaji, founder of the Maráthá empire, born at Junír, 50 miles N. of Púnah, May 1627
 Murders Afzal Khán, the Bijapur General at Pratápgarh 1659
 Assumes the title of Rájá 1664
 Repairs to Delhi 1666
 Ascends the throne 1674

	A.D.
Dies, and is succeeded by his son Shambuji (Sambhaje)	1680
Shambuji executed by Aurangzib	1689
Rájá Rám, son of Sivaji, by his second wife	1690
Sháo or Sáhu Rájá, or Sivaji II., son of Shambuji	1708
Dies, and the Peshwás get possession of the whole power, 27th December	1749
Rám Rájá, son of Sivaji II.	1778
Sáhu II., adopted son of Rám Rájá, 4th of May	1808
Pratáp Singh, eldest son of Sáhu II., enthroned by the English	1818
Deposed by the English, and sent prisoner to Benares	1839
Appa Sáhí, brother of Pratáp Singh	1839
Dies, and his territories are annexed by the English	1848

PESHWÁS.

Báláji Wishwanáth	1714
Báji Ráo Balál, son of Báláji	1720
Báláji Báji Ráo, eldest son of Báji Ráo Balál.....	1740
Mahádev Ráo, second son of Báláji	1761
Náráyan Ráo, brother of Mahádev Ráo (murdered 3rd August, 1773).....	1772
Raghunáth Ráo, second son of Báji Ráo Balál	1773
Mahádev Ráo Náráyan, son of Náráyan Ráo	1774
Death of Raghunáth Ráo	1784
Mahádev Ráo Náráyan kills himself, and is succeeded by his cousin, Báji Ráo Raghunáth, son of Raghunáth, and born at Dhár, 1774	1793
Deposed by the English, and his dominions annexed, June 3rd.....	1818

NÚWÁBS AND KINGS OF ÁWADH (OUDH OR OUDE).

S'aádat Khán, a Persian nobleman and Saiyid	1722
'Abdu'l-Manšúr, his nephew, surnamed Šafdar Jang.....	1739
Shuj'au'd-daulah, son of Šafdar Jang	1756
Ašafu'd-daulah, son of Shuj'a	1775
Vazir 'Alí, son of Ašafu'd-daulah, deposed in four months by the English as illegitimate, died a prisoner in Fort William in 1817	1797
S'aádat 'Alí Khán, brother of Ašafu'd-daulah.....	1798
Gházíu'd-dín Haidar, son of S'aádat 'Alí	1814
Assumes the title of King at the suggestion of the Governor General	1819
Nasíru'd-dín Haidar, son of Gházíu'd-dín	1827
Muhammad 'Alí Sháh, brother of Gházíu'd-dín	1837
Amjad 'Alí Sháh, son of Muhammad 'Alí.....	1842
Wajíd 'Alí Sháh, son of Amjad 'Alí.....	1847

GOVERNORS-GENERAL OF INDIA.

Alexander Dawson, January 27th, 1748.	Lord Cornwallis, February 24th, 1786.
William Fytche, January 8th, 1752.	Major-General W. Meadows, April 28th, 1790.
Roger Drake, August 8th, 1752.	Sir John Shore (Lord Teignmouth), September 19th, 1792.
Colonel Robert Clive, March 25th, 1758.	Sir Alured Clarke (provisionally), Sept. 20th, 1797.
Henry Vansittart, Nov. 23rd, 1759.	Lord Mornington (Marquess Wellesley), October 4th, 1797.
Lord Clive (2nd time), June 1st, 1764.	Marquess Cornwallis (2nd time), January 9th, 1805; died October 6th.
John Spencer, November 26th, 1764.	Sir George H. Barlow (appointment revoked by H.M.), Feb. 9th, 1806.
Harry Verelst, January 26th, 1767.	Lord Minto, July 19th, 1806.
John Cartier, December 16th, 1769.	
Warren Hastings, April 25th, 1771.	
John Macpherson (provisionally), Feb. 1st, 1785.	
Lord Macartney (declined office), July, 1785.	

Earl of Moira (Marquess of Hastings), November 18th, 1812.	George, Lord Auckland, Aug. 12th, 1836.
George Canning (declined office), March, 27th, 1822.	Edward, Lord Ellenborough (recalled by Court of Directors, May 1st, 1844), Oct. 20th, 1841.
William, Lord Amherst, Oct. 23rd, 1822.	W. W. Bird (provisionally), 1844.
W. B. Bayley (provisionally) March 23rd, 1828.	Sir Henry Hardinge (Viscount Har- dinge), May 6th, 1844.
Lord Wm. Bentinck, March 13th, 1828.	James Andrew, Marquess of Dalhousie, August 4th, 1847.
William, Lord Heytesbury (appointment revoked by H.M.), Jan. 28th, 1835.	Charles John, Viscount Canning, July, 1855.
Sir Charles Metcalfe (provisionally), March 20th, 1835.	

PRESIDENTS OF THE BOARD OF COMMISSIONERS FOR INDIA SINCE 1784.

Thomas, Lord Sydney, September 3rd, 1784.	Right Hon. C. Watkin Williams Wynn, July 8th, 1822.
Right Hon. W. Wyndham Grenville, March 12th, 1790.	Robert Dundas Viscount Melville, Feb. 7th, 1828.
Right Hon. Henry Dundas, June 28th, 1793.	Edward, Lord Ellenborough, April 24th, 1828.
George, Viscount Lewisham, May 19th, 1801.	Right Hon. Charles Grant, December 6th, 1830.
Robert, Viscount Castlereagh, July 12th, 1802.	Edward, Lord Ellenborough (2nd time), December 20th, 1834.
Gilbert, Lord Minto, Feb. 12th, 1806.	Right Hon. Sir John C. Hobhouse, Bart., April 29th, 1835.
Right Hon. Thomas Grenville, July 16th, 1806.	Edward, Lord Ellenborough (3rd time), April 9th, 1841.
Right Hon. George Tierney, October 1st, 1806.	W. F. Fitzgerald, Lord Fitzgerald and Vesci, October 28th, 1841.
Right Hon. Robert Dundas, April 6th, 1807.	Frederic J., Earl of Ripon, May 23rd, 1843.
Dudley, Earl of Harrowby, July 16th, 1807.	Sir J. C. Hobhouse, Lord Broughton, (2nd time), July 10th, 1846.
Right Hon. R. Dundas (2nd time), November 13th, 1809.	Right Hon. Fox Maule, Feb. 5th, 1852.
Robert, Earl of Buckinghamshire, April 7th, 1812.	Right Hon. J. C. Herries, Feb. 27th, 1852.
Right Hon. George Canning, June 20th, 1816.	Right Hon. Sir Charles Wood, Bart., December 28th, 1852.
Right Hon. Charles Bathurst, July 16th, 1821.	Right Hon. R. Vernon Smith, 1855.
	Edward, Lord Ellenborough (4th time), March, 1858.

FEASTS, CEREMONIES, SECTS, DRESS, AND MANNERS OF THE NATIVES.

HINDÚ FEASTS.

In the subjoined brief description of the principal native holidays, it will be seen that the order observed is that by the months, commencing with the month which corresponds to January and ending with that which answers to December.

Makar Sankranti (from *Makar*, the Sanskrit name for a monster, with the head and forelegs of an antelope, and the body and tail of a fish, the sign of the Zodiac corresponding to Capricorn, and *Sankranti*, the passage of the sun from one sign of the Zodiac to

another), held on the 5th of *Paush* (Dec.-Jan.). From this day, when the sun reaches the most S. sign of the Zodiac till the time he leaves the most N. sign, is called *Uttarāyanam*, and the other half of the year *Dakṣhīnāyanam*. The days of *Uttarāyanam* are considered lucky, and marriages and the ceremonies of investiture with the sacred cord are then performed, while the days of *Dakṣhīnāyanam* are held to be unlucky. On *Makar Sankrānti* the Hindús bathe, and rub their bodies with the *tilah* or sesamum seed, the favorite grain of the sun. On returning home they feast bráhmans, and present them with cups of bell metal filled with the sesamum seed, and with money. Friends and relations are invited to dinner, and the *tilah* seeds are distributed with the words "Receive these *tilahs* mixed with sugar, and be friendly with me throughout the year!" The sun is the sole deity worshipped this day. On the following day women distribute presents among their own sex.

Rathsaptimí (from *Rathah*, Skr., a car, and *Saptamí*, 7th day of the month), is the 7th of *Mágha* (Jan.-Feb.), the day on which a new sun is supposed to have mounted his car, and a feast is accordingly observed in honor of the sun. On this day the present *Manwantaram*, or reign of a distinct Manu, commenced. There are 14 *Manwantarams* in each *Kalpah* or grand period of creation and destruction, and the present is the 7th *Manwantaram* of this *Kalpah*.

Shivarátri (*Shiva*, the Hindú deity, and *Rátri*, night), a celebrated festival on the 14th of the moon's wane in *Mágha*, in honor of Shiva. The 14th of the dark half of every month is observed by the votaries of that god, but that day in *Mágha* is peculiarly sacred. The followers of Shiva fast during the day, and at night repair to the temples with a bráhman, who pours water over the *Lingam* or Phallus, the emblem of Shiva, and decorates it with flowers. He then reads over the 1000 names of the god, and at each name the worshippers cast leaves of the *Vilva*, commonly called *Bel*, the *Ægle Marmelos*, over the *Lingam*. This is done four times during the night, which is consequently a complete vigil from eight p.m. to five a.m. There is a tradition that on this night a hunter took shelter in a *Bel* tree, and to amuse himself plucked branches and threw them down, which, accidentally falling on a *Lingam*, so gratified Shiva that he immediately carried the hunter up to *Kailás*, his celestial abode. On this day there is a fair at Elephanta.

Holi (etymology doubtful), a most popular festival held on the full moon of *Phálgun* (Feb.-March) in honor of Kṛishṇa, the day previous being called *Dold* or *Dolavatra*, in commemoration of the god's sportive swinging. This day is held as a complete saturnalia. An excellent account of the festival will be found in

Broughton's Letters from a Maráṭha Camp. Red powders mixed with water are squirted over every one, rude jests are passed, women addressed in ribald language, and persons are sent on bootless errands as in England on the 1st of April. At the close of the festival a pile is lighted in every village, on which a wheaten cake is placed, and the right of offering this is considered an honorary privilege. The *Rás*, or circular dance, by boys, is performed on this day in commemoration of Kṛishṇa dancing with the cowherdesses.

Guddī Padwa (from the Hindú word *Guddī*, "a paper kite," *Padwa*, flying), the Hindú New Year's day, is held on the new moon of *Chaitrah* (March-April). In the morning the Hindú anoints himself with oil, and then bathes in warm water. He then erects a pole bearing a flag, and crowned with a brass or copper vessel, in front of his house. This represents the banner of Indra, who is supposed to be similarly honored by the gods in their sphere. The leaves of the *Nimb* tree (*Melia Azadirachta*) are then chewed. *Pújá* or worship is then paid to the Almanac, and its predictions are heard from the mouths of the *Jyotiṣhīs* or astrologers, to whom presents are given. This is an auspicious day for beginning to build, or engaging in any undertaking.

Rám Naumí (from *Rám*, the Skr. name of the 7th Incarnation of Viṣṇu, and *Naumí*, 9th day of the month *Chaitra*) (March-April), a festival in honor of the birth of Rámá, at *Ayodhyah*, *A'wadh* or Oudh. It is celebrated from the 1st of *Chaitra Shudh* to the 9th. The temples of Rámá are decorated and illuminated, and readers recite the verses of the Rámáyana or other poems descriptive of the glorious acts of the god. The red powder called *gulál*, which is the same as that used at the *Holí*, and composed of barley meal or rice paste, or the *Trapa natans*, dyed with *bakam* (sappan) wood, is thrown about. On the 9th the Hindús fast all day.

Nág Pañchamí (Skr. *Nág*, the cobra, and *Pañchamí*, 5th day), a day sacred to certain demigods called *Nágas*, i.e. Pythons, the 5th of *Shrávan* (July-August). On this day Kṛishṇa slew the great serpent *Kálí*. Ceremonies are performed to ensure protection against the bite of snakes.

Náriyal Púrnamá, cocoa-nut day (from *Náriyal*, a cocoa-nut, and *Púrnamá*, the day of the full moon), is held on the 15th of the light half of *Shrávan*, and is reckoned to be the last day of the rainy season, and on that day cocoa-nuts are thrown into the sea as a propitiatory offering for those who are about to embark, as the season for voyages now commences.

Janmah Aṣṭamí (from Skr. *Janmah*, birth, and *Aṣṭamí*, eighth day of the month), is a feast held on the 8th of the dark half of *Shrávan* in honor of the birth of Kṛishṇa, who was born at Mathura on that day at midnight. A sect of Hindús keep the following day

sacred instead of this as being the day when Kṛiṣṇa was carried off to the house of Nand in Gokul to save him from the fury of his uncle Kāṁsa, and this sect call their holiday *Gokul Aṣṭamī*. Which-ever day is kept, the Hindús fast the whole day, and at night bathe and worship an image of the infant Kṛiṣṇa, which they adorn with the *tulsi* (*Ocymum Sanctum*) and other flowers. Fruit and particular kinds of grain are eaten at 11 p.m., rice being prohibited. On *Gokul Aṣṭamī* the cowherds keep up great rejoicings, dancing with joined hands, and throwing curds over one another. The *Bhagat* or head priest of the temple of Kānhobá is supposed to have miraculous powers on this day. He dances a frantic dance, and scourges himself and his disciples.

Práchi Amáwasya (Skr. *Práchi*, Eastern, *Amáwasya*, produced in the new moon), a festival on the last day of the dark half of *Shrávan*, when women worship the 64 Yoginís or female attendants of Durgá with the hope of obtaining offspring. *Práchi* is a goddess of the East called by the people of the Konkan and Dakhan *Pethúrí*. Wealthy Banyáns and others from Gujarát go to the temple of Válukeshwar in Bombay, remain in the *Dharamsálah* all night, and bathe the next morning in the tank, which is called *Báṅgagá* (from *Bán*, an arrow, and *Gangá*, the Ganges). *Shrádhas* or ceremonies for the deliverance of ancestors from the thralldom of *Yama*, the Regent of Hades, are also performed on the margin of the tank. The rest of the day is spent in amusement, but particularly in gambling.

Ganesh Chauth or *Chaturthí* (from *Ganesh*, name of the son of Shiva and Párvatí, the deity who presides over wisdom and who removes obstacles, and *Chauth*, the 4th day of the month), is a festival on the 4th of *Bhádrapad* in honor of the birth of Gaṇesh. Clay images of the deity are formed, worshipped for eight or nine days, and then thrown into the water. The Chinchwad (Chinchore) man-god who resides at the village so called is thought to be an incarnation of Gaṇesh, who granted to an ascetic who had won his favor that he would take human shape in his family for seven generations. This is the third day on which clay images are made; the worship of *Mṛittiká*, or earth, being on these occasions enjoined by the Shástras. The other days are *Nág Panchamí*, when a snake of clay is worshipped; and *Gokul Aṣṭamí*, when a clay image of the infant Kṛiṣṇa is made, and similarly adored. On the day of *Ganesh Chaturthí*, Hindús are prohibited from looking at the moon, and if by accident they should see it they get their neighbours to revile them in the hope the calamity likely to follow will be limited to this abuse.

Rishi Panchamí.—On the day following *Ganesh Chauth* the seven *Rishis* or sages are worshipped.

Gauri (Skr., a virgin, a name of Párvatí). On this festival,

which follows two days after the above, the wife of Shiva is worshipped as a tender maid. Cakes are made in the shape of pebbles, and eaten at night.

Wáman Dwádashí (Skr. *Wáman*, a dwarf, *Dwádashí*, 12th day of the month), a feast in honor of the 5th incarnation of Viṣṇu in the shape of a dwarf, in which form he beguiled Bali, the universal monarch, to grant him as much ground as he could compass at three steps. On receiving his boon he set one foot on earth, one on the sky, and with a third thrust Bali down to the infernal regions. It is held on the 12th of *Bhādrapad* (Aug.-Sept.).

Pitra Pakṣh (Skr. *Pitrah*, paternal ancestors, *Pakṣh*, half of the lunar month). The dark half of the month *Bhādrapad*, or the last day of it, or new moon of *Ashwin*, sacred to the Pitris or progenitors. At this time the celebration of funeral rites is peculiarly proper. Offerings of water and fire are made to the manes.

Dasahrá (Skr. *dashan*, ten). On this day, the tenth of the light half of *Ashwin*, Ráma marched against Rávana, the demon king of Ceylon. The Maráthas therefore selected it as the day for commencing their inroads into foreign states. They worship the sword and other weapons of war, and beseech them to be propitious. They go to the temples in procession, carrying flowers and branches of the *Palás* tree (the *Butea Frondosa*), which is thought to represent gold. They give presents to the bráhmans with leaves of this tree. It is said that on this day the Páṇḍu Princes, after twelve years of exile, commenced their great war with their cousins the Kauravas. Horses are decorated with flowers in imitation of what the Pándus did. The nine days previous are called the *Naurátri*, nine nights; and the votaries of Durgá, particularly women, keep vigils with dance and song during those nights. It is also said that on this day Durgá slew the *Maheshásur* or buffalo-headed demon. Marátha Princes review their armies at this feast, it being, in fact, the conclusion of the rains, when military operations can be undertaken.

Dewáli (Skr. *Dipah*, "a lamp," *Ā'li*, "a row,") "feast of lamps," a festival held with great rejoicing on the new moon of *Kártik* (Oct.-Nov.), in honor of Lakṣmí, the wife of Viṣṇu. On this day, new accounts being opened, *pújá*, or worship, is performed by bankers and merchants to their new and old books. The feast lasts five days, beginning with the 13th of the dark half of *Ashwin*, during which houses are cleaned, white-washed, and illuminated. A quadrangular floor is made in front of the house, and painted different colors, and is called *Rangali*. The 13th of the dark half of *Ashwin* is called *Dhan Tryodashí* (Skr. *Dhan*, wealth, *Tryodashí*, 13th); on this day a light is made, and dedicated to Yama. The next day is called *Narak Chaturdashí* (*Narak*, hell, *Chaturdashí*, 14th), from *Narakásur*, a dæmon slain by Viṣṇu. The mistress of each house

places wicks in silver or brass dishes, and each male makes her a present. Next day is the new moon, and is sacred to *Saraswatī*, the goddess of learning, the same as *Lakshmī*, the goddess of wealth. A basket is filled with rubbish, a lighted lamp put in it, and it is cast out with these words, "Let all the misery and troubles go, and the kingdom of Bali come!" Next day is *Yama devitiyā* (*Yama*, death, *devitiyā*, 2nd day); and as *Yama* on this day visited his sister, Hindús go to visit their sisters and make them presents. Gambling is carried on vigorously throughout the whole festival.

Kártik Purnamā, a festival on the full moon of *Kártik*, in honor of Vishnu's victory over *Tripurásur*, "the dæmon of the three cities." A great fair is held in Bombay at the temple of *Válukeshwar*.

MUHAMMADAN FEASTS AND FASTS.

Muḥarram (Ar. *Muḥarram*, "most sacred.")—A fast and solemn mourning, commencing on the evening when the new moon of the first month (*Muḥarram*) becomes visible. It lasts, including the *Ziyarat*, "or visiting the grave," till the 12th. But the fast is for 10 days, and is hence called '*A'shūra*, from the Arabic word signifying "ten." Houses are set apart for the mourning ceremonies, and are called '*A'shūr-khánah*, "ten-day house;" *Táziyah-khánah*, "house of lamentation;" and '*A'stánah*, "threshold," or "*fakír's residence*." The moment the new moon is seen a spade is struck into the earth, and at this spot a pit is dug two or three days after for a bonfire. The striking the spade is called *kodalī mārná*, and the bonfire *alláwa*. At night men dance round the fires, fencing with swords, and springing through and into the flames with cries of *Yá 'Alí! Ó 'Alí, Sháh Hasan! Sháh Husain! Dulhá*, "bridegroom," etc. Instead of the '*A'shūr-khánah* rich people have an *Imám bārah*, which is often also a Mausoleum. Here verses are chaunted in honor of *Hasan* and *Husain*, in memory of whom the fast is held. They were the sons of '*Alí*, the cousin, and *Fátimah*, the daughter, of *Muḥammad*, and wife of '*Alí*. Of these two brothers, the elder, *Hasan*, was poisoned by *Yazíd*, the son of *Máwiah*; and the younger, *Husain*, was murdered with all his retinue at *Karbalá-a*, in Turkish Arabia, in the 46th year of the *Hijrah*. *Zainu'l-'Abidín*, eldest son of *Husain*, alone escaped. On the night of the 7th, a representation of *Burák*, the horse or mule on which *Muḥammad* ascended to heaven, is brought out. On the 10th, a bier called *tábút* or *táziyah* is carried in procession. It is gaily decorated and lighted up, and is intended to represent *Husain's* tomb at *Karbalá-a*. It is during this procession that furious encounters take place between the Muslims and the Hindús, and between different processions, for it is a point of honor not to give way. The *Shí'ahs* alone observe the

fast and these rites, which are strongly condemned by the Sunnis. Before the martyrdom of Hasan and Husain this fast was observed as a feast, and is still reckoned one of the lesser 'I'ds.

A'khiri Chahár Shambah.—A lesser 'I'd, or minor festival, held on the last Wednesday of the second month (*Safar*) on account of Muhammad having recovered a little on this day during his last illness, and taken a bath for the last time. It is usual to write out seven benedictions, wash off the writing while the ink is fresh and drink it. On this day it is proper to bathe, wear new clothes, prepare sweetmeats, walk in gardens, and repeat prayers.

Barí Wafát (H. *Barí*, great, Ar. *Wafát*, death).—A fast held on the 13th of the third month (*Rabíu'l-awwal*) in commemoration of the death of the Prophet, which took place on the day previous. On this day the *Kadam-i rasúl*, Prophet's foot, the impression of a foot on stone, or the *mú-i mubárak*, sacred hair of Muhammad, is brought forth and honored. On the 11th and 12th processions take place at night.

Pir-i-dastgir.—A festival on the 11th of the fourth month (*Rabíu's sání*) in honor of a famous saint who has 96 names. He is better known as *Saiyid 'Abdu'l Kádír Jilání* or *Ghilání*, and as *Pír Pirán*, and is revered both by Sunnis and Shi'ahs. He was a celebrated doctor of the Sufis, born in Ghilán, who taught at Baghdád, where his tomb is still held sacred. S'adí studied under him, and mentions him in the third story of the second chapter of his *Gulistán*. On the day above mentioned, as well as during the ravages of cholera or any plague, it is usual to carry a large green flag in his name. Vows are made to this saint for offspring. His sister's son, Saiyid Ahmad Kabír is the patron of the remarkable religious mendicants called *Gurzmár*, for whom see *Kánun-i Islám*, p. 191.

Chirdghán-i Zindah Sháh Madár.—A festival on the 17th of the fifth month (*Jumáda'l-awwal*) in honor of *Badí'u'd-dín*, a Syrian saint, who is said to have fixed his abode at Makkhanpur in 'Awadh (Oudh), and to have lived to a great age, or to be yet living, whence his name of *Zindah* (living). His tomb there, or cenotaph, is visited annually by a million pilgrims, and the fair lasts 17 days. *Dam Madár*, "the breath or spell of Madár," is supposed, like St. Oran's rhyme, to be a charm against bites of snakes, the violence of fire, and, in short, all evil. His flag is black, and black cows are sacrificed in his name.

'Urs-i Kádír Walk.—A festival on the 11th of the sixth month (*Jumáda'l-ákhir*) in honor of *Kádír Walk* or *Khawájah Mu'tnu'd-dín Chishti*, one of whose shrines is at Nágúr, near Nágapatnam, and another at Ajmír. This saint was born in Sijistán (*Autobio-*

graphy of *Lutfullah*, p. 345) in the year 527 A.H., and lived to the age of 108. He reached Ajmír during the reign of the Emperor Kutbu'd-dín Ibak, where he married the daughter of Saiyid Husain Mashhadí, though himself a Sunní and the Saiyid a Shí'ah. A magnificent mosque was built near the tomb at Ajmír by the Emperor Jahángír, 1027 A.H. He is greatly revered by the Mápillahs (Moplahs).

Mirdji-i Muḥammad.—The ascension of Muḥammad on the 27th of the seventh month (*Rajab*), when the angel Gabriel mounted him on Burák and conveyed him to heaven.

Shab-i Barát, or night of record, is a festival held on the 16th of the eighth month (*Sh'abán*), when it is said the actions of men for the ensuing year are recorded. It is passed in mirth, with illuminations and the discharge of fireworks. This is one of the three inferior I'ds. The whole night should be spent in reading the Kur'an, and a fast should be observed next day.

Ramazán Rá Rozah.—The Muḥammadan Lent, which commences from the morning that succeeds the evening when the new moon of the ninth month (*Ramazán*) is observed. From two to four a.m. a meal may be taken, and from that time till sunset it is unlawful to eat, drink, or have connubial intercourse. On the 20th or 21st the Shí'ahs celebrate the night of 'Alí, as he is said to have died on one of these nights, it is uncertain which. They perambulate the streets beating their breasts, and carry a bier (*tábut*) in procession. On the night of the 27th it is said the Kur'an descended from heaven, and it is therefore called the *Lailatu'l-Kadr*, or night of power. A vigil should be kept all night. On this night the Ghair Mahdís (see *Sects*) have dreadful encounters with the Sunnís and Shí'ahs, and those who are killed are supposed to be rewarded as martyrs.

'I'du'l-Fitr, "the festival of breaking fast," or *Ramazán ki 'I'd*, "the 'I'd of Ramazán," called in the *Kánún-i Islám* "the feast of alms," is held on the 1st of the tenth month (*Shawwál*). On this day all Muslims bathe, put on new clothes, apply antimony to the eyes, and perfume themselves. They then distribute the *fitr* or *Ṣadqah*, "alms," which is $2\frac{1}{2}$ *ser* of wheat, dates, grapes, or any grain used for food given to the poor or to religious mendicants. All then proceed to the *'I'dgáh*, repeating "God is great. There is no God but God." The priest ascends to the middle step of the *mimbar* or pulpit and reads the *Khutbah* or Friday sermon, preceded, however, by a short thanksgiving. He then descends to the lowermost step, which is the third with Shí'ahs, and the fourth with Sunnís. On this step he recounts the virtues of the king, and prays for him. The king is he whose coin is current, but in India the King of Delhi has been prayed for, not the Company. After that a general prayer is offered, and the congregation rise with a shout of

Din! "Faith!" and fire off muskets. The evening is spent in rejoicings. Nách girls attend in the men's apartments, and the *domnis*, a class of singers who exhibit before females only, present themselves in the seraglios.

Charághán-i Bandah Nawáz.—A festival on the 16th of the eleventh month (*Zi K'adáh*) in honor of a saint called *Bandah Nawáz* "slave-cherisher," or *Gisú daráz*, "the long ringleted." His shrine is at Gulbarga (Calburgah), in the Nizám's territories.

Bakarí 'Id or *'Id-i Kurbán* (Ar. *Bakar*, a bull, *Kurbán*, a sacrifice), a feast on the 10th of the twelfth month (*Zi Hijjah*) in honor of Abraham's intending to offer up Ism'á'il (Ishmael), whom, and not Ishák (Isaac), the Muslims say he was called upon to sacrifice. On this day, sheep, cows, or camels are sacrificed, for those who offer them will be carried with lightning speed over the *Púl-sirát*, or bridge of trial, into heaven. In the morning all attend at the *'Idgáh*. This and the *'Idu-l fitr* are the two great festivals of the Muslims.

FEASTS OF THE PÁRSÍS.

The dates are given according to the system of the *Kadamis*, for which see SECTS.

Nawroz or *Páppátí*, New Year's day, the 1st of *Farwardin* (Aug.-Sept.). On this day the Pársís honor the memory of Yazdijird, the last of the Sassanian dynasty, who was dethroned by the *Khalífah 'Umar* about A.D. 640. His accession forms their æra, so that the present year is with them 1227. Their year contains 12 months of 30 days each, and they add 5 days at the end of the year. In every 120 years a month is intercalated. On this day they go to the Fire-temples, and pass the day in visiting and merry parties. Akbar borrowed this and the other festivals of the Pársís for his new faith called *Iláhi Din*, "Religion of God," which he vainly tried to introduce. On the 19th of this month a feast is kept in honor of the angel who presides over the month.

Ardibihisht, a day sacred to the angel of this month (Sept.-Oct.), held on the 3rd. It is supposed that the angel presiding over this month has the keys of Paradise. It is a fortunate season for going to battle, and presenting petitions to a king.

Kh'urdád-Sál.—The birthday of Zartasht or Zoroaster. He was born in the city of Rehe in the north of Persia, 520 B.C., and his birthday is kept on the 1st of the month *Khurdád* (Oct.-Nov.) The religious ceremonies are performed by the women and the priests. On the 6th it is considered fortunate to marry. On the 20th a great victory was obtained over the tyrant *Zahhák*.

Nowroz-i Jamshíd, the New Year's day of Jamshíd, is observed about the 21st of March, in the month *Míhr* (Feb.-March), and pro-

bably on account of the vernal equinox. The feast is kept by the Pársís with great merriment, but without religious ceremonies.

The *Muktáds* are certain days at the end of the year on which ceremonies in honor of the dead are performed before a pile of brass or silver vessels filled with water. The custom is supposed to have been borrowed from the Hindús.

HINDÚ CEREMONIES.

It obviously would be impossible to supply here the most abridged account of Hindú or Muslim ceremonies in general. All that can be done is to notice very briefly some of the observances at births, marriages, and deaths.

Birth.—At the birth of an infant a drop of honey should be given it out of a golden spoon before dividing the navel string. This is called *Jal-Karan*. When a father first sees his son he should take a piece of gold in his hand, offer a sacrifice to Brahmá, and anoint the forehead of the child with the *ghí* left on the fingers at the close of the sacrifice. A string of seven or nine threads and five blades of the *Durba* grass must be bound by the father round the wrist of the child. Other rites are to be observed on naming the child 12 days after birth, on bringing him outside the house when three months old, on feeding him with the hand at six months, and on shaving the head at three years.

Marriage.—Among Bráhmans the male may be married at any time after the *Munj*, or investiture with the sacred thread, which is done within the age of eight years, and among other castes at any age. The female should not be ten years old, and her age must be less than that of her husband; and she should be married before the appearance of the signs of puberty. The Shasters mention eight kinds of marriage, but only one is observed by the higher castes, named *Brahmdá*, when the charges are severally incurred by the fathers of the parties. The principal marriage ceremonies among Bráhmans are the *Laganpatriká*, or writing by the *Joshi* or astrologer the names of the parties, and the day and hour at which the wedding is to take place; the *Saptapadi*, or walking round a fire three times, at each time seven steps, and tying together the garments of the parties, and the *hom* or burnt offering; after which the contract is indissoluble. The girl is given away by her father in his own house, in which it is usual for her to remain a certain time, after which she proceeds to the residence of her father-in-law, where her husband also resides, or to that of the latter, should it be otherwise. Particular months and junctions of the planets are prescribed for the celebration of marriages in different castes; as also the same castes in different countries have their peculiar ceremonies, which are too various to be described here.

Death.—On the death of a man the performance of his funeral obsequies (*Kriyás*) and of the monthly and annual purificatory ceremonies, devolves on his heir. The principal times for performing *Shrádh* are eleven days after death; secondly, every month; and thirdly, on the anniversary of death. Bráhmans are unclean for ten days after the death of a relation, the military class for twelve, the mercantile for fifteen, and Shudras for thirty. Among the Hindús generally the body of the deceased is burnt, but that of an infant under two years of age is buried. The *Shrádh* consists in the offering of rice, flowers, water, etc., to the deceased and to his manes, in order to enable his soul to ascend to the heaven of the *Pitris*, or great progenitors of the human race.

MUHAMMADAN CEREMONIES.

Birth.—At the end of the seventh month of pregnancy the family that can afford it make great rejoicings, put new clothes on the woman, and adorn her with flowers. This is called *Satwásá* (*sapta*, seven, *mása*, month). The same thing is repeated in the ninth month, and the merry vigils then kept up are called *Ratjaga* (*rát*, night, *jagna*, to watch). A lemon, some *Nimb* leaves, and a *Kaṭhár*, or poniard, are laid near the parturient woman's head to ward off misfortune, and for drink she is allowed boiled water in which a red hot horse shoe or other iron has been slaked. In general, she has nothing to eat for the first six days but *achwání*, caudle. On the 6th and 40th days if a stranger enters the room rue is thrown on the fire to avert evil, and an iron plate and a broom are placed in a corner to keep off evil spirits. No dog or cat must come near, and the very name of a cat must not be mentioned. The birth of a boy is always hailed with much greater rejoicing than that of a girl. After the infant has been wrapped in swaddling clothes, the summons to prayer must be uttered aloud in his right ear, and the Muhammadan creed in his left. Some man of pious repute must dip his finger in honey and insert it in the infant's mouth before it is put to the breast. The friends or kith of the mother repair in a body to the house, and place a few blades of green grass in the husband's hair, for which he must reward them with a present.

The name of the child takes place on the day of its birth or that day week. It belongs to its father's tribe invariably; hence if the father be a Saiyid the first name is Saiyid or Mír. After mature age this is often dropped. Certain names are peculiar to certain families or tribes. Thus Shekhs will have *Khawájah*, *Ghulám*, 'Ali, *Bakhsh*, *Din*, 'Abd, etc., added to their surnames. *Mughuls* are marked by the names *Mirzah*, *Beg*, *A'ghá*, or *A'ká*; *Patháns* by *Khán* as the last name. If the father be a Shekh and the mother a

Saiyidání, *Sharíf* is added or prefixed. If the father be a Mughul and the mother a Saiyidání, the offspring are called *Khawájahzádah*. *Sáhib*, *Miyan*, and *Ján*, are loving titles given by parents, but often supersede the true names. Female surnames for Saiyidánís are *Begam*, *Bibí* or *Bí*, *Nissá*, and *Sháh*; for Mughulánís, *Khánam*; for Pathánís, *Khátún* or *Bánú*, but, when illegitimate, *Bái* is invariably subjoined.

The choice of the particular name from the proper class is decided either by opening the *Kur'án* at a venture, and taking the first letter of the first line of the page at which the book is opened as the first letter of the name, and then making a child select a paper from among several on which names beginning with that letter are written, or by the planet in whose hour the child is born. For further information on this subject see *Kánún-i Islám*, p. 18.

On the *chillá*, or 40th day, certain ceremonies are performed when the mother ceases to be unclean, and then, and not till then, she may pray, touch the *Kur'án*, and enter the *masjid*. A sacrifice is sometimes offered of two he-goats for a boy and one for a girl. On the same day, or the day after, the child is shaved and the hair is carried to the water-side and launched on a raft into the river, after a prayer in the name of *Khizr* or *Elias* has been said over it. Sometimes the hair, or a lock of it, is allowed to grow in honor of some saint.

Marriage.—Marriages are contracted at a very early age, and are solemnized when the youth is 18 and the lady 13 or 14 at most. When a youth is desirous of marrying he or his parents send out some female emissaries called *Maddwatniyán*, who report the charms or the riches of such and such maidens. Astrology then steps in, and, for its precepts, the *Kánún-i Islám* must be consulted, where they are laid down at length, p. 86, etc. The ceremonies attending betrothment are six—the distribution of betel leaves, sending presents to the bride called “sugar-bringing, solicitation, or wooing,” in which the bridegroom goes on horseback attended with musicians and persons carrying presents to the house of the bride, sending sweet cakes from the bride to the bridegroom, treading the threshold, when the bride’s mother gives a handkerchief, a gold ring, and some money to the bridegroom, and tasting salt, till which the bridegroom must eat only sweet things in the house of the bride. Subsequent to these there are various ceremonies of anointing and bathing, after which the wedding garments are prepared. Then follow eight ceremonies, the most important of which are the carriage of the bridegroom’s wedding gifts to the bride, and the conveyance of the bridal paraphernalia to the bridegroom’s house; after these the *Shab-gasht*, or nocturnal perambulation, takes place. This is the grandest

ceremony of all. The bridegroom, gaily dressed, and attended by musicians and a company of friends, rides on horseback or on an elephant to the mosque, where he offers three short prayers, and then proceeds to the bride's house. It is usual to oppose his entrance until he bestows a present on some of the bride's friends; and, on entering the court-yard, he dismounts, and is carried by a man whose advance is also resisted till further presents are given. The marriage ceremony is performed by the *Kāzī* or his deputy, who, after removing two veils from the bridegroom's face, causes him to repeat after him, in Arabic, first a form of deprecation, then the 109th, 112th, 113th, and 114th chapters of the *Kur'án*; then the five creeds; then the articles of belief; and, lastly, a thanksgiving. After this the bridegroom repeats the marriage contract, when the hand of the bride is joined with his, and the *Kāzī* then offers a supplication that the couple may be as loving as Adam and Eve, Abraham and Sarah, etc.

Death.—When a man is dying, a reader of the *Kur'án* is sent for, who reads the chapter called the *Surah-i-yásin* and two creeds. Sweet *shárbat* is then poured down the throat of the moribund person, and this is said to facilitate the exit of the spirit. Mrs. Meer gives the following account of the ceremonies attending washing the corpse and shrouding it. They will be found at much greater length in the *Kánún-i Islám*:—"The dead body of a Muslim, in about six hours after life is extinct, is placed in a coffin and conveyed to the place of burial, with parade suited to the rank he held in life. A tent or *kanát* (screen) is pitched in a convenient place, where water is available, near the tomb, for the purpose of washing and preparing the dead body for interment. They take the dead body out of the coffin and thoroughly bathe it. When dry, they rub powdered camphor on the hands, feet, knees, and forehead, these parts having, in the method of prostrating at prayer, daily touched the ground. The body is then wrapped neatly in a winding-sheet of neat calico, on which have been written particular chapters of the *Kur'án*. The religious man generally prepares his own winding-sheet, keeping it always ready, and occasionally taking out the monitor to add another verse or chapter as the train of thought may have urged at the time." The coffin is carried to the grave by the relations, who repeat all the way, "There is no God but God, and Muḥammad is the prophet of God;" or another creed, or sacred verse. The *Kāzī* reads service for the poor and friendless, and the nearest relation, or any other required to do so, for the opulent. Then some one calls three times, "The funeral service is beginning," on which any persons within hearing run to the spot, and reverently take part in the service. All stand up in three rows, with an *Imám*, or head, in front. The service consists of four confessions of faith and one

benediction, after which the nearest relative calls out, "All have leave to go." The body is then lowered into the grave, and is laid on its back, with the head to the north and face towards *Makkah* or the west. Each person then takes up a little earth, and after repeating the 112th chapter of the *Kur'án*, or the verse, "We created you of earth and return you to earth, and we shall raise you out of the earth on the day of resurrection," puts the earth softly into the grave. *Fátihah* for the dead is then offered, first for the person just interred, then for all the dead in that burying ground. It consists in saying, "I offer this prayer for such a one." The 1st and 111th chapters of the *Kur'án* are then recited. Alms are then distributed, and all depart. On the 3rd, 10th, 20th, 30th, and 40th days after the demise the grave is visited and various ceremonies are performed. On the third day the whole *Kur'án* is read through near the grave; and after three, six, nine, and twelve months *fátihah* is recited.

HINDÚ SECTS.

The principal Hindú Sects are the *Saivas*, the *Vaiṣṇavas*, the *Sháktas*, the *Bauddhas*, the *Jainahs*, and the *Sikhs*. The followers of *Chaitanya* are rather reformed *Vaiṣṇavas* than a distinct sect, as reckoned by Ward. The *Saivas* are the worshippers of Shiva, and worship the Ling or Phallus. They are distinguished by marking their foreheads with three carved lines like a half moon, to which is added a round dot on the nose. It is made either with the clay of the Ganges or sandal wood, or with ashes of cow dung. The religious mendicants called *Sannyásis* belong to this Sect.

The *Vaiṣṇavas*, as their name implies, worship Viṣṇu, reject all animal food, even fish, and wear only white garments. One-half of the Hindús in Bengal belong to this Sect, and almost all in Orissa. The distinguishing mark of the sect consist of two lines, rather oval, drawn the whole length of the nose, and carried forward in two straight lines across the forehead. This mark is common to the worshippers of all the different forms of Viṣṇu. It is generally made with the clay of the Ganges; sometimes with powder of sandal wood. The religious ascetics called *Gus'áíns* and *Bairágis* belong to this Sect.

The followers of *Chaitanya*, a branch of the *Vaiṣṇavas*, worship Kṛiṣṇa, the 8th incarnation of Viṣṇu, and the *Bhágavad* is their favorite book. The wandering mendicants called *Sakhí-bhávas*, who dress as women, belong to the school of Chaitanya.

The *Sháktas* are worshippers of the female principle, that is, of the divine energy in its feminine personification. Their principal deity is *Bhagavatí* or *Durgá*, the wife of Shiva. In their outward

dress they resemble the *Saivas*, but they have distinctive marks on their bodies. They do not embrace a life of mendicacy, and indulge much in spirituous liquors, which are said in their sacred books, the *Tantras*, to be a proper offering to *Bhagavatí*.

The *Bauddhas* were, in the fourth and third century B.C., the dominant sect in India; but they are now to be found only in Pegu and Ceylon. They consider matter as eternal, that there is always some superior deity, who has attained to this elevation by his own merit. Their idea of beatitude is called *Nirvāṇnah* (from Skr. *nir*, out, *vá*, blow), extinction as of fire, emancipation from matter, and perfect and perpetual calm. They revere *Gautamah*, another name for *Sakya Muni* or *Buddha*. Their five commandments forbid the destruction of animal life, theft, adultery, falsehood, and the use of spirituous liquors. Their priests are forbidden to marry, must live by mendicacy, possess only three garments, a begging dish, a girdle, a razor, a needle, and a straining cloth, to prevent swallowing insects, and so destroy life, when they drink. The *Bauddhas* have no caste distinctions among themselves.

The *Jainahs* closely resemble the *Bauddhas* in some points, but they are divided into the four Hindú castes. They marry and burn their dead, but do not make offerings to them in the *Shráddha*. The strict *Jainahs* are constrained to a life of mendicacy. This sect was founded by *Rishabha-deva*, of the family of *Ikṣhvák*; its name is said to be derived from *jí*, to conquer. He who has overcome the eight great crimes is a *Jain*. These crimes are eating at night; slaying any animal; eating the fruit of trees that give milk, pumpkins, young bambús; tasting honey or flesh; taking the property of others; taking by force a married woman; eating flowers, butter, cheese; and worshipping the gods of other religions. Their sacred book is the *Kalpa-sútra*, and their principal deity is *Pārshwanáth*. They are found principally or solely on the W. coast, in *Málwah* and *Gujarát*, and are distinguished by wearing a cloth over the mouth that they may not swallow insects, and holding a branch in their hands to sweep insects out of their path lest they should destroy life.

The *Sikhs* (literally, "disciples," from the Skr. *Shishya*) are the followers of *Nának*, who was born in 1469 at *Talwandí*, or, according to some, at *Kanakách*, near *Láhúr*. His father, *Kálu*, was a leader of the *Khatri* tribe. He taught one sole and timeless Deity, the creator, the self-existent, the incomprehensible, and the everlasting. He was succeeded by nine Great Teachers, of whom the fifth, *Arjun*, compiled the *A'di-Granth*, or First Book, the Sacred Code of the Sikhs; but the tenth *Guru Govind* was the most celebrated, and his name is the Sikh battle-cry. He also compiled a sacred book which is called *Dashama-Pádsháhi-Grantha*, "Tenth-

King's-Book." This and the other *Granth* are placed in the temples and worshipped. They contain the histories of the Hindú incarnations and accounts of the inferior heavens, but advise Sikhs to seek absorption into the Supreme Deity rather than enjoyment in those inferior abodes of bliss. They admit all castes as proselytes, and do not acknowledge caste among themselves. When a Muslim becomes a Sikh he is forbidden in the strongest manner to eat beef. The Sikhs burn their dead.

Besides these sects there are the *Sauras*, who worship the sun, and the *Ganpatyas*, who worship Ganesh. They are not, however, very numerous.

Caste.—There are four principal castes among Hindús:—1, Bráhmans, or priests; 2, Kṣatriyas, or warriors; 3, Vaishyas, merchants or agriculturists; 4, Shúdras, or servile tribe. Among these, again, are infinite sub-divisions.

MUHAMMADAN SECTS.

The two principal Muhammadan Sects are the *Sunnís* and the *Shi'ahs*.

The *Sunnís* consider the *Sunnat*, or traditions of Muḥammad, as a supplement to the *Kur'án*, and of nearly equal authority. They revere equally the four successors of Muḥammad, viz.: Abú Bakr, 'Umr, 'Uṣmán, and 'Alí. The Arabs, Turks, Afgháns, and Rohillas are *Sunnís*.

The *Shi'ahs* reject the *Sunnat*, and do not acknowledge Abú Bakr, 'Umr, or 'Uṣmán as *Khalífahs*. The Persians, the Kings of A'wadh, and a great portion of the Muhammadan population in India are Shi'ahs; as are also the Kizzilbáshís of Kábul. They are called by the Sunnís *Ráfiẓi*, or heretics. Few Shi'ahs perform the pilgrimage to Makkah, because they are then obliged to praise the three *Khalífahs* whom they regard as usurpers; and none go to Madínah, because there are buried Abú Bakr and 'Umr. Instead, they go to Karbalá-a, where is the tomb of Ḥusain.

Besides these, there are four sects, called from four celebrated doctors of Islám. These are:—*Hanafi*, or followers of Abú Haní-fah, surnamed Al-N'umán. This theologian was born at Kúfah in the year 80 A.H. He was imprisoned by the *Khalífah* Al-Mansúr for refusing to subscribe to the doctrine of absolute predestination, and died in confinement 180 A.H. In the year 1092 A.D., Malik Sháh Seljúkí erected a superb Mausoleum to him at Baghdád. He adhered very closely to the *Kur'án* and the traditions, wherefore his rejection of predestination appears the more surprising. He held that sins did not destroy faith, or that the faithful might fall into sin.

Sháfi'i, called from Abú 'Abdu'lláh Muḥammad bín Idrís, surnamed *Sháfi'i*, from one of his ancestors, descended from the grandfather of Muhammad. This doctor of Islám was born at Gaza, in Palestine, in 150 A.H. He died in Egypt 204 A.H. He was the first Muḥammadan who wrote of jurisprudence. In India, his disciples reside principally at Nágúr, near Nágapatnam.

Málíkí, followers of Málík Ibn Ans, who was born at Madinah, and died in 179 A.H.

Hanbalí, followers of Aḥmad Ibn Ḥanbal, surnamed Al-Shibání Al-Merúzí, born at Baghdád in 164 A.H. He died 241 A.H. He was imprisoned and punished by the *Khalífah* Mutassim for refusing to say that the *Kur'án* was not created.

Other sects, such as the *Ghair Mahdí*, or deniers of Mahdí, being Patháns, who affirm that the 12th Imám Mahdí is come and gone, while the orthodox Muslims hold he is yet to come, need not be mentioned here, but some notice of them will be found in the *Preliminary Information* to the Routes.

PÁRSÍ SECTS.

Sháhansháhís or *Rasmís* are those who retain the computation of time and liturgical forms used since the arrival of their tribe in India.

Kadimís assent to the change in computation and other matters introduced by Jámásp, a learned priest, who came to India from Persia about 150 years ago. He found a difference of a month between the year of the Pársís in India and that of the same tribe in Persia. The question was warmly canvassed, and the Pársís at Bombay presented a considerable sum to Lieutenant W. Eastwick for translating some parts of Hyde, *De Religion Persarum*, which referred to the question.

DRESS AND MANNERS OF THE NATIVES.

In the *Autobiography of Lutfullah*, at pp. 41, 124, will be found the opinions of a native of India regarding both native and European dress. It will be seen there that the natives, while they like and approve their own costume, consider ours as absurd, inconvenient, and indecorous. The common dress of a male Hindú is the *dhotí*, a long cotton cloth passed round the waist and between the legs and fastened at the back; and for the upper part of the body the *angarkhá*, a sort of shirt, over which the *jámah*, or long gown, is worn, the body part being tied in two places on each side. *It is to be particularly remarked that the Hindús fasten their jámahs on the left, the Muḥammadans on the right.* Bráhmans wear small white turbans; Rájputs, turbans of the same color, but much larger. Reli-

gious personages and ascetics wear little or no clothing. The *dopattah*, a long scarf of two breadths, joined down the middle by a seam, is also a common Hindú vestment. Hindú females wear a *choli*, or bodice, generally blue or red; and a *sári*, a very long piece of cotton cloth, which is passed round the waist, under the legs, and over the shoulder or head.

Muhammadans wear the turban, which is of many different sizes and shapes, according to the tribe. In the folding and wearing this article especially consists the style of those who are thought to be tasteful in dress. The *angarkha* and *jámah* are both worn by Muslims as by Hindús, but are *buttoned on the right side*. The *kamarband*, or girdle, is a most useful article, and very conducive to health. The *lungi*, a colored cloth girdle, must, according to Muslim rule, be simply wrapped round the body and not passed under the thighs, as is done by Hindús. *Pái-jámah* are loose trousers; *shalwár*, long drawers; *gurgí*, short drawers. Females wear the *choli*, or bodice, which has tight sleeves reaching half-way down between the shoulder and elbow, never farther, as it would resemble too much that of the Hindús, which reaches entirely down to the elbows. The *shalwár*, or trousers, are tighter than those of the men. The *sári* is also worn, but falls down over the legs to the ankle like a petticoat. The *orhni* is a wide muslin scarf thrown over the left shoulder, and, passing under the right arm, is crossed under the middle, and hangs down to the feet, or is spread over the head for a veil. The *chadar* is a sheet thrown over the head, which covers the whole body, and reaches to the ground. Women wrap themselves in it when going into the streets, and conceal their faces with it. The *pishwáz* is a double-breasted gown of colored muslin.

The *Pársis* may be distinguished by their very peculiar turban, which looks like a pasteboard mitre covered with chintz.

Manners.—The natives of India attach more weight to form and ceremony than Europeans. It is obviously unnecessary to enter at length into their codes of etiquette, and it will be sufficient to mention a few things on which they lay great stress. It is considered highly disrespectful to use the left hand in salutation or in eating, or, in fact, on any other occasion when it can be avoided. Hindús sometimes prostrate themselves with the arms stretched out and the hands joined; Muslims never. To remove the turban is disrespectful; and, still more so, not to put off the shoes on entering a strange house. Natives, when they make calls, never rise to go until they are dismissed, which, among themselves, is done by giving *betel*, and sprinkling '*Itr*, "rose-essence;" and with Hindús, by hanging wreaths of flowers round the visitor's neck, at least on

great occasions. Discourteous Englishmen are apt to cut short a long visit by saying *Ab jáo*, "Now go!" than which nothing can be more offensive. The best way is to say "Come and see me again soon;" or, "Always make a practice of visiting my house," which will be speedily understood. Or to one much inferior, one may say, *Rukhsat lená*, "Leave to go;" or better, *Rukhsat lijiye*, "Please to take leave." A letter closed by moistening the wafer or the gum with the saliva of the mouth should not be given to a native. The feet must not be put on a chair occupied by them, nor must the feet be raised so as to present the soles to them. One must avoid touching them as much as possible, especially their beards, which is a gross insult. If it can be avoided it is better not to give a native three of anything. Inquiries are never made after the female relations of a man. If they are mentioned at all it must be as "house." "Is your house well?" i.e., "Is your wife well?" There are innumerable observances to avoid the evil eye; and many expressions, seemingly contradictory, are adopted for this purpose. Thus, instead of our "Take away," it is proper to say, "Set on more;" and for "I heard you were sick," "I heard your enemies were sick." With Muhammadans of rank it is better not to express admiration of anything they possess, as they will certainly offer it. In case of acceptance they would expect something of more value in return. To approach a Hindú of high caste while at his meal is to deprive him of his dinner; to drink out of his cup may deprive him of his caste, or seriously compromise him with his caste-fellows. Leather is an abomination to Hindús; as is everything made from the pig, as a riding saddle, to the Muslim. When natives of different ranks are present you must be careful not to allow those to sit whose rank does not entitle them, and to give to each his proper place. Hindús, in general, will not kill insects; and a Rájá will remove a bug from his turban and place it on your carpet with all care. To kill monkeys or peacocks may create a dangerous disturbance, as an order to put dogs to death produced a serious *émeute* among the Pársís in Bombay. Natives, in general, will not kill wolves; to kill a cow is, with Hindús, a crime of the first magnitude.

INDIAN SERVANTS.

The Native servants are often bad, because they are badly treated. Pay them well, and treat them well, and, in general, they will be found more faithful and attached than English domestics. For a traveller, four servants will be sufficient, if he means to travel leisurely and keep his horse—*Khánsamán*, or butler; a *Bawarchi*, or cook; a *Dhobi*, or washerman; and a *Sáís*, or groom. If he prefers travelling by *Dák* he may dispense with servants in regular employ, and hire

them only at those places where he makes a lengthened halt. The ordinary establishment of a European gentleman resident in India is as follows:—

	RUPEES.
<i>Munshi</i> , linguistic teacher or amanuensis	15 to 30
<i>Khinsámán</i> , or butler	12 „ 24
Under-butler	9 „ 12
<i>Khidmatgár</i> , body servant	10 „ 12
<i>Báwarchi</i> , or cook.....	10 „ 20
<i>Sardár</i> , or chief bearer of <i>Pálki</i>	10 „ 0
Three <i>Hammáls</i> or <i>Pálki</i> bearers, each	6 „ 8
<i>Darbán</i> , porter or doorkeeper	8 „ 0
<i>Dhobi</i> , washerman.....	8 „ 12
<i>Dirzi</i> , tailor	12 „ 16
<i>Gáriwán</i> , coachman	10 „ 12
<i>Sáís</i> , groom (two or three), each.....	6 „ 8
<i>Bihishtí</i> , watercarrier	5 „ 0
<i>Máli</i> , gardener	8 „ 0
<i>Chaprási</i> , messenger	7 „ 9
<i>Dáriyá</i> , dog-keeper	5 „ 7
<i>Áyah</i> , nurse, lady's maid	10 „ 16
<i>Mihhtar</i> , sweeper	4 „ 6

WEIGHTS AND MEASURES.

TIME.

<i>Indian Æras</i> .—The <i>Kali-Yug</i> , the present or fourth age of the Hindús, commenced in March	B.C.
The <i>Samvat</i> , or Æra of Vikram, Prince of Ujjain	3102
<i>Sáka</i> , or Æra of Sháliváhan, a Prince of the Dakhan.....	57
Muhammádan Æra or <i>Hijrah</i> (Hegira) 15th of July ...	A.D. 78
Pársi or Persian Æra of Yezdijird III., 16th of June.....	622
	630

Division of the Day by Native Reckoning.

- 60 *Til* = 1 *Bipal*, and 150 *Til* = 1 second.
 60 *Bipal* = 1 *Pal*, and $2\frac{1}{2}$ *Pal* = 1 minute.
 60 *Pal* = 1 *Gharí* = 24 minutes.
 60 *Gharí* = 8 *Pahar* and 1 *Din* or Day of 24 hours.

MONEY—THE COMPANY'S RUPEE.

- 3 *Pie* = 1 *Paisá* (Pice).
 4 *Paisá* (Pice) = 1 *Ánd*.
 16 *Ánd* (Annas) = 1 *Rúpiyah* = 2 shillings.

BENGAL WEIGHTS.

In 1833 the Bengal Government (by Reg. VII. of that year) effected a great reform in the ponderal system of the Company's principal territory, by establishing the *Told* or *Sikkah* (Sicca) *weight* (identical with the weight of the *Company's Rúpiyah* (Roopee) as the *Unit* by which the principal legal commercial weights and the weights of the Calcutta and Sagar (Saugor) Mints

should be regulated. The weights were consequently revised according to the following table:—

British Indian Weights.		Bengal Commercial Weights.		English Troy Weight.			
				lbs.	oz.	dwt.	grs.
4	<i>Dhán</i> (Dhan)	= 1	<i>Ratti</i> (Rut,tee)	=	...	...	1.875
8	<i>Ratti</i> (Rut,tee)	= 1	<i>Máshah</i> (Ma,sha)	=	...	...	15
12	<i>Máshah</i> (Ma,sha)	= 1	<i>Told</i> (To,la)	=	...	...	7 12
5	<i>Told</i> (To,la)	= 1	<i>Chhatáńk</i> (Chhut,ank)	=	...	1 17	12
4	<i>Chhatáńk</i> (Chhut,ank)	= 1	<i>Páo</i> (Pao)	=	...	7 10	...
4	<i>Páo</i> (Pao)	= 1	<i>Ser</i> (Ser)	=	2	6	...
5	<i>Ser</i> (Ser)	= 1	<i>Paseri</i> (Puser,ee)	=	12	6	...
8	<i>Paseri</i> (Puser,ee) or }	= <i>Man</i> (Mun or Maund)		= 100			
40	<i>Ser</i> (Ser)						

In Bengal and the Upper Provinces all goods, whether dry or liquid, are sold by weight. There are certain articles which are usually sold by measures, but these are all referable to the weights named in the above table, each article, as lime, milk, grain, etc., having its own peculiar measure regulated by the weight from which it derives its name, from the *Man* (Mun) down to the *Chhatáńk* (Chhut,ank).

The *Man* (or that weight to which it closely accords in value, and to which it is legally equivalent in the new scale), has been hitherto better known among Europeans by the name of *Bázár Maund*; but, upon its general adoption (under Reg. VII. of 1833) for all transactions of the British Government, it should be denominated the *British Man* (*Angrezí Man*) to distinguish it at once from all other weights in use throughout the country.

The *Paseri* is, as its name denotes, a five *Ser* weight, and therefore (with the *Páo*) should not form an integrant point of the scale; but as its use is very general, it has been introduced for the convenience of reference.

The *Ser* being the commonest weight in use in the retail business of the *Bázárs* in India, and being liable, according to the pernicious system hitherto prevalent, to vary in weight for every article sold, as well as for every market, is generally referred to the common unit, in native mercantile dealings, as the *ser* of so many *toldás* (or *sikkahs*, etc.), the standard or *Bázár Ser* being always 80 *toldás*.

The *Chhatáńk* is the lowest denomination of the gross weights, and is commonly divided into halves and quarters (called in Bengálí *kachchá*; thus marking the line between the two series, which are otherwise connected by the relation of the *ser*, etc., to the *toldá*.

The *Toldá* is chiefly used in the weighing of the precious metals and coins; all bullion at the Mints is received in this denomination, and the tables of bullion produce are calculated per 100 *toldás*. It is also usual at the Mints to make the subdivisions of the *toldá* into *ándás* (sixteenths) and *pie* in lieu of *máshahs* and *rattis*.

The *Māshah*, *Ratti*, and *Dhān* are chiefly used by native goldsmiths and jewellers. They are also employed in the native valuation by assay of the precious metals: thus 10 *māshahs* fine signifies 10-12ths pure, and corresponds to the "10 oz. touch" of the English assay report on silver. There is a closer accordance with the English gold assay scale, inasmuch as the 96 *rattis* in a *tola* exactly represent the 96 carat grains in the gold assay pound, and the *dhān* the quarter grain.

The accordance of the *man* weight (of 40 *seers*) with the 100 lbs. *troy* of England affords a ready means of ascertaining its relative value in the standards of other countries employed in weighing the precious metals, since tables of the latter are generally expressed in lbs. *troy*.

The same degree of correspondence cannot be expected between the Indian weights and the avoirdupois system of England; but, as the latter are employed in all the transactions of commerce excepting those of bullion and some other trifling articles, rules for their conversion may prove useful.

Since 35 *seers* are exactly equal to 72 lbs. *avoirdupois*, the following simple and accurate rules will effect their mutual conversion:—

RULE I.—To convert Indian into avoirdupois weight.

1. Multiply the weight in *seers* by 72 and divide by 35: the result will be the weight in lbs. *avoirdupois*.

2. Or, multiply the weight in *mans* by 36 and divide by 49: the result will be the weight in *cwt. avoirdupois*.

RULE II.—To convert avoirdupois into Indian weight.

1. Multiply the weight in lbs. *avoirdupois* by 35 and divide by 72: the result will be the weight in *seers*.

2. Or, multiply the weight in *cwts.* by 49 and divide by 46: the result will be the weight in *mans*.

One ton = 27.222 *mans*, or $27\frac{1}{4}$ *man* nearly.

One *man* = $82\frac{1}{2}$ lbs. *avoirdupois* exactly.

The readiest practical method of reducing the Indian into the English system, where the utmost accuracy is not required, is derived from the equation—300 *mans* = 11 tons. Hence the following rules in addition to the foregoing:—

1. Add a tenth to a sum of *mans*, and divide by 30: result, the weight in tons.

2. Multiply a sum in *tons* by 30, and deduct an eleventh from the product: result, its value in *mans*.

3. Deduct one-third from a weight in *mans*, and increase the remainder by one-tenth: result, the weight in *cwts.* nearly.

4. Add one-half to a given weight in *cwts.*, and diminish the sum by one-eleventh: result, the equivalent in *mans* nearly.

Grain Measure.

5 <i>Chhatānik</i>	= 1 <i>Kunki</i> (Koon,kee)	= 1 <i>Pdo</i> 1 <i>Ohhatānik</i> .
4 <i>Kunki</i>	= 1 <i>Rek</i>	= $1\frac{1}{4}$ <i>Ser</i> .
4 <i>Rek</i>	= <i>Payali</i>	= 5 <i>Ser</i> .
20 <i>Payali</i>	= 1 <i>Sodli</i>	= $2\frac{1}{2}$ <i>Man</i> .
16 <i>Sodli</i>	= 1 <i>Kahun</i>	= 40 <i>Man</i> .

Cloth Measure.

3 <i>Jau</i> (lit. barleycorns)	= 1 <i>Ungal</i> (Oongul)	= 0 $\frac{3}{4}$ inches.
3 <i>Ungal</i> (lit. fingers)	= 1 <i>Girih</i> (lit. joint)	= 2 $\frac{1}{2}$ "
8 <i>Girih</i>	= 1 <i>Hāth</i> (lit. cubit)	= 18 "
2 <i>Hāth</i>	= 1 <i>Gaz</i>	= 36 "

Long Measure.

3 <i>Jau</i>	= 1 <i>Ungal</i>	= 0 $\frac{3}{4}$ inches.
4 <i>Ungal</i>	= <i>Mūthi</i> (lit. fist)	= 3 "
3 <i>Mūthi</i>	= 1 <i>Bilisht</i> (span)	= 9 "
2 <i>Bilisht</i>	= 1 <i>Hāth</i>	= 18 "
4 <i>Hāth</i>	= 1 <i>Bdm</i>	= 2 yards.
1000 <i>Bdm</i>	= 1 <i>Kos</i> *	= 1 mile and 240 yards.

Land Measure.

1 <i>Chhatānik</i>	= 45 sq. feet.
16 <i>Chhatānik</i>	= 1 <i>Katthā</i> (Cotta) = 80 sq. yards.
20 <i>Katthā</i>	= 1 <i>Bighā</i> (Beegah) = 1600 "
30 $\frac{1}{4}$ <i>Bighā</i>	= 1 English acre.

MADRAS WEIGHTS AND MEASURES.

The weights and measures given in the two following tables were directed by proclamation, dated Fort St. George, October 16th, 1846, to be used exclusively in the Public Departments throughout the Madras Presidency, and all the Public Accounts are now kept therein. *Money*, same as Bengal. Accounts were formerly kept in *Star Pagodas*, *Fanam*s and *Cash*, thus:—80 *Kāṣulu* (cash) = 1 *Fanam*; 42, 44 to 45 *Fanam*s = 1 *Star Pagoda*.

Madras Weights.

	<i>Avoirdupois.</i>			<i>Troy.</i>		
	lbs.	oz.	drs.	lbs.	oz.	dwt.
1 <i>Told</i>	0	0	6.582 $\frac{2}{7}$	0	0	7 $\frac{1}{2}$
3 <i>Told</i> = 1 <i>Pālam</i> (Pollam)	0	1	3.748 $\frac{2}{7}$	0	1	2 $\frac{1}{2}$
40 <i>Pālam</i> (Pollams) = 1 <i>Vis</i>	3	1	5.942 $\frac{2}{7}$	3	9	0
8 <i>Vis</i> = 1 <i>Man</i> (Maund)	24	10	15.542 $\frac{2}{7}$	30	0	0

*Dry Measure.**Cylindric.*

Depth and diameter inside in inches and tenths.

1 <i>Olak</i> (Ollock)	2.5154
$\frac{1}{2}$ ditto	1.9965
$\frac{1}{4}$ ditto	1.5846
8 <i>Olak</i> (Ollocks) = 1 measure	5.0308
4 ditto = $\frac{1}{2}$ ditto	3.9930
2 ditto = $\frac{1}{4}$ ditto	3.1692
8 measures = 1 <i>Markdl</i>	10.0616
4 ditto = $\frac{1}{2}$ ditto	7.9859
2 ditto = $\frac{1}{4}$ ditto	6.3384
5 <i>Markdl</i> = 1 <i>Phard</i> (Parrah)	17.2050

The *Garisha* (Garce) of rice or corn = 320 lbs.

Land Measure.—1 Ground or *Māni* = 2,400 square feet.

24 Grounds = 1 *Kāni* (Cawnie) = 57,600 square feet.

The *Kāni* is to the English acre as 1 to 1.3223.

Cloth Measure.—The *Kovid* = 18 inches, but the English yard of 36 inches is generally used.

* The *Kos* varies in different parts of India from one mile to three.

BOMBAY WEIGHTS AND MEASURES,

In common use in the Bázár, by which all heavy goods, except grain and rice, are weighed.

	lbs.	oz.	drs.
30 <i>Paisá</i> (Pice) or 72 <i>Táńk</i> (Tanks) make 1 <i>Ser</i> (Seer) =	0	11	3½
40 <i>Ser</i> (Seers) 1 <i>Man</i> (Maund) =	28	0	0
20 <i>Man</i> (Maunds) 1 <i>Khandi</i> (Candy) =	500	0	0

Grain Measures.

2 <i>Tipari</i> (Tipprees) make 1 <i>Ser</i> (Seer)* =	0	11	3.2
4 <i>Ser</i> (Seers) 1 <i>Páyali</i> (Paily) or <i>Adhali</i> (Adowley, or Adoly) =	2	12	12.8
16 <i>Páyali</i> (Pailies) 1 <i>Phard</i> (Pharah) =	44	12	12.8
8 <i>Phará</i> (Pharabs) 1 <i>Khandi</i> (Candy) =	358	6	6.4

Weights for Drugs, Precious Metals, &c.

1 <i>Cháwal</i> (lit. grain of husked rice) (Chawl) or 4 <i>Dhán</i> (Dhans) = 1 <i>Ratti</i> (Rut,tee) or <i>Gunj</i> (Goonj, seed of the <i>Abrus Precatorius</i>) =	2	gr. Troy.
2 <i>Gunj</i> (Goonj) = 1 <i>Vál</i> (Val) 4 gr.		
8 <i>Gunj</i> = 4 <i>Vál</i> = 1 <i>Mashah</i> (Ma,sha) 16 gr.		
96 <i>Gunj</i> = 48 <i>Vál</i> = 12 <i>Mashah</i> = 1 (Tola) 9.12 gr.		

EUROPEAN SERVICES.

Of the European Services, the Civil and the Medical are both thrown open to competition. Chaplains, Cadets, and Midshipmen for the Indian Navy are still appointed by the Directors.

Civil Service.—Haileybury College, at which all but a few Civilians for the 50 years previous to 1856 were educated, was closed on the 31st of January, 1858. The first Student who was educated at that College was Robert Mertins Bird, who entered January the 22nd, 1806; and during the half century the College was in existence 2055 Students passed through it. In July, 1855, the first competitive examination took place according to the subjoined rules. Mr. Wells Butler was the first civilian appointed on the new system:—

Civil Service.—Rules for the Competitive Examination.

1. Any natural-born subject of her Majesty, who shall be desirous of entering the Civil Service of the East India Company, will be entitled to be examined at such examination, provided he shall have transmitted to the Indian Board, Cannon Row, Westminster,

- (a) A certificate of his birth, showing that his age will be above 18 years and under 23 years at the time of the examination.
- (b) A certificate signed by a physician or surgeon, of his having no disease, constitutional affection, or bodily infirmity, unfitting him for the Civil Service of the East India Company.
- (c) A certificate of good moral character, signed by the head of the school or college at which he has last received his education; or, if he has not received education at any school or college, then such proof of good moral character as may be satisfactory to the Board of Commissioners for the affairs of India.
- (d) A statement of those of the branches of knowledge hereinafter enumerated in which he desires to be examined.

* This is the common Bombay *Ser* (Seer) and is computed at 11 oz. 4 drs.

2. The examination will take place only in the following branches of knowledge:—

English Language and Literature :—Composition	500
English Literature and History, including Laws and Constitution	1,000
	<hr/> 1,500
Language, Literature, and History of Greece.....	750
" " " Rome	750
" " " France	375
" " " Germany.....	375
" " " Italy	375
Mathematics, pure and mixed	1,000
Natural Science, that is, Chemistry, Electricity, and Magnetism, Natural History, Geology, and Mineralogy.....	500
Moral Sciences, that is, Logic, Mental, Moral, and Political Philosophy	500
Sanskrit Language and Literature	375
Arabic Language and Literature	375
	<hr/> 6,875

3. The merit of the persons examined will be estimated by marks, according to the ordinary system in use at several of the Universities, and the numbers set opposite to each branch in the preceding paragraph denote the greatest number of marks that can be obtained in respect of it.

4. No candidate will be allowed any marks in respect of any subject of examination, unless he shall obtain, in respect of that subject, one-sixth of the number of marks set against that particular subject.

5. The examination will be conducted by means of printed questions and written answers, and by *vivâ voce* examination.

6. After the examination shall have been completed, the marks obtained by each candidate, in respect of each of the subjects in which he shall have been examined, will be added up, and the names of the candidates who shall have obtained a greater aggregate number of marks than any of the remaining candidates will be set forth in order of merit; and those candidates will be appointed to the Indian Civil Service, provided they comply with the regulations in force at the time for the said Service.

7. All papers relating to the above-mentioned examination are to be sent, and all inquiries are to be addressed, thus:—

“Indian Civil Service
“Examination.

“The Secretary, India Board,
“Westminster.”

Memo.—All persons appointed to the Civil Service will be required to attend at the Secretary's Office, East India House, to make the necessary arrangements for entering into covenant, and for giving a bond for £1000 jointly with two sureties for the due fulfilment of the same.

Civil Furlough Regulations will be found at length in the *India Register*, p. xxxvii. It will be sufficient here to mention that a civilian may proceed to Europe on medical certificate for 15 months at one time, or for 18 altogether, retaining a moiety of his pay, provided that does not exceed £1,000 per annum. He may also during his period of service, after having served seven years, proceed to Europe on private affairs for one year; and, again, after

a like period of service, take furlough for another year ; and, again, a third time after a like period. Or he may divide his three years' furlough into two, and take one moiety after ten years' service, and the other moiety after another ten years. But, in all such cases, he must vacate his office ; and, on his return, take such appointment as may offer. An allowance, at the rate of £500 per annum, will be made to him for three years, while on furlough, whether on medical certificate, or on private affairs. Absence for one year, on medical certificate, is reckoned in the period of 22 years, which any Civilian must serve in India before he becomes entitled to the retiring annuity of £1000 per annum.

Civil Retiring Annuity.—The covenanted Civil servants, as long as they remain in the service, pay at the rate of 4 per cent. towards the Retiring Fund, from all their salary, except from travelling allowances. This entitles them, in turn, to a retiring pension of £1,000 per annum, after 22 years' service, or 25 years, including furloughs. If invalided before 10 years, they receive a donation of £500 ; before 15 years, a pension of £250 ; before 22 years, a pension of £500.

Civil Fund for Widows and Orphans.—By subscriptions, to the amount of £2,500, each Civilian may secure for his widow, subject to various regulations, an annuity of £300 ; for each daughter, an annuity varying from £30 to £100, with a donation of £300 on marriage ; and, for each son, an annuity from £30 to £100, up to his 21st year.

Military Service.—The appointments for the Indian Army are either direct, when the nominee must have attained the age of 16, and be under 22 years—or, if a commissioned officer in Her Majesty's Service, under 25 years ; or, to the College at Addiscombe, when the age must be between 15 and 18 years. For the Examination Rules of direct cadets, and the Regulations of the Military College, the *India Register*, p. xxvii., must be consulted.

Military Furlough Regulations.—Every officer may proceed to Europe or elsewhere on furlough, for two years, after ten years' service ; and, again, for a like period, after a like period of service. Staff appointments are not vacated for a period of six months' absence. Leave, on sick certificate, is granted for 18 months, and this may be renewed, if requisite.

FUNDS AND PENSIONS.

Retiring Allowances.—After 22 years' service in India, an officer may retire on the full pay of his rank. If compelled, by ill health, to resign the service before this time, an officer receives from two to six shillings a day, according to his period of service.

Military Fund for Widows and Orphans.—Subject to certain

regulations, for which see the *India Register*, the following annuities are attainable from the Madras Military Fund* :—

Table shewing the Amount of Pensions to Widows during their Widowhood, and to Children of each Class and Condition.

Classes.	Description of the Annuitants, the Widows according to the Regimental Rank of their Husbands, the Children according to their Age and the Parents they have lost.	Pension payable by the Military Fund in England.		
		£	s.	d.
<i>Widows.</i>				
1	Of a Colonel	235	18	9
2	Lieutenant-Colonel	208	15	0
3	Major, Chaplain of 10 years' standing, Major and Assist. Chaplain 15 years' standing.....	181	11	3
4	Captain, and Assistant-Chaplain under 15 years' standing	136	17	6
5	Lieutenant.....	102	3	9
6	Cornet, 2nd Lieutenant, and Ensign	81	15	0
<i>Children having lost One Parent.</i>				
1	Under 6 years of age.....	20	0	0
2	Between 6 and 12 years of age.....	30	0	0
3	Above 12 until 21 for boys, and for girls for whom the donation may not have been paid.....	40	0	0
<i>Children having lost both Parents.</i>				
1	Under 6 years of age	30	0	0
2	Between 6 and 12 years of age	45	0	0
3	Above 12 until 21 for boys, and for girls for whom the donation may not have been paid	60	0	0

At Bombay, the following are the annuities :—

Table shewing the Amount of Pension to Widows during their Widowhood.

Widow of a Colonel	205	0	0
Lieut.-Colonel, Member of Medical Board, or Archdeacon	175	0	0
Major, Superintending Surgeon, and Chaplain, above 10, or Assistant-Chaplain above 15, years' standing	145	0	0
Captain, Surgeon, Chaplain under 10 years', Assistant-Chaplain under 15 years', or Veterinary Surgeon after 20 years' service	120	0	0
Lieutenant, Assistant-Surgeon, or Veterinary Surgeon, after 10 years' service	102	3	9
Second Lieutenant, Cornet, Ensign, or Veterinary Surgeon, under 10 years' service	81	15	0

Table shewing the Amount of Annuities payable to Children for whom donations have been paid.

	£	s.	d.
Children, without distinction of rank, if bereft of both parents, under 7 years old	30	0	0
From 7 to 10 years old	45	0	0
From 10 to 18 years old	60	0	0
If bereft of their father only, under 7 years old	22	10	0
From 7 to 10 years old	30	0	0
From 10 to 18 years old	37	10	0

The subjoined statements and Pay Tables have been drawn up more particularly with relation to the Madras Army, now the chief Native Army of India, but apply generally to the Army of Bombay also.

A Regiment of Cavalry consists of 6 troops, with 1 serjeant major, 1 quarter-

* The Bengal Military Fund was in an embarrassed state before the revolt. During the revolt so many officers died, or were killed, that the Fund, without aid from Government, would be insolvent.

master serjeant, 1 assistant apothecary, 1 second dresser, 6 *šubahdárs*, 6 *jam'adárs*, 1 *haváldár* major, 30 *haváldárs*, 24 *náiks*, 1 trumpet major, 6 trumpeters, 1 farrier major, 12 farriers, 2 veterinary pupils, 300 troopers, 40 recruit and pension boys, 1 second tandel, 8 regimental *Laskars*, 1 *chaudhari* (purveyor or clerk), 2 peons, 6 *pakhális* (water-carriers), 5 artificers, and 2 *tofis* (scavengers).

The Horse Brigade Artillery consists of 4 European and 2 native troops, with 1 riding master, 1 serjeant major, 1 quartermaster serjeant, 1 schoolmaster serjeant, 1 orderly room clerk, 1 trumpet major, 1 farrier major, 1 hospital writer, 1 *chaudhari*, 2 peons.—Each European troop consists of 1 troop quartermaster, 1 troop serjeant major, 1 troop quartermaster serjeant, 6 sergeants, 6 corporals, 12 bombardiers, 2 trumpeters, 3 farriers, 84 gunners, 1 assistant apothecary, 1 second dresser, 4 *pakhális*, 12 artificers.—Each Native Troop consists of 1 *šubahdár*, 2 *jam'adárs*, 1 troop quartermaster, 1 troop serjeant major, 1 troop quartermaster serjeant, 3 serjeants, 1 assistant apothecary, 1 troop *haváldár* major, 1 drill *haváldár*, 1 drill *náik*, 6 *haváldárs*, 6 *náiks*, 2 trumpeters, 3 farriers, 1 veterinary pupil, 84 troopers, 3 *pakhális*, 5 recruit boys, 3 pension boys, 2 regimental *Laskars*, 12 artificers, 1 *tofi*. A Battalion of Artillery consists of 4 Companies, with 1 serjeant major, 1 quartermaster serjeant, 1 schoolmaster serjeant, 1 drill serjeant, 1 orderly room clerk, 1 second apothecary, 1 assistant apothecary, 1 second dresser, 1 hospital writer, 1 drill corporal, 1 bugle major, 16 *Laskar* boys, 1 *chaudhari*, 2 peons, 2 *tofis*.—Each Company consists of 1 brigade staff serjeant, 6 serjeants, 6 corporals, 6 bombardiers, 2 buglers, 2 half-pay buglers, 60 gunners, 2 *pakhális*, 12 artificers,

Two Companies of Gun *Laskars* are attached to each Bat. of Eur. Art.—Each Company consists of 1 *šubahdár*, 1 *jam'adár*, 4 *haváldárs*, 60 gun *Laskars*, 1 *pakháli*.

The Golandáz Battalion of Artillery consists of 6 *šubahdárs*, 12 *jam'adárs*, 1 serjeant major, 1 quartermaster serjeant, 1 assistant apothecary, 1 second dresser, 1 *haváldár* major, 1 drill *haváldár*, 48 *haváldárs*, 2 bugle majors, 12 buglers, 1 drill *náik*, 48 *náiks*, 552 privates, 6 *pakhális*, 30 recruit boys, 40 pension boys, 16 *Laskar* boys, 1 second tandel, 8 regimental *Laskars*, 72 artificers, 2 *tofis*.

Two Companies of Gun *Laskars* are attached to the Battalion.—Each Company consists of 1 *šubahdár*, 1 *jam'adár*, 6 *haváldárs*, 60 gun *Laskars*, 1 *pakháli*.

The Sappers and Miners consist of 9 Companies, with 1 serjeant major, 1 quartermaster serjeant, 18 serjeants, 18 first corporals, 18 second corporals, 1 assistant apothecary, 1 second dresser, 9 *šubahdárs*, 9 *jam'adárs*, 1 *haváldár* major, 38 *haváldárs*, 76 *náiks*, 18 buglers, 1,039 privates, 24 recruit boys, 24 pension boys, 1 *chaudhari*, 2 peons, 9 regimental *Laskars*, 9 *pakhális*, 41 artificers, 2 *tofis*.

A Regiment of European Infantry consists of 10 Companies, with 1 serjeant major, 1 quartermaster serjeant, 4 staff serjeants, 50 serjeants, 50 corporals, 1 drum or bugle major, 20 drummers or buglers, 20 half-pay drummers or buglers, 800 privates, 1 second apothecary, 1 assistant apothecary, 1 second dresser, 1 hospital writer, 20 *pakhális*, 3 artificers, 1 *chaudhari*, 2 peons.

A Regiment of Native Infantry consists of 10 Companies, with 1 serjeant major, 1 quartermaster serjeant, 1 assistant apothecary, 1 second dresser, 10 *šubahdárs*, 10 *jam'adárs*, 1 *haváldár* major, 50 *haváldárs*, 50 *náiks*, 20 drummers and fifers or buglers, 700 privates,* 30 recruit boys, 40 pension boys, 1 second tandel, 12 regimental *Laskars*, 1 *chaudhari*, 2 peons, 4 artificers, 10 *pakhális*, 2 *tofis*.

The 20th Regiment N. I. has an additional *jam'adár* to carry an honorary color.

A Native Veteran Battalion consists of 1 serjeant major, 1 quartermaster serjeant, 1 assistant apothecary, 1 second dresser, 20 *šubahdárs*, 20 *jam'adárs*, 2 drum majors, 2 *haváldár* majors, 80 *haváldárs*, 80 *náiks*, 30 drummers, 1000 privates, 30 recruit boys, 40 pension boys, 10 *pakhális*, 2 *tofis*.

The Artillery Veteran Company consists of 6 serjeants, 6 corporals, 2 buglers, 10 bombardiers, 100 gunners, 2 *pakhális*.

The Infantry Veteran Company consists of 6 serjeants, 6 corporals, 2 drummers, 100 privates, 2 *pakhális*, 1 assistant apothecary, 1 *tofi*.

* An augmentation takes place during war, as now, owing to the Revolt of the Bengal Army.

TABLE A.—Pay and Allowances of the European Commissioned Officers of H. M's. and H. M. I. Services at the three Presidencies, in cantonment and in the field; pay of Paymasters and Quartermasters in H. M's. Service, and of Adjutants and Quartermasters in H. M. I. Service being shown separately.

In Garrison or Cantonment within 200 miles of direct distance from the seat of Government at Fort St. George.

CORPS AND RANK.				Pay and Indian Allowance.			Regimental House rent.		Horse Allowance.			Tentage.		Total pay and Ordinary Regimental Allowances.			
				R.	A.	P.	R.		R.	A.	P.	R.		R.	A.	P.	
<i>Horse Artillery and Cavalry.</i>																	
Colonel				1158	7	0	...		120	0	0	200		1478	7	0	
Lieut.-Colonel				582	10	0	100		120	0	0	150		952	10	0	
Major				461	1	10	80		120	0	0	120		781	1	10	
Captain or Surgeon				306	11	4	50		90	0	0	75		521	11	4	
1st Lieut. or Assistant-Surgeon				194	6	0	30		60	0	0	50		334	6	0	
2nd Lieut. or Cornet				154	15	10	25		60	0	0	50		289	15	10	
Vet. Surg.	{	Under 3 years' service...			182	4	5	30		47	13	3	50		310	1	8
		Above ditto			206	10	0	30		47	13	3	50		334	7	3
		Ditto 10 ditto			230	15	6	30		47	13	3	50		358	12	9
		Ditto 20 ditto			267	8	0	30		47	13	3	50		395	5	3
		Ditto 25 ditto			297	14	11	30		47	13	3	50		425	12	2
<i>Artillery, Engineers, European, or Native Infantry.</i>																	
Colonel				1065	5	0	...		30	0	0	200		1295	5	0	
Lieut.-Colonel				547	14	0	100		30	0	0	150		827	14	0	
Major				410	14	6	80		30	0	0	120		640	14	6	
<i>Artillery or Engineers.</i>																	
Captain or Surgeon				267	5	0	50		...	...		75		392	5	0
Lieut. or Assistant-Surgeon ..				154	14	0	30		...	...		50		234	14	0
Second Lieutenant				117	10	6	25		...	...		50		192	10	6
<i>European Native Infantry.</i>																	
Captain or Surgeon				249	1	0	50		...	...		75		374	1	0
Lieut. or Assistant-Surgeon ..				145	12	0	30		...	...		50		225	12	0
Ensign ..				107	1	11	25		...	...		50		182	1	11
<i>Her Majesty's Cavalry.</i>																	
Qtr. Paymaster.	{	First appointment			279	8	0	50		90	0	0	75		494	8	0
		After 5 years' service ..			309	15	0	50		90	0	0	75		524	15	0
		Ditto 15 ditto			340	6	0	50		90	0	0	75		555	6	0
		Ditto 20 ditto			370	13	0	50		90	0	0	75		585	13	0
		Ditto 25 ditto			401	4	0	50		90	0	0	75		616	4	0
Qtr. master.	{	First appointment ...			161	2	3	25		60	0	0	50		296	2	3
		After 10 years' service			185	7	10	25		60	0	0	50		320	7	10
		Ditto 15 ditto			203	12	1	25		60	0	0	50		338	12	1
<i>Her Majesty's Infantry.</i>																	
Qtr. Paymaster.	{	First appointment			279	8	0	50			75		404	8	0
		After 5 years' service ...			309	15	0	50			75		434	15	0
		Ditto 15 ditto			340	6	0	50			75		465	6	0
		Ditto 20 ditto			370	13	0	50			75		495	13	0
		Ditto 25 ditto			401	4	0	50			75		526	4	0
Qtr. master.	{	First appointment.....			164	0	3	30			50		244	0	3
		After 10 years' service			188	5	9	30			50		268	5	9
		Ditto 15 ditto			206	10	0	30			50		286	10	0

TABLE A. II.—*Pay and Allowances of the above Officers in the Field and in Garrison or Cantonment beyond 200 miles of direct distance from the seat of Government at Fort St. George.*

CORPS AND RANK.		Pay and Indian Allowance.			Extra Bhatta.			Horse Allowance.			Tentage.	Total pay and full Regimental Allowances.		
		R.	A.	P.	R.	A.	P.	R.	A.	P.	R.	R.	A.	P.
<i>Horse Artillery and Cavalry.</i>														
Colonel.....		1158	7	0	...	...		120	0	0	200	1478	7	0
Lieut.-Colonel		582	10	0	304	6	0	120	0	0	150	1157	0	0
Major		461	1	10	228	4	6	120	0	0	120	929	6	4
Captain or Surgeon...		306	11	4	91	5	0	90	0	0	75	563	0	4
Lieut. or Assistant-Surgeon		194	6	0	60	14	0	60	0	0	50	365	4	0
Cornet		154	15	10	45	10	6	60	0	0	50	310	10	4
Vet.-Surgeon.	Under 3 years' service	182	4	5	60	14	0	47	13	3	50	340	15	8
	Above ditto	206	10	0	60	14	0	47	13	3	50	365	5	3
	Ditto 10 ditto ...	230	15	6	60	14	0	47	13	3	50	389	10	9
	Ditto 20 ditto ...	267	8	0	60	14	0	47	13	3	50	426	3	3
	Ditto 25 ditto ...	297	14	11	60	14	0	47	13	3	50	456	10	2
<i>Artillery, Engineers, European, or Native Infantry.</i>														
Colonel.....		1065	5	0	...	...		30	0	0	200	1295	5	0
Lieut.-Colonel		547	14	0	304	6	0	30	0	0	150	1032	4	0
Major		410	14	6	228	4	6	30	0	0	120	789	3	0
<i>Artillery or Engineers.</i>														
Captain or Surgeon...		267	5	0	91	5	0	...	...		75	433	10	0
Lieut. or Assistant-Surgeon		154	14	0	60	14	0	...	...		50	265	12	0
Second Lieutenant ...		117	10	6	45	10	6	...	...		50	213	5	0
<i>European and Native Infantry.</i>														
Captain or Surgeon...		249	1	0	91	5	0	...	...		75	415	6	0
Lieut. or Assist.-Surgeon		145	12	0	60	14	0	...	...		50	256	10	0
Ensign		107	1	11	45	10	6	..	...		50	202	12	5
<i>Her Majesty's Cavalry.</i>														
Paymaster.	1st appointment..	279	8	0	91	5	0	90	0	0	75	535	13	0
	After 5 years' service	309	15	0	91	5	0	90	0	0	75	566	4	0
	Ditto 15 ditto ...	340	6	0	91	5	0	90	0	0	75	596	11	0
	Ditto 20 ditto ...	370	13	0	91	5	0	90	0	0	75	627	2	0
	Ditto 25 ditto ...	401	4	0	91	5	0	90	0	0	75	657	9	0
Quarter-master.	First appointment	161	2	3	45	10	6	60	0	0	50	316	12	9
	After 10 years' service	185	7	10	45	10	6	60	0	0	50	341	2	4
	Ditto 15 ditto..	203	12	1	45	10	6	60	0	0	50	359	6	7

CORPS AND RANK.		Pay and Indian Allowance.			Extra Bhātā.			Horse Allowance.			Tentage.	Total pay and full Regimental Allowances.		
<i>Her Majesty's Infantry.</i>		R.	A.	P.	R.	A.	P.	R.	A.	P.	R.	R.	A.	P.
Paymaster.	1st appointment..	279	8	0	91	5	0	...	...	75	445	13	0
	After 5 years' service	309	15	0	91	5	0	...	...	75	476	4	0
	Ditto 15 ditto ...	340	6	0	91	5	0	...	...	75	506	11	0
	Ditto 20 ditto ...	370	13	0	91	5	0	...	...	75	537	2	0
	Ditto 25 ditto ...	401	4	0	91	5	0	...	...	75	567	9	0
Quarter-master.	First appointment	164	0	3	60	14	0	...	...	50	274	14	3
	After 10 years' service	188	5	9	60	14	0	...	...	50	299	3	9
	Ditto 15 ditto..	206	10	0	60	14	0	...	...	50	317	8	0

REMARKS.—The pay, half bhāta, and gratuity of the European officers, both of H. M.'s and H. M. I. Services, together with the non-effective allowance received by certain classes of the former, are included in one sum under the denomination of Pay and Indian Allowance, leaving Extra Bhāta, House-rent, Tentage, and Horse Allowance to be drawn up separately according to this table.

TABLE B.—Table of Pay Proper of European Commissioned Officers of H. M.'s and H. M. I. Services, converted into Indian currency at 2s. 0½d. per rupee, and admissible when not in receipt of Indian or Staff Allowance.

HER MAJESTY'S TROOPS.—Cavalry.		For any Month.		
		R.	A.	P.
Colonel.....		...	...	...
Lieutenant-Colonel.....		342	14	2
Major		286	15	9
Captain		217	6	7
Lieutenant		134	2	9
Cornet		119	4	3
Adjutant (being a Lieutenant or Cornet)		149	1	4
Paymaster*.....	On first appointment	186	5	8
	After 5 years' service	223	9	11
	" 15 "	260	14	3
	" 20 "	298	2	7
Quartermaster.....	" 25 "	335	6	11
	On first appointment	126	11	6
	After 10 years' service	158	8	7
	" 15 "	178	14	4
Surgeon	On first appointment	193	12	11
	After 10 years' service	223	9	11
	" 20 "	283	4	1
	" 25 "	327	15	8
Assistant-Surgeon	On first Appointment	126	11	6
	After 10 years' service	163	15	10
	On first appointment	119	4	3
Veterinary Surg.†	After 3 years' service	149	1	4
	" 10 "	178	14	4
	" 20 "	223	9	11
	" 25 "	260	14	2

Infantry.

Colonel.....	...	...	...
Lieutenant-Colonel.....	253	7	0

* The Pay of Paymaster, Quarter-master, Surgeon, and Assistant-surgeon, is the same in the Infantry.

† Veterinary Surgeons in H. M. I. Horse Art. and Cavalry get the same pay as here shown.

Major	238	8	6
Captain	{ Being a Brevet Field Officer	202	8 0
	{ " Regimental "	172	11 0
Lieutenant	{ Above 7 years' service.....	111	13 0
	{ Under 7 "	96	14 5
Ensign.....		78	4 3
Adjutant (being a Lieutenant or Ensign).....		126	11 6

HER MAJESTY'S INDIAN ARMY.—*Horse Artillery and Cavalry.*

Colonel	486	11	9	Captain	219	10	8
Lieutenant-Colonel	340	11	5	Lieutenant.....	134	1	4
Major.....	285	1	7	Cornet	119	2	11

Foot Artillery, Engineers, European and Native Infantry.

Colonel	372	11	3	Surgeon.....	149	1	4
Lieutenant-Colonel	298	2	7	Assistant-Surgeon.....	74	8	8
Major.....	223	9	11				

Foot Artillery and Engineers.

European and Native Infantry.

Captain	171	6	10	Captain	149	1	4
First Lieutenant	85	11	5	Lieutenant.....	74	8	8
Second Lieutenant	73	7	6	Ensign	60	9	0

TABLE C.—STAFF PAY.

REGIMENTAL STAFF—HER MAJESTY'S INDIAN ARMY.	Staff Pay.	Office Allowance.	Horse Allowance.	Office Tentage.	For any Month.	
ADJUTANTS.						
<i>European Regiment, or European Foot Artillery, or Sappers and Miners.*</i>						
Adjutant and Quartermaster, combined appointment	R. A. 122 0	R. 55	R. 30	R. 30	R. A. 237 0	
<i>Horse Artillery and Cavalry.</i>						
Adjutant	92 7	55	30	30	207 7	
<i>Engineers.</i>						
Adjutant (consolidated pay) .....	...	...	...	...	137 0
<i>Golandáz, i.e., Native Artillery, or Native Infantry.</i>						
Adjutant	92 7	40	30	30	192 7	
<i>Detachments of not less than a wing of a Brigade of Horse Artillery, or wing of a Battalion of Foot Artillery, or wing of a Regiment of Cavalry or Infantry.</i>						
Adjutant..... } combined on	...	...	...	...	181 5
Quartermaster						consolidated
Paymaster						pay
QUARTERMASTERS AND INTERPRETERS.						
<i>European Regiment.</i>						
Quartermaster and Interpreter	62 0	55	30	30	177 0	
<i>Horse Artillery, Golandáz, Cavalry, or Infantry Regiment.</i>						
Quartermaster and Interpreter	62 0	40	30	...	132 0	

* In the Sappers and Miners, the Adjutant draws Staff pay—212s. 7d.; Quartermaster and Interpreter, 137s.

TABLE D.—GENERAL STAFF.

APPOINTMENT.	Staff Salary.			Horse Allowance.	Office Establishment.			Writers and Stationery.	Peons and Laskars.	Total.		
	R.	A.	P.		R.	A.	P.			R.	R.	R.	A.	P.
Commander-in-Chief (if Member of Council) <i>c</i>	6941	5	8	...	...	...	...	...	280	7221	5	8
Ditto (not Member of ditto) <i>c</i>	5316	8	2	...	...	...	...	...	...	5316	8	2
Ditto Provincial, <i>e</i> ...	1300	0	0	...	...	...	...	...	...	1300	0	0
Commander of the Forces, <i>e</i>	875	0	0	...	...	...	...	...	...	875	0	0
Commandant of Ar- tillery, <i>a</i>	1250	0	0	30	...	...	...	...	...	1280	0	0
Adjutant-General* <i>c</i> }	1940	0	0	60	(1867	0 0)		...	...	2000	0	0
Qr.-master-General <i>c</i> }					(768	4 8)						
Deputy ditto, <i>b</i>	539	5	4	60	...	...	...	...	...	599	5	4
Assistant, <i>a</i>	263	0	10	60	...	...	...	...	...	323	0	10
Deputy-Assistant, <i>b</i> ...	175	0	0	60	...	...	...	...	...	235	0	0
Aide - de - Camp to Governor or Com- mander-in-Chief, <i>a</i> ..	149	9	8	60	...	...	...	...	...	209	9	8
Ditto to General Offi- cer on the Staff, <i>a</i> ...	149	9	8	30	...	...	...	...	...	179	9	8
Assistant Adjutant- General Artillery, <i>a</i> ..	263	0	10	60	(250	0 0)		...	...	323	0	10
Auditor-General (Mili- tary) <i>c</i>	2916	10	8	...	(4667	0 0)		...	...	2916	10	8
Deputy ditto, <i>b</i>	700	0	0	...	...	...	...	...	...	700	0	0
Assistant ditto, <i>b</i>	350	0	0	...	...	...	...	...	...	350	0	0
Second Assistant do., <i>b</i>	280	0	0	...	...	...	...	...	...	280	0	0
Baggage Master in the Field, <i>a</i>	350	0	0	...	...	...	...	...	...	350	0	0
Deputy ditto, <i>a</i>	350	0	0	...	...	...	...	...	...	350	0	0
Barrack Master at Madras, <i>a</i>	456	2	10	...	...	...	...	35	185†	676	2	10
Brigade Major in the Field, <i>a</i>	124	0	0	60	...	...	...	60	...	244	0	0
Ditto Bengalûr, or H. M. troops, <i>b</i>	124	0	0	60	...	...	...	60	...	244	0	0
Brigadier, 1st class, <i>a</i>	1000	0	0	30	...	...	...	40	...	1070	0	0
„ 2d „ <i>a</i>	750	0	0	30	...	...	...	20	...	800	0	0
„ 3d „ <i>d</i>	500	0	0	30	...	...	...	20	...	550	0	0
Commissary-General, <i>c</i>	2189	7	9	...	(7103	14 4)		...	...	2189	7	9
Deputy ditto, <i>a</i>	1063	10	11	...	...	...	...	...	...	1063	10	11
Assistant ditto, <i>a</i>	709	15	8	...	...	...	...	...	...	709	15	8
Deputy-Assistant do. <i>a</i>	356	2	10	...	...	...	...	...	...	356	2	10
Sub-Assistant ditto, <i>f</i>	181	2	10	...	...	...	...	...	...	181	2	10
Temporary Assistants ditto, <i>d</i>	150	0	0	...	...	...	...	...	...	150	0	0

* When not provided with public office, draws office rent, 17s. 8s. per mensem.

† For care of Civil Buildings.

APPOINTMENT.		Staff Salary.			Horse Allowance.	Office Establishment.			Writers and Stationery.	Peons and Laskars.	Total.		
		R.	A.	P.	R.	R.	A.	P.	R.	A.	R.	A.	P.
Divisions.	Officers under rank of Generals, commanding, <i>c</i>	2500	0	0	...	...	...	...	...	...	2500	0	0
	Assist. - Adjutant-General, <i>a</i>	263	0	10	60	...	...	...	205	...	528	0	10
	Ditto Qr.-master-General, <i>a</i>	263	0	10	60	...	...	...	170	...	493	0	10
	Deputy - Assistant Adjut.-General, <i>a</i>	143	15	11	60	...	...	...	100	...	303	15	11
	Ditto Qr.-master-General, <i>a</i>	143	15	11	60	...	...	...	117 8	...	321	7	11
	Brigade Major, Malabar and Kanara, <i>a</i>	143	15	11	60	...	...	...	42	...	245	15	11
	Fort Adjutant of Fort St. George, <i>b</i>	280	0	0	30	...	...	...	...	...	310	0	0
H. M. Troops.	Ditto of Cantonment, <i>d</i>	70	0	0	30	...	...	...	35	...	135	0	0
	General Officer on the Staff, <i>c</i>	3333	5	4	...	...	...	...	...	...	3333	5	4
	Deputy - Inspector General of Hospitals, <i>h</i>	2150	0	0	...	(214	0	0)	...	...	2150	0	0
	Ditto Adjutant-General, <i>c</i>	1454	7	9	...	(185	8	0)	...	...	1454	7	9
	Ditto Qr.-master-General, <i>c</i>	1454	7	9	...	(87	8	0)	...	...	1454	7	9
	Joint Agent for purchase of Remount Horses for Madras and Bombay Armies, <i>a</i>	709	15	8	<i>k</i>	...	...	...	...	...	709	15	8
	Judge Advocate-Gen. <i>b</i>	1000	0	0	60	(327	0	0)	...	...	1060	0	0
	Deputy ditto, <i>a</i>	350	0	0	...	...	...	...	52 8	...	402	8	0
	Ordnance Commissary, <i>b</i>	1000	0	0	...	(500	0	0)	...	...	1000	0	0
	Ditto Superintendent Gun Carriage Manufactory, <i>b</i>	700	0	0	...	(300	0	0)	...	...	700	0	0
	Ditto Director of Artillery Depôt, <i>a</i>	450	0	0	...	...	...	...	105	...	555	0	0
	Ordnance Commissary, <i>d</i>	350	0	0	...	...	...	...	...	...	350	0	0
	Deputy ditto, being a Commissioned Officer, <i>d</i>	250	0	0	...	...	...	...	...	...	250	0	0
	Assistant ditto, ditto ditto, <i>d</i>	200	0	0	...	...	...	...	...	...	200	0	0
	Deputy Assistant Commissary, ditto ditto, <i>d</i>	120	0	0	...	...	...	...	...	...	120	0	0
	Ordnance Inspector, if a Field Officer, <i>b</i>	200	0	0	30	...	...	...	42	...	272	0	0

APPOINTMENT.	Staff Salary.			Horse Allowance.	Office Establishment.			Writers and Stationery.	Peons and Laskars.	Total.		
	R.	A.	P.		R.	A.	P.			R.	A.	P.
Ordnance Inspector, if not a Field Officer, <i>b</i>	100	0	0	...	...	...	...	42	...	142	0	0
Officer Commanding Nilgiri Hills, <i>a</i>	400	0	0	...	...	...	...	...	20	420	0	0
Ditto General Depôt of European Pensioners, Gudalûr, <i>b</i>	200	0	0	...	...	...	...	15	...	215	0	0
Paymaster, Madras, <i>b</i>	1000	0	0	...	(1000	0	0)	...	...	1000	0	0
Ditto Out-station, 1st class, <i>d</i>	600	0	0	...	...	...	...	...	...	600	0	0
Ditto ditto, 2nd class, <i>d</i>	400	0	0	...	...	...	...	...	...	400	0	0
Deputy ditto, 1st class, <i>d</i>	300	0	0	...	...	...	...	...	...	300	0	0
Ditto ditto, 2nd class, <i>d</i>	200	0	0	..	...	...	...	...	...	200	0	0
Persian Interpreter at Head Quarters, <i>b</i> ...	350	0	0	60	...	...	...	...	...	410	0	0
Secretary to Commander-in-Chief, <i>a</i> ...	891	8	7	60	(160	0	0)	...	...	951	8	7
Ditto to Provincial ditto, <i>a</i>	445	12	4	30	...	...	...	...	...	475	12	4
Staff Officer at St. Thomas's Mount, <i>b</i>	207	0	0	...	...	...	...	...	...	207	0	0
Ditto at Palaveram, Singapur, and Moulmein, <i>d</i>	60	0	0	...	...	...	...	...	...	60	0	0
Ditto at Punamalli, <i>d</i>	50	0	0	...	...	...	...	...	...	50	0	0
Ditto at Tirupatiûr (Tripassore), <i>d</i> .....	...	...	...	...	...	...	...	35	...	35	0	0
Ditto at Stations of one or more corps, <i>d</i> .....	...	...	...	...	...	...	...	25	...	25	0	0
Ditto at inferior Stations, <i>d</i> .....	...	...	...	...	...	...	...	10	...	10	0	0
Superintendent of Powder Manufactory, <i>b</i> ...	1000	0	0	...	(136	8	0)	...	...	1000	0	0
Ditto of Family Payments and Pensions, <i>b</i>	600	0	0	...	(795	0	0)	...	...	600	0	0
Ditto of Cadets, <i>b</i>	110	0	0	...	...	...	...	...	94 8	204	8	0

REMARKS.

a Exclusive of pay and full regimental allowances.*b* Exclusive of pay and ordinary regimental allowances.*c* Exclusive of pay proper, but including full regimental allowances.*d* Exclusive of pay and allowances, according to rank and station.*e* In addition to pay and allowances, if a Major-General commanding a division.*f* Draws 175*s.* in addition when in charge of Military Bazar*s*.*h* Including pay and full regimental allowances.*k* Paid at Bombay—half chargeable there and half at Madras.

TABLE E.—CIVIL STAFF.

Salaries Paid and Audited in the Civil Department.

APPOINTMENT.	Staff Salary.			Office Allowance.		For Peons and Laskars.			Total.		
	R.	A.	P.	R.	A.	R.	A.	P.	R.	A.	P.
Assistant Assay Master, <i>b</i>	350	0	0	...	...	...	...	...	350	0	0
Do. to Government Agent at Karnul, <i>d</i>	200	0	0	(<i>k</i> 81 6)	...	...	...	...	200	0	0
Do. in Ganjām, <i>d</i>	558	5	4	{ <i>j</i> 42 0 } { <i>k</i> 81 6 }	...	...	...	...	600	5	4
Agent for suppression of Meriah Sacrifice and Female Infanticide in Orissa, <i>d</i>	2000	0	0	(<i>g</i> 500 0)	...	...	...	...	2000	0	0
Principal Assistant do., <i>d</i>	900	0	0	(<i>g</i> 250 0)	...	...	...	...	900	0	0
Assistant do., <i>d</i>	600	0	0	(<i>g</i> 250 0)	...	...	...	...	600	0	0
Government Agent at Chepāk, <i>f</i>	525	0	0	...	...	...	...	...	525	0	0
Maráthí Translator to Government, <i>i</i>	300	0	0	...	...	...	...	...	300	0	0
Mint Master, <i>d</i>	1750	0	0	...	...	...	...	...	1750	0	0
Police Magistrate, <i>d</i>	1000	0	0	...	...	...	...	...	1000	0	0
Resident at Tiruvankodu (Travancore) and Kachhí (Cochin) <i>d</i>	2800	0	0	...	...	...	...	...	2800	0	0
Secretary to Government Military Department, <i>c</i>	2000	0	0	...	...	...	...	...	2000	0	0
Deputy do., <i>a</i>	600	0	0	...	...	...	...	...	600	0	0
Do. Private to Governor, <i>d</i> ...	1500	0	0	...	...	...	...	...	1500	0	0
Do. Military to Governor, <i>d</i> ...	1000	0	0	...	...	...	...	...	1000	0	0
Do. College Board and University <i>f</i>	500	0	0	...	...	...	...	...	500	0	0
Superintendent Magnetic Observatory, <i>b</i>	500	0	0	...	...	...	...	...	500	0	0
Do. of Roads	1250	0	0	...	...	...	...	...	1250	0	0
Do. first Assistant	400	0	0	(<i>k</i> 93 0)	...	...	...	...	400	0	0
Do. second do.....	300	0	0	(<i>k</i> 93 0)	...	...	...	...	300	0	0
Surveyor-General in charge of Survey, <i>a</i>	350	0	0	...	...	43	14	0	393	14	0
Do. attached to a Survey, <i>a</i> ...	180	0	0	...	...	24	9	4	204	9	4

REMARKS.

- a* Exclusive of Pay and full Regimental Allowances.
b Exclusive of Pay and Ordinary Regimental Allowances.
c Exclusive of Pay Proper, but including full Regimental Allowances.
d Including Pay and full Regimental Allowances.
e Pay Audited in Military Department.
f When held by a Military Officer, not otherwise entitled to Pay and Military Allowances, the Salary is Consolidated and includes these.
g Travelling Allowances paid only when absent from Head Quarters on Duty.
h Tentage at 4s. per diem to Civil Engineer, and 3s. to an Assistant do. while actually under canvass.
i When held by Military Officer, not otherwise entitled to Pay and Allowances, he receives only Pay or Subsistence in Military Department.
j Fixed Tent Allowance.
k Extra Tentage at 2s. 10s. per diem only while on Circuit on Duty.

A VOCABULARY OF INDIAN WORDS

USED IN THIS BOOK.

[A. signifies Arabic; H. Hindústání or Hindí; K. Kanarese; Mal. Malayalam; M. Maráthí; My. Malay; P. Persian; S. Sanskrit; Tel. Telugu; Tur. Turkish; T. Tamil.]

AḤKÁM, A. pl. of *ḥukm*, "orders."

AMÍR (Ameer), A. "commander," a title of princes and nobles, as, the Amírs of Sindh.

ANÁ (Anna), H. the 16th part of a rupee, or about three half-pence.

ANDORA, Mal. the 10th class of Nairs, who are potinakers by profession.

ANAKATT (Anicut), Tel. *aḍḍa*, "between," *kaṭṭu*, "to bind," a dam or embankment.

BABÚL, A. a tree of the tamarisk kind.

BAHÁDUR, P. "brave," "chivalric," a title of honor among Muḥammadans.

BAJRÁ (Budgerow), H. a large, round-bottomed boat, without a keel.

BĀMAN, S. the 5th incarnation of Viṣṇu in the shape of a dwarf.

BANGLÁ (Bungalow), H. a thatched house, the name usually applied to the houses of the English in India, and to the houses for travellers built by Government on the public roads.

BÍGAM (Begum), Tur. a lady of rank, a queen or princess.

BHÁTÁ (Batta), H. additional allowance to public servants or soldiers employed on special duty.

BRÁHMAN, S. a Hindú of the first, or priestly caste.

BUDDHIST, S. a worshipper of Buddh, or Sakya Muni, who died A.D. 543.

BÁZÁR, P. a market, or market-place.

CASTE, class, sect, corruption of the Portuguese *casta* or race.

CATAMARAN, T. *kaṭṭu*, "to bind," *maram*, "a tree," a log-raft on which the natives of Madras paddle through the surf.

CHAKRÁ, S. a discus, the quoit of Viṣṇu.

CHAUSAR, S. Hindú dice.

CHARNADU, Mal. the 3rd class of Nairs, who are accountants.

CHÁWADÍ, Tel. a native rest-house for travellers.

CHINNA-KUNDAKA, T. a kind of native harrow.

CHOULTRY, an English corruption of Cháwadi, *q.v.*

CHUNAM, S. an English corruption of H. *chúnd*, from S. *chúrnah*, lime, a plaster or mortar made of shells of a remarkable whiteness and brilliance.

COMPOUND, My. an enclosure. A corruption of the Malay word, *Kampong*.

DAGHOPA or **DAHOP**, S. *deh*, "the body," *gup*, "to hide," a circular structure inside Buddhistic cave temples, supposed to contain the ashes or relics of Buddha, and occupying the place of our altars.

DARBÁR (Durbar), P. a royal court, an audience or levee.

DHARAM SÁLÁ, S. *dharma*, "justice," "piety," and *sháld*, "a hall;" a place of accommodation for travellers and pilgrims.

DÍWÁN, P. "a royal court," "a minister;" especially the chief financial minister.

DRUG, S. an English corruption of *durga*, "a fort."

DUBÁSH, S. *do*, "two," *bhāṣhā*, "language;" one who speaks two languages, an interpreter.

- FAKÍR, A. "poor;" a religious man, who has taken the vow of poverty.
- GAṆA, S. an attendant of Shiva.
- GARIṢHA, Tel. a measure of grain = 400 markála, or 185·2 cubic ft., or 9860 lb. avoirdupois.
- GHÁT (Ghaut), S. *ghaṭṭa*, "a landing place," "steps on a river side;" a mountain leading up, like a step, to a tableland.
- GOPURA, S. from *gup*, "to preserve;" a town gate.
- GUMÁSHTAH, P. an agent.
- HAMMÁL, A. a bearer of a pálkí.
- HAVÁLDÁR, H. an officer in native regiments corresponding to our sergeant.
- HÓM, S. sacrifice.
- HUKKAH (Hookah), A. a pipe.
- HUZÚR, A. The royal presence, a respectful term applied to collectors, judges, or other high officials.
- ILÁVAS, T. a tribe in Tinneveli and S. Tiruvankodu (Travancore).
- JÁGÍR, P. a tenure by which the public revenues of an estate or district were granted to an individual, with powers to collect them, and administer the general affairs of the place.
- JANJAM, T. the thread worn by bráhmans as a caste distinction.
- JAM'ADÁR, A. a native officer next to a Šubahdár, and corresponding to our lieutenant
- KACHERÍ or KACHHARÍ, H.M. a court or office for public business.
- KÁLAM, T. a disease affecting the tobacco plant.
- KÁTOPÍ, M. a wild tribe inhabiting the Sahyádrí range.
- KHÁN, A. a title of nobility answering to our "lord."
- KHANDÍ (Candy), M. a measure of weight and capacity: in Madras = 500 lb.; in Bombay, 560 lb.
- KHÍND, M. a narrow pass between mountains.
- KIL'ADÁR, A. the commander of a fort.
- KIMKHWÁB (Kimcob), P. silk stuff interwoven with gold and silver.
- KIRŪM, Mal. the highest class of Nairs.
- KOLÍS, M. a caste in the Koñkan and Gujarát, who are fishermen, watermen, and robbers.
- KOTÁRAM, T. a palace.
- KUBBAH, A. a dome.
- KULÍ (Cooly), T. and Tur. a day laborer.
- KUMBÍ, M. a farmer, a farm laborer.
- LÁKH (Lac), S. the number 100,000.
- LÁT or LÁTH "a pillar;" ancient Hindú pillars on which inscriptions were set up in an old and obsolete character.
- MÁLÁ, S. a garland.
- MAN (Maund), H. a weight, varying in different parts of India. In Bombay it is 25 lb.; in Bengal, since 1833, 87½ lb.
- MANDAPAM, S. an open pavilion or porch in front of a temple.
- MASSULAH, T. a boat sewed together, used for crossing the surf at Madras.
- MONSOON, A. a corruption of the A. *mausim*, "a season;" applied now to the periodical rains in India.
- MORTT, T. a Toda village.
- MAHÁRS, M. a low caste in the Bombay Presidency.
- MUKWAR, T. a low caste in Malabar.
- MUNSHÍ (Moonshee), A. a writer, a secretary, a teacher of languages.
- MUNŠIF, A. a native judge of the 3rd class.
- NÁCH, S. a dance, an exhibition of dancing-girls.
- NÁG, S. the cobra snake.
- NÁIK, S. an officer in native armies corresponding to a corporal.

- NAUBAT KHÁNAH**, A. the guard-room, the chamber over a gateway, where a band is stationed.
- NIADIS**, Mah. an outcast tribe of Malabar.
- NIẖÁM**, A. an arranger; a title of the prince whose capital is Haidarábád in the Dakhan.
- NÚWÁB**, A. this word means lit., "deputies," being the pl. of *nd'ib*, "a deputy." It is now a title of governors.
- PAGODA**, P. an Anglican corruption of the P. word *but-kadah*, "an idol temple;" also a coin = $3\frac{1}{2}$ rupees, called by the natives *hún*, but deriving its appellation of pagoda from its showing a temple on one face.
- PÁL-AL**, T. the priests of the Toda tribe, lit. "milkmen."
- PÁLEGÁR** (Polygar), T. Tel. a shareholder, a landed proprietor. A title of native chiefs in the Madras Presidency.
- PALANGUBEN**, H. an Anglican corruption of the word *pálki*, a sedan in which persons of rank are carried on men's shoulders.
- PÁN**, S. the leaf of the betel tree.
- PÁRSÍS**, P. a caste who worship the Deity under the emblem, fire.
- PARWÁRÍS**, H. people of low caste.
- PE-KOVIL**, T. "devil-temple," a hut dedicated to the worship of the spirits of dead men.
- PEONS**, H. an Anglican corruption of the word *piyáddah*, "footman."
- PESHKÁRS**, P. an agent. In Bengal, the native officer under a judge, next to the *Sarrishtadár* in rank.
- PESHKASH**, P. tribute, an offering from an inferior to a superior.
- PESHWÁ**, P. the prime ministers of the Rájás of Sátará, who afterwards became the supreme chiefs of the Maráṭha nation.
- PEṬA**, Tel. a native town or suburb.
- PHATEMÁB**, M. *lit.*, "a letter carrier," a sailing vessel common on the W. coast of India.
- PHINS**, T. the Toda name for the stone circles on the Nílگیرis.
- PICE**, H. a corruption of the word *paisá*, a copper coin, of which 64 go to a rupee.
- PÍR**, P. old, a Muḥammadan saint.
- RÁJÁ**, S. a Hindú king or prince.
- RÁMOŚÍS**, S. a tribe in the Dakhan who are watchmen and thieves.
- RÁNÍ**, S. the wife of a Rájá, a queen or princess.
- RATH**, S. a chariot.
- REGIMENTDÁRS**, E. and P. a commissioned native officer in the Maisúr Horse.
- RISÁLAHDÁR**, A. a native captain of a troop of horse.
- RYOT**, A. an Anglican corruption of the word *r'aiyat*, a subject, a peasant.
- ŞADE AMÍN**, A. a native judge of the highest class.
- ŞADR 'ADÁLAT**, A. the Supreme Court of Justice in India for trying appeals.
- ŞÁHIB**, A. lord, a title applied to English gentlemen in India.
- ŞAKTÍ**, S. a goddess, the personified power of a deity.
- SAMBARANI**, T. frankincense.
- SARPESHKÁRS**, P. a non-commissioned officer in the Maisúr Horse.
- SARZAFARDÁRS**, P. a commissioned officer in the Maisúr Horse.
- SATÍ** (Suttee), S. the burning of a widow with her deceased husband.
- SHÁH**, P. a king, the title usually applied to the King of Persia.
- SHÁNÁRS**, T. a tribe in Tinneveli and the extreme S. of India, who are palm tree climbers by profession.
- SHANKH**, S. a shell, the large shells which are blown as horns by the Hindús.
- SHOLA**, T. a patch of jungle, a wooded dell.
- SHUDRA**, S. the 4th or lowest caste of Hindús.
- SIPÁHÍ** (Sepoy), P. a native soldier, one of a *sipáh* or army.
- SHIBANDÍ** (Seebandy), M. an auxiliary, a soldier of a native auxiliary levy.

SÍTÁPHAL, S. a species of fruit.

ŚÚBAH, A. a province.

ŚÚBAHDÁR, A. a governor of a province, a native military officer corresponding to a captain.

TAḤŚÍLDÁR, A. a native collector of revenue.

TÁJ, P. a crown, the name of a magnificent mausoleum at Agra.

TÁLUK, or more properly *ta'allukah*, a district, a division of a province.

TANAR NAIMAR, T. the 9th class of the Nairs, who are tailors by profession.

TAPPÁL, H. the post, delivery of letters.

TARAGON, T. the 11th class of the Nairs, who are weavers.

TATTI, M. matting, especially of bambú.

TERIRIS, T. the temples of the Tuda or Toda tribe.

TUDAS, T. a remarkable tribe on the Nilgiri Hills.

TUGULTIS, T. dangerous quagmires on the Nilgiris.

TURBAT, A. a tomb.

VÁZIR, A. a prime minister.

VIHÁRA, S. a cell, an apartment in a monastery.

VILLIAM, T. the 4th class of Nairs, who are farmers.

VIMÁNA, S. a sacred vehicle or shrine.

WALLAKATRA, T. the 7th class of Nairs, who are barbers.

WALLATERA, T. the 8th class of Nairs, who are washermen.

WÁRALÍ, M. a wild tribe in the N. Konkan.

WATTAKATTA, T. the 5th class of Nairs, who are oilmakers.

WÚTZ, K. Indian steel.

ẒAFARDÁRS, A. a non-commissioned officer in the Maisúr Horse.

ZAMÍNDÁR, P. a landed proprietor.

ZIAR, T. a low caste in Malabar.

ZIL'A (Zillah), A. a province or tract, constituting the jurisdiction of a circuit judge.

The following abbreviations are used in the Routes given in this book :—

b. Bungalow	Properly Banglá.	× 2 ns.....	Cross two nálás (nullahs).
b. & t. o. ...	{ Banglá and Tappál or	N.....	North.
	{ native post-office.	p.	Page.
div.....	Division of the army.	p.o.	Post-office.
dh.....	{ Dharam Sálá, a native	rd.	Road.
	{ house of accommoda-	r.	River.
	{ tion for travellers.	r. l. b.	River left bank.
E. I. C.....	East India Company.	r. b.	Right bank.
E.	East.	rs	Rupees.
f.	Furlong.	Roy. As. Soc.	Royal Asiatic Society.
ft.	Feet.	S.	South.
in.	Inch.	W.	West.
m.	Mile.	yds.	Yards.
n. Nullah...	{ Properly Nálá or náláh,		
	{ "water-course."		

SECTION I.

MADRAS.

Preliminary Information.

1. TERRITORIAL DIVISIONS — COLLECTORATES — POPULATION — REVENUE. —
2. MONSOONS — CLIMATE. — 3. GOVERNMENT — CIVIL OFFICERS — ARMY. —
4. OBJECTS OF INTEREST TO THE TRAVELLER — NATURAL PRODUCTS. —
5. ARCHITECTURAL AND PICTURESQUE TOURS.

1. TERRITORIAL DIVISIONS—COLLECTORATES—POPULATION—REVENUE.

THE Madras Presidency may be conveniently considered as consisting of five divisions, according to the present distribution of the army. These are:—

1. Central Division, comprehending Guntúr, Nellúr, Chengalpatt, N. Arcot, S. Arcot.
2. The N. Division, comprising Ganjám, Vishákpatanam (Vizagapatam), Rájamahendri, and Machlipatanam (Masulipatam).
3. The S. Division, or Salem, Koimbatúr, Trichinápalli (Trichinopoly), Tanjúr, Madura, Tinneveli, and the territory of the Rájá of Travancore.
4. The Maisúr Division extending over the province of the same name, Malabar, and Kanara.
5. The Ceded Districts Division, embracing Kadapa, Ballári, and Karnúl.

Besides these, Madras troops are employed in two portions of the Bengal Presidency, thus forming—

1. The Ságár Division, lying to the N. of Nágpur, and comprising the British districts of Ságár, Jabalpur, Hushangábád, Seoni, Dumoh, Narsinghpur, Baitul, Rámgarh, and Sohájpur, as well as some Native States.
2. The Pegu Division.

To these are to be added the Nizám's territory and that of Nágpur, in both of which subsidiary armies are maintained; and which, as being, *quoad* military matters, governed by Madras, as well as on account of their geographical situation, are best included under the Madras Presidency. It must not be forgotten, however, that they are usually assigned to Bengal, to which, as far as civil administration is concerned, they belong.

The total area of this Presidency is 355,846 sq. m., reckoning the British territory (as per table) at 184,077 sq. m.; the Nizám's dominions at 95,337; and Nágpur at 76,432.

The following is a table of the Collectorates in the Madras P. taking them in

their order from N.E. to S.W. The names in Italics are those of protected States, more or less subject to British dominion :—

NO.	NAME.	AREA IN SQ. M.	POPULATION.	DIVIS.	NET REV.*	CHARGES OF COLLEC.
1	Ganjám	5,758	926,930	N. Division.	£142,366	£16,847
—	<i>Jaypur</i>	13,041	391,230			
2	Vishákpattanam.....	4,690	1,254,272		151,006	12,124
3	Rájamahendri	4,601	1,012,036		247,326	21,363
4	Machlipattanam ...	4,711	520,866	Centre Div.	130,118	13,522
5	Guntúr and Palnád	4,752	570,083		205,787	20,258
6	Nellúr	7,959	935,690		246,409	24,699
7	Chengalpatt	2,717	583,462		147,751	17,138
8	including Madras	27	720,000	Ceded Districts Div.	169,343	19,012
8	N. Arcot	6,580	1,485,873		234,553	19,604
9	S. Arcot.....	5,020	1,006,005		297,111	22,718
10	Ballári ..	12,101	1,229,599		284,717	21,800
11	Kadapa	13,298	1,451,921	S. Division.	250,245	17,936
12	Karnúl	3,278	273,190		85,778	11,783
13	Salem.....	7,499	1,195,377		201,643	17,819
14	Koimbatúr	8,151	1,153,862		259,491	19,438
15	Trichinápalli.....	2,922	709,196	Maisúr D.	141,782	11,517
—	<i>Pudukóta</i>	1,165	61,745			
16	Tanjúr	3,781	1,676,086		482,101	45,675
17	Madura & Dindigal	13,545	1,756,791		249,794	15,696
18	Tinneveli	5,482	1,269,216	Maisúr D.	282,930	22,046
—	Kurg	2,116	135,600			
—	<i>Maisúr</i>	30,886	3,460,696			
19	Malabar.....	6,050	1,514,909		260,478	28,857
20	Kanara	7,152	1,056,333	Maisúr D.	275,755	29,310
—	<i>Cochín</i>	1,988	288,176			
—	<i>Travancore</i>	4,722	1,011,824			
—	<i>French Territory</i> ...	185	171,217			
Total		184,077	28,222,185			
1	Nizám's dominions.	95,337	10,666,080		1,550,000	
2	Nágpur	76,432	4,650,000			
Grand Total ...		355,846	43,538,265			

Of the Collectorates, Ganjám, Vizagapatam, and Karnúl are Non-Regulation provinces; the rest are subject to the Government Regulations in matters of law and finance.

* Taken from the Revenue Board's Report for the Fasli year 1262=1852-3. Since that year in consequence of drought, the revenue has somewhat fallen. The charges of collection comprise the salaries of collectors, Tahsildárs, and other Revenue servants; but not the expenditure of the districts in the Judicial, Military, or Public Works Departments. There are

An analysis of the Revenue supplies the following particulars :—

Land Tax	£3,445,716	Post-Office	41,392
Abkari	221,431	Marine.....	7,862
Saír Tax on Personal Pro- perty	25,597*	Judicial Fees and Fines...	14,053
Muhtarifah Tax on Trades	110,237	Subsidies (from Maisúr, Travancore, and Cochin)	344,643
Stamps.....	50,185	Interest on Rev. Arrears	33,227
Customs	100,931	Miscel. Civil Receipts.....	33,183
Tobacco (abolished)	8,958	Do. in Revenue Depart. ...	6,880
Salt	480,214		
Mint.....	9,893	Total ...	£4,934,402†

2. MONSOONS—CLIMATE.

The whole of the Madras P. is situated within the tropics, extending from Cape Komorin in lat. 8° 4' to Nágpur in lat. 21° 10'. The climate, therefore, may be generally described as exceedingly hot, intensely so in the provinces, where the Monsoons are slight and short in duration, as in the Ceded Districts and in the Collectorates of the N. Div. The S.W. Monsoon, commencing about April, thoroughly cools all the W. coast of the Madras P., i.e., the provinces of Travancore, Malabar, and Kanara, as well as part of Koimbatúr and Maisúr; but the W. Gháts prevent its beneficial effects from being much felt further inland. On the other hand the N.E. Monsoon, which commences in Oct., is neither so strong nor so lasting, and hence the greater heat of the E. provinces, which are principally dependent upon it for rain. From the middle of Nov. till March is the best season for travelling.

3. GOVERNMENT—CIVIL OFFICERS—ARMY.

The Government of Madras is vested in a Governor and 3 members of Council, of whom the Commander-in-Chief is one. The other 2 are civilians. There have been 59 Governors since the time of Sir W. Langhorne in 1672. Of these the most distinguished were—Lord W. Bentinck, 30th Aug., 1803; Sir G. Barlow, 24th Dec., 1807; and Sir T. Munro, 10th June, 1820. There are 3 Secretaries; the Chief Secretary, who, with 1 deputy, manages the *Political, Public, and Judicial* Department; the Secretary of the *Revenue and Public Works* D., to whom a deputy will probably be assigned, and has been applied for; and the Secretary of the *Military* D., assisted by 1 deputy. There are 186 Civilians, of whom, on an average, about 40 are applied in exclusively judicial duties; 94 are collectors of revenue, and magistrates; 34 are absent or unemployed; 7 studying at the col-

no authentic returns of the revenue of Jaypur, Pudukóta, Cochin, Travancore, and the French Territory. In fact (with the exception of Pudukóta, which is only a Zamíndárl of the Madura Collectorate, and ought to be included in it) these States are not subject to the Civil Government of the Madras Presidency, though included in its territorial limits. The returns from them are submitted direct to the Government of India in the political department. The population returns are for 1853-4. A new census is about to be taken.

* This tax was abolished in 1844, and is now collected only on the frontiers of foreign territories. When levied throughout the Presidency it amounted to £242,006.

† The refunds of charges, and proceeds from public sales of provisions, etc., in the Military Departments, and items of profit and loss, are not included. With all these the total receipts would be £5,098,338.

lege; and 11 engaged in the Accountant-General's and other offices. The scale of allowance is shown in the following table:—

Table of Civil Pay, per Mensem.

	R.	A.	P.
Member of Council and Chief Judge of Sadr and Faujdári 'Adálat...	5,333	5	4
Member of Council, President of the Board of Revenue.....	5,333	5	4
Commissioner N. Sarkárs, who is 1st Member of Board of Revenue	5,000	0	0
Accountant-General (including fees).....	4,188	4	11
Member of Legislative Council of India.....	4,166	10	8
Chief Secretary	4,166	10	8
Puisne Judge of Sadr 'Adálat	4,083	5	4
2nd Member of Revenue Board.....	3,408	5	4
Secretary in Revenue Department.....	3,333	5	4
Collector of Sea Customs	3,179	6	0
3rd Member Revenue Board	3,016	10	8
Sub-Treasurer (including fees)	2,672	11	7
Deputy Accountant-General (do.)	2,679	6	8
Collector of Ganjam and Agent to Governor	2,850	0	0
Collector of Tanjúr.....	2,583	5	4
Collector of Machlipatanam	2,508	5	4
Collector of Vishákpatanam and Agent to Governor	2,500	0	0
Inspector of Prisons	2,500	0	0
Director of Public Instruction	2,500	0	0
Postmaster-General, or Collector, or Civil and Session Judge	2,333	5	4
Secretary to Revenue Board	2,000	0	0
Sub-Secretary to ditto	1,500	0	0
Register S. C. and Translator to Government	2,259	6	0
Register Sadr Court	2,187	10	0
Deputy ditto	1,300	0	0
Civil Auditor and Superintendent of Stamps	2,166	10	8
Governor's Agent at Karnúl.....	2,000	0	0
Deputy-Secretary to Government	1,650	0	0
Deputy-Collector of Sea Customs.....	1,500	0	0
Subordinate Zila Judge	1,400	0	0
Sub-Collector and Joint Magistrate	1,166	10	8
Head Assistant to Accountant-General	850	0	0
Head Assistant-Register Sadr Court.....	700	0	0
Second Assistant to Accountant-General	700	0	0
Head Assistant to Collector (above 6 years).....	733	5	4
Head Assistant to Collector (under 6 years).....	558	5	4
Assistant to Collector (above 6 years)	525	0	0
Assistant to Collector (under 6 years)	350	0	0
Senior Civilian without employ.....	350	0	0
Student at College [highest rate]	350	0	0
Ditto [second].....	300	0	0
Ditto [lowest rate]	250	0	0

Pay of Native Civil Officers.

<i>Pay of Native Civil Officers.</i>				MONTHLY.		
				R.	A.	P.
Above 20 years' service as Sarishtadár in unsettled districts.....				700	0	0
From 15 to 20 years, as do. do. do.				525	0	0
Principal Sadr Amin.....				500	0	0
From 10 to 15 years as Sarishtadár in unsettled districts				437	8	0
Above 20 years as do. in settled do. }						
,, 15 to 20 as do. in do. do. }						
,, 5 to 10 as do. in unsettled do. }						
Under 5 years as do. in do. do. }				280	0	0
From 10 to 15 as do. in settled do. }						
,, 5 to 10 as do. in do. do. }						
Under 5 years as do. in do. do.				245	0	0
Sadr Amíns				210	0	0
Sadr Amíns				200	0	0
District Munşifs, 1st class				200	0	0
,, 2nd ,,				150	0	0
,, 3rd ,,				100	0	0

Table of Rates for Payment of daily Bhátá.

To Collector's Huzúr servants above the rank of Dafadár when on circuit, whose pay amounts to or exceeds 200 rupees				1	14	0
To do. less than 200 and more than 100 rupees				0	15	0
To do. ,, 100 and more than 35 rupees				0	7	6
To do. ,, 35 and more than 10 rupees				0	3	9

The above allowances are to be paid for the whole period the Kacheri is on circuit, except when a halt of more than 10 days is made: upon such occasions they will cease after the 10th day, until the setting out again of the Kacheri.

Monthly Bhátá.

Sarishtadárs of the Board of Revenue when required to travel in the provinces upon public duty.....		87	8	0	{ In addition to the hire of Palan-keen bearers and coolies. { On account of all their travelling charges of every description.	{ Sanctioned by Government on the 30th June, 1826.
To Gumáshtas accompanying them		28	0	0		

Peons escorting prisoners and witnesses beyond the limits of the district to which they are attached, receive bhátá at the rate of one áná each per diem, from and after the day on which they may quit the limits of their own district until that of their return within those limits. } Sanctioned by Government on the 6th August, 1839. No. 639.

POWERS OF EUROPEAN AND NATIVE CIVIL OFFICERS—JUDICIAL DEPARTMENT.

Civil Jurisdiction.

Village Munşifs—Are empowered to try suits, without appeal, for money or other personal property not exceeding 10 rupees.

District Munşifs—Have original jurisdiction in suits for land exempt from revenue, the annual produce of which does not exceed 100 rupees, and in all other suits the amount or value of which does not exceed 1,000 rupees. They, however, cannot receive suits in which they themselves, or their relatives or dependants, are parties. Nor can they try pauper suits unless referred to them by the Zila Judge.

Sadr Amíns—Have original jurisdiction in suits for land exempt from revenue, the annual produce of which does not exceed 250 rupees, and in all other suits, the amount or value of which does not exceed 2,500 rupees; but they cannot receive pauper suits unless referred to them by the Zila Judge.

Subordinate Judges and Principal Sadr Amíns—May hear and try appeals from District Munşifs, when referred to them by the Zila Judges, but when the Subordinate Court is established at a place remote from the Zila Court station, the Sadr 'Adálat, with the sanction of Government, may order appeals from the decisions or orders of District Munşifs stationed within the limits assigned to such Court to be preferred to the Subordinate Judge or Principal Sadr Amín of such Court. Their original jurisdiction extends to suits not exceeding 10,000 rupees.

Assistant Judges—May hear and try appeals from Sadr Amíns and District Munşifs, when referred to them by the Zila Judges.

Zila Judges—Appeals from inferior Courts lie to Zila Judges.

At stations where the Subordinate Court is presided over by a Principal Sadr Amín, appeals from decisions of European Officers of Government lie to Zila Judge, instead of the Principal Sadr Amín.

Have original jurisdiction in all cases for not less than 10,000 rupees.

Sadr 'Adálat—All appeals from decisions or orders of the Zila Courts lie to the Sadr 'Adálat.

All special appeals lie to the Sadr 'Adálat.

The Sadr 'Adálat is empowered to call up from the Zila Courts, and try in the first instance, suits for 10,000 rupees and upwards.

The Queen in Council—Appeals lie to the Queen in Council from decrees of the Sadr 'Adálat, in which the amount or value exceeds 10,000 rupees.

No. of Courts.

Sadr 'Adálat	1	Principal Sadr Amíns	12
Zila Judges	20	Mufti Sadr Amíns.....	20
Assistant Judges	1	Sadr Amíns	2
Subordinate Judges	9	District Munşifs	119

Criminal Jurisdiction.

Heads of Villages—Are to apprehend offenders and forward them to the District Police, except in the trivial cases which they are empowered to punish.

To report to the District Police-officers the arrival of suspicious persons.

To search for stolen property, on receiving information of such property being concealed.

To take charge of strays and report each case to the District Police.

To hold an enquiry when receiving information of the discovery of dead bodies supposed to have been murdered, and to send a notice of the same to the District Police-officer.

Are empowered in trivial cases, such as abusive language, inconsiderable assaults or affrays, and petty thefts not exceeding 1 rupee, to confine the offender in the Village Cháwadi for a period not exceeding 12 hours, or to put him in stocks for a time not exceeding 6 hours.

Subordinate Officers of Police—Are not empowered to hear and determine complaints for petty offences; they are required to hold enquiries in cases of a heinous nature, and to forward their proceedings to the District Police-officer for transmission to the Magistrate, or Criminal Courts.

In all cases of murder they should proceed to the spot, examine the body and all other circumstances likely to lead to the discovery of the perpetrators.

To search for stolen property.

Not empowered to inflict punishment of any kind.

Police Amins—Possess the same Police and Criminal powers as are vested in Tahsildárs.

Tahsildárs—Are to act as Heads of Police, and to have charge in subordination to the Magistrate. To exercise general authority over all Subordinate Police-officers; are charged with the maintenance of the peace. To assist the village police in apprehending offenders.

On receiving information of heinous offences, to apprehend the suspected persons, and, on apprehension, to examine the witnesses and forward proceedings to the Subordinate Judge.

To communicate with each other information they may receive of offences committed, or of gangs of robbers, or of suspicious persons having entered or taken refuge in each others' Districts.

To pursue offenders into any District or Zila.

In all cases of murder they shall proceed to the spot, examine the body and other circumstances likely to lead to the discovery of the perpetrators.

To search for stolen property.

To prevent *Sati* [the cremation of widows], to arrest persons selling or pawning property under suspicious circumstances, to prevent forcible occupation or seizure of lands, crops, or water.

May punish cases of a trivial nature, such as abusive language and inconsiderable assaults or affrays, by a fine not exceeding 3 rupees, commutable to imprisonment not exceeding 3 days, or to confinement in stocks for a time not exceeding 6 hours.

In cases of petty theft, or cattle stealing, or killing or wounding cattle not attended with aggravating circumstances, and when the value of property shall not exceed 5 rupees, they may punish by imprisonment not exceeding 10 days.

Magistrate—To apprehend offenders charged with crimes or misdemeanors. To take security for keeping the peace.

To apprehend and confine, or hold to bail, vagrants and suspicious characters.
To have charge of the Police, and the maintenance of the peace.

To require manufacturers of fire-arms and offensive weapons to take out licenses.

To prevent forcible occupation or seizure of lands, crops, or water.

To remove nuisances.

To determine rates of hire for coolies, bearers, etc.

To sell stray cattle if not owned.

To prevent *Sati*.

To receive complaints respecting false weights and measures.

To appoint Police-officers.

To hear and determine all petty cases, as abusive language, calumny, inconsiderable assaults or petty affrays, thefts unattended with aggravating circumstances, petty cases of stealing, poisoning or maliciously killing, maiming or wounding cattle.

May also exercise the powers vested in Subordinate Criminal Judges by Section 7, Regulation X. of 1816.

To report to Government before trying a case in which a British subject is charged with an offence committed in the territory of any Foreign State.

To give immediate notice to Government on receiving charges of offences against the State.

To act as guardian on behalf of any orphans or poor-children abandoned by their parents or convicted of vagrancy or any petty offence.

To report to Government any particular cases which may render it advisable that an offence alleged to have been committed in a Foreign Territory should be investigated in a District near to such Territory.

Powers—In petty cases of abusive language, calumny, or inconsiderable assaults, or affrays—imprisonment not exceeding 15 days or fine within 50 rupees.

For petty theft and petty cases of poisoning, or maliciously killing, maiming or wounding cattle—corporal punishment not exceeding 90 stripes, or imprisonment not exceeding 1 month. May adjudge solitary imprisonment when exercising the powers of Subordinate Criminal Judges, may punish by imprisonment not exceeding 6 months, with corporal punishment not exceeding 150 stripes, in cases of theft, or in other cases with fine not exceeding 200 rupees, commutable to imprisonment for a further period of 6 months.

Sadr Amin—May be employed by Subordinate Judges in the investigation and decision of criminal cases under the same rule as Subordinate Criminal Judges, except that cases committable to the Sessions Courts and those in which Europeans or Americans are concerned are not cognizable by them.

When a Sadr Amin's Court is established at a detached station, the Government may empower him to receive and dispose of criminal cases sent to him by the Police and Magistracy, for which the punishment shall not exceed the limitation prescribed by Section 7, Regulation X. of 1816.

Subordinate Judge and Principal Sadr Amin—Are to take cognizance of only such cases as are brought before them by the Magistrate or Police-officers, except

in cases of gross and culpable neglect on the part of guards, whereby prisoners may have escaped from custody; stealing, obliterating, injuring, or destroying judicial records; perjury, subornation of perjury.

Principal S. Amín cannot receive charges against Europeans and Americans.

Subordinate Judge and Principal S. Amín may communicate direct with Police-officers, and call for documents from Magistrates and Police-officers.

May punish or discharge prisoners.

To commit to Session Courts all cases not punishable by themselves.

Subordinate Judge to have charge of the jails.

Principal S. Amín not to have charge of jails except at a station detached from the Session Court.

May act for the Magistrate for preserving the public peace or securing public offenders, when the Magistrate or his assistants are not present, and the case requires the immediate interference of the Magistracy.

Powers—Two years' imprisonment, corporal punishment not exceeding 150 stripes. Fine not exceeding 200 rupees.

Session Judges—To hold permanent Sessions for trial of Criminal cases cognizable by them, and committed by Subordinate Judge and Principal S. Amín.

To discharge the functions of Subordinate Judges when no Subordinate Court is established at the Zila stations.

To have charge of jails at stations where the Subordinate Court is presided over by a Principal S. Amín.

To review all reports of cases disposed of by the Subordinate Criminal authorities and Magistracy, as well as all sentences and orders of the same.

To refer to the Faujdári 'Adálat all cases requiring sentence of death or imprisonment for life, or cases in which they differ from the Fatwā of Law-officer or verdicts of assessors and jurors.

To report to Faujdári 'Adálat the misconduct, neglect, or incapacity of Magistrates and Subordinate Criminal authorities.

May communicate direct with District Police-officers.

To visit and inspect the jails.

Powers—Fourteen years' imprisonment, corporal punishment 195 stripes.

Faujdári 'Adálat—To take cognizance of all matters relating to the administration of justice in criminal cases, and the police of the country, and to submit to Government such suggestions regarding them as may be deemed advisable.

To receive reports from Session Judges on the criminal system.

A single Judge competent to exercise all the powers vested in two or more Judges except in trials where prisoners are liable to a sentence of death, and when a single Judge does not concur with the Session Judge as to the conviction of the prisoner.

May, on the representation of Magistrate, Subordinate Criminal or Session Judge, sanction the offer of a conditional pardon to one or more of the supposed accessories in heinous crimes, and confirm the same on the necessary condition being fulfilled.

To prescribe the forms and fix the period for the transmission of all Reports Calendars, Registers, or other Statements, etc.

*Powers—Death.**

The Madras army consists of a body-guard of 127 troopers, who are withdrawn from, and form part of, the regts. of Light Cavalry; 8 regts. of Native Cavalry, of 376 men each; 1 brig. Horse Artillery, consisting of 4 European and 2 native troops—European 483, and natives 216 men; 5 bat. Foot ditto—4 European, 4 companies 339 men each, 1 native, 6 companies 690 men each; 52 regts. of Native Infantry, 843 each; 3 regts. European Infantry, each 10 companies, 2,841; 1 corps of Engineers and Sappers, 1,229 men; 2 European veteran companies Artillery 125 men, and 2 of Infantry 115 men; 2 native veteran battalions 2,472 men. The entire strength of the army for the year 1856 is as follows:—European officers, 1,883; medical establishment, including veterinary surgeons, 253; Europeans, 5,100, including H. M.'s troops in all 9,287; native troops, 51,944; total, 59,180.

To this is to be added the Haidarâbâd contingent, consisting of 4 companies of Artillery, 400 men; 4 regts. of Cavalry, 2,000 men; and 6 regts. of Infantry, 4,800 men; in all 7,200 men. The stations of this force are Bolaram, Aurangâbâd, Gulbarga, Elichpur, Mumidâbâd, Maktûl, Lingâsur, Hingoli.

There is further the Nâgpur subsidiary force, consisting of 1 regt. of Irregular Cavalry, 500; 3 regts. of Infantry, 2,400; and 1 Horse Field Battery, 96; in all 2,996 men.

Besides the above there are, also, the Nair brigade in Travancore, consisting of 2 bat. of Infantry, 1,670 men, and 30 Artillerymen, under 4 European commissioned officers, and 40 native commissioned ditto. The Karnûl Irregular Horse, consisting of 226 men, under 2 European commissioned officers and 9 native officers. The Maisûr Silâhdâr Horse—7 regts., in all 2,679 men, entirely under *native* officers, of whom there are 56. They are termed Regimentdârs, Risâlahdârs, and Sarzafardârs, who are all commissioned; and Sarpeshkârs, Jamâdârs, Zafardârs, and Peshkârs, who are non-commissioned. The Malabar Police Corps of 183 men, in 2 companies, each under a European officer; and the Ganjâm Police Sibandî of 155 men, under a Sardâr, 2 Jamâdârs, etc. Finally there is the Pegu Light Infantry bat., consisting of 1 European officer, 2 European

* It seems desirable to note here a few of the differences between the Bengal and Madras civil system.

There are no village Munsifs in Bengal.

Munsifs are placed at various towns or large villages in a Bengal district. There may be from 8 to 12 in a district. In Bengal they are of two grades. The lowest can try cases involving property of the amount of 300 rupees, and the highest can go as far as 1,000 rupees.

Sadr Amins can generally try cases up to 5,000 rupees in value.

Principal Sadr Amins can try cases in which the amount of the property in dispute is unlimited. Appeals from them go direct to the Sadr 'Adâlat.

There are neither Subordinate nor Assistant Judges in any part of the Bengal Presidency. At Madras there was, till recently, not much more than a verbal difference between an Assistant and a Subordinate Judge—if the post be held by an English covenanted servant. The Assistant Judges have now no criminal or original civil jurisdiction.

A Sariahtadâr in Bengal is the head native ministerial officer in a court, whether it be the court of a Civil and Sessions Judge, of a Collector, or of a Magistrate, or even of a Native Judge. He generally sits at the right hand of the presiding officer; reads out the depositions of witnesses; countersigns many of the orders issued from the court; and is generally responsible for the conduct of the details of business.

Few Sariahtadârs in Bengal get more than 100 rupees a month.

non-commissioned officers, and 930 men. This corps is at present very short of its full complement.

In round numbers, therefore, the Madras army may be said to form a grand total of 75,000 men.

4. OBJECTS OF INTEREST TO THE TRAVELLER—NATURAL PRODUCTS.

The western Gháts present the greatest attractions to the tourist in quest of beautiful scenery, as also to the sportsman. Under the head of *Scenery* most worthy of a visit may be classed the *Nilgiri Hills*; the *Animallé Hills*; the province of *Kurg*; the *Falls* of the *Kávéri*; the *Falls* of *Gerseppa*; the *Falls* of *Kutallam* and *Pápanásham*; and the whole *Coast* of *Kanara* and *Malabar*. The *Collectorates* of *S. Arcot*, *Salem*, *Trichinápalli* (*Trichinopoly*), *Tanjúr*, and *Madura* are full of the most interesting remains of *Hindú* architecture, at the same time that they possess remarkable public works, and are rich in natural products.

The finest specimens of *Hindú* architecture are the *Pagodas* of *Conjeveram*, *Mahábalipuram*, *Chelambram*, *Shrirangam*, *Kumbhakonam*, *Tanjúr*, *Madura*, and *Rámeshwaram*; and the *Choultry* of *Trimal Naik* at *Madura*.

The *Hill Forts* of *Vélúr*, *Chitradrug*, *Suvarnadrug*, *Ambúr*, *Nandidrug*, and *Rayakóta*, may be taken as specimens of native fortresses.

The best specimens of *English Cantonments* are that at *Bengalúr* and the *Artillery Cantonment* at *St. Thomas's Mount*.

The *rice cultivation* of *Tanjúr*, the *tobacco* and *cotton* of *Koimbatúr*, the *coffee* plantations of the *Shiva Rai Hills* near *Salem*, the *sandal* wood, *pepper*, and *cardamoms* of certain localities on the *Malabar coast*, the *Teak Forests* of the same coast, the *Pearl Fishery* at *Tutikorin*, and the *Iron Works* at *Bépur*, deserve most attention from those who are disposed to occupy themselves with the resources of the *Presidency*.

The *Chief Public Works* are the railroad in progress to *Bengalúr*, under which may be noticed the fine stone bridge across the *Ponnár* at *Trivellam*, near *Arcot*; the *Anakatt* across the *Godávári* at *Dauleshwaram* in the *Rájamahéndri* *Collectorate*; the *Anakatt* across the *Krishna* river at *Baizwáda* in the *Guntúr* *Collectorate*; the *Grand Anakatt* of the *Kávéri*, 10 m. E. of *Trichinápalli*; *Colonel Cotton's Anakatts*, called also the *Upper* and *Lower Anakatt*, near the same place; the *Bridges* between *Tanjúr* and *Triviár*, and that erected by *Captain Lawford* across the *Kávéri* on the high road from *Trichinápalli* to *Madras*, consisting of 32 elliptic arches, each with a span of 49 ft.; also the bridge erected by the same officer on the same road across the *Kolerun*,—this truly noble bridge is half-a-mile in length, and has 32 elliptic arches, each with a span of 60 ft.; it cost £15,000: and the *Great Tanks*, of which the following are the most remarkable specimens:—The triangular *Lingampríthi* tank in the *Rájamahéndri* *Collectorate*, 2½ m. long and 1 broad at base, constructed 170 years ago by a *Zamíndár* of *Peddapur*; the *Bápétla* tank in *Guntúr*, 8 m. in circumference; the *Bhúsrapatanam* tank, 13 m. in circumference; that of *Gurgí*, 12 m.; those of *Shengamnalla* and *Dharmaveram*, each 11 m. in circumference; and that of *Darojí*, 9 m., in the *Ballári* *Collectorate*. The *Kávéripák* tank, 10 m. E. of *Arcot*, the dam of which is 4 m. long; that of

Chambrambákam, in the same Collectorate, 20 m. in circumference, and watering 68 flourishing villages; and the Vírnam tank, also in the same Collectorate, which is the largest in S. India, its band or dam being 12 m. in length. This last tank is, however, both as to supply of water and embankment, not in good order.

The magnificent *barracks* at Trimalgadi, the new cantonment at Sikandarábád, which cost about £120,000; and those at Jakatalla, near Kunúr, on the Nílگیرis, which cost £140,000, especially deserve notice.

5. ARCHITECTURAL TOUR.

MADRAS TO RÁMNÁD AND MADURA AND BACK BY SALEM AND ÁRNÍ.

815 M. 4 P. 40 DAYS.

PRINCIPAL PLACES.	M. P.	DAYS.	
		Arr.	Dep.
Madras.			
Sadras (7 Pagodas)	40 4	1	3
Pondicheri	88 1	3	5
Kudalúr	100 5	5	6
Chelambram (Pagoda, and Porto Novo and Devikota, time allowing)	125 0	7	9
Kumbhakonam (Pagoda and Lower Anakatt)	172 6	10	11
Tiruvadiár (Tanjúr and 4 bridges on road thither)	193 3	11	13
Kovalidi (Grand Anakatt)	213 6	13	14
Trichinápalli (Fort, Pagodas of Shrirangam, Upper Anakatt)	225 2	14	17
Tirupatiúr (Pudukóta, capital of Tondiman Rájá)	277 6	18	19
Rámnád (Pagodas)	339 4	20	21
Rámeshwaram (Pagoda)	376 7	22	23
Madura (Pagodas, Palace and Choultry of Trimal Naik)...	482 3	24	27
Dindigal (Fort, Pagoda)	522 2	28	29
Kárúr (Station)	567 5	29	30
Namkal (Fort)	588 5	30	31
Salem (Station, Shiva Rai Hills)	620 1	31	35
Ární (Fort)	732 5	36	38
Conjeveram (Pagodas)	768 2	38	39
Madras	815 4	40	

By proceeding to Madura direct from Trichinápalli 6 days may be saved, and the route may be still further reduced 5 days by going direct from Trichinápalli to Salem, and a very interesting tour will still be made, sufficient to give the traveller a good acquaintance with the best structures of the Hindús.

PICTURESQUE TOURS.

MADRAS TO BENGALÚR BY SERINGAPATAM, MAISÚR (MYSORE), KURG, AND THE NÍLGIRI HILLS, RETURNING BY KOIMBATÚR AND SALEM. 943 M. 5 P.

PRINCIPAL PLACES.	M. P.	42 DAYS.	
		Arr.	Dep.
Rájá Chattram (Conjeveram Pagodas)	39 6	1	2
Arcot (Fort and Station)	70 5	3	4
Vélúr (Fort and Station)	84 3	4	5

PRINCIPAL PLACES.	M. F.	43 DAYS.	
		Arr.	Dep.
Hosúr (Remount Depôt).....	188 3	6	7
Bengalúr (Station)	212 6	7	8
Shiva Samudram (Falls of the Kávéri).....	290 0	9	10
Maisúr (Seringapatam)	329 7	10	12
Hunsúr (Government Farm)	357 2	12	13
Merkará (Picturesque Scenery of Kurg)	403 0	14	15
Kannanúr	475 7	16	17
Utakamand (Nílgi Hills)	605 1	19	27
Koimbatúr (Pagodas, tobacco and cotton culture, also Animallé Hills)	652 3	28	33
Salem (Shiva Rai Hills, coffee plantations, and Indian steel manufacture)	751 0	34	38
Arní (Fort)	863 4	40	41
Madras	943 5	42	

By going direct from Maisúr to Utakamand, and leaving out the Kurg country, this tour may be shortened 6 days.

COAST OF MALABAR AND KANARA.

A tour along this coast may be made in a palanqueen or on horseback; or a native vessel may be hired for from £10 to £15 a month, and the chief places conveniently visited. The names of the principal places worthy of a visit are as follows, in their order from S. to N. :—

Cochin (Jew Colony, Animallé Hills).	Mangalúr (Pagodas).
Kalikodu (Calicut).	Karikal (Jain Temple and Gigantic Statue).
Mahe and Tellicheri (French Settlement).	Bárkúr (Ruined Temples).
Bépur (Iron Works).	Kondapur (Fishery).
Kannanúr (Cantonment).	Honáwar (Falls of Gerseppa).

CENTRE DIVISION.

Preliminary Information.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.—2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

This division, lying between $11^{\circ} 30'$ and $16^{\circ} 30'$ N. lat., and $78^{\circ} 30'$ and 81° E. long. is in length about 400 miles, and in breadth from 50 to 100 miles. The river Krishna bounds it on the N., and separates it from the Collectorate of Machlipatanam; while the Kolerun branch of the Kávéri forms its S. limit, and divides it from Trichinápalli and Tanjúr. On the W. it borders on Salem, Kadapa, and the Nizám's territory, and on the E. it is washed by the ocean.

The *general aspect of the country* towards the coast is low and sandy, with occasional patches of stunted jungle and long lines of cocoa nut and Palmyra trees. Inland the soil is richer and more productive, the inferior kind being red and gravelly, and the best land dark loam.

There is a gradual rise towards the W., until the scattered hills, growing more numerous, form a continuous line with the E. Gháts, which separate Nellúr from Kadapa.

The Ponnár (or Pennár) and Pálár rivers divide this whole extent of country into three nearly equal portions.

The *Sub-Divisions* of the Collectirates comprised in this division and their *Chief Towns* are as follows :—

GUNTÚR (INCLUSIVE OF THE HILL DISTRICT OF PALNÁD).

Tálukas or Sub-divisions from N.W. and N. to S. and S.E.	Chief Towns.*	Distance from Madras.	Distance from Guntúr.
1 Timmarakota	Timmarakota		78
2 Dáchépalli	Dáchépalli		49
3 Kondavíd or Kondúr	Kondavíd		14
4 Mangalagadi	Mangalagadi		12
5 Guntúr	Guntúr	247	„
6 Répalli	Répalli		29
7 Márutúr	Márutúr		35
8 Sattinapalli	Sattinapalli		21
9 Prattepád or Parlapádu	Prattepád		12
10 Innakonda or Vinukonda	Vinukonda		50
11 Narsaravupét	Narsaravupét		27
12 Ponnúr	Ponnúr		17
13 Kamalpád or Kurapád	Krosúr		26
14 Bápétla	Bápétla		32

* There are no direct routes from Madras to most of the chief towns above mentioned. It will be necessary for travellers, nearly in all cases, to go to the chief town of the District first, and then wend their way to the place to which they wish to go.

NELLÚR.		
Táluks or Sub-divisions from N.W. to S.E.	Chief Towns.	Distance from Madras. Distance from Nellúr.
1 Chendalúr	Addinki	95
2 Inámanamellúr	Inámanamellúr	82
3 Vangavolu (Ongole)	Vangavolu	77
4 Davagudúr	Ponnalúr	75
5 Badapudi	Kandukúr	53
6 Saidapur	Saidapur	25
7 Wudiargadi	Wudiargadi	36
8 Kálígadi	Kálígadi	36
9 Ravúr	Devarayapatti	40
10 Gundavolu	Rapur	33
11 Punalatalpur	Todaru	13
12 Kavalli	Kavalli	33
13 Sangam	Sangam	20
14 Talamanchi	Allúr	17
15 Nellúr	Nellúr	108
16 Kóta	Kóta	28
17 Sarvapalli	Gudúr	23

CHENGALPATT.		
Táluks or Sub-divisions.	Chief Towns.	Distance from Madras. Distance from Chengalpatt.
1 Nayár	Ponnári	20 60
2 Peddapalliam	Tiruvallúr	30 35
3 Punamallí	Punamallí	13 28
4 Saidapét	Saidapét	7 30
5 Tiruparúr	Tiruparúr	28 15
6 Monimangalam	Shrí Perumbudúr	26 22
7 Chengalpatt	Tirukákshikonam	44 8
8 Káñchiveram (Conjeveram)	Káñchiveram	46 22
9 Uttaramallúr	Uttaramallúr	54 18
10 Karungali	Madrantikam	51 15

MADRAS COLLECTORATE.

Sub-divisions.		
1 Muttial Pét	} Black Town	9 Vepery
2 Peddu Naik's Pét		10 Parsawákam
3 Chintádrípét		11 Nadumbare
4 St. Thomé		12 Chetpatt
5 Triplicane		13 Perumbúr
6 Komaléshwaram Kovil		14 Vaisarpádi
7 Nangambákam		15 Erungundam
8 Elambúr		16 Tondiarpét

(See under Madras for explanation of names).

N. ARCOT.		
Táluks or Sub-divisions.	Chief Towns.	Distance from Madras. Distance from Arcot.
1 Chittúr	Chittúr	98 29
2 Tirupati	Tirupati	80 67
3 Kávéripák	Wálájáhpét	42 36
4 Sholingad	Sholingad	62 15
5 Tiruvelam	Tiruvelam	78 8

Táluks or Sub-divisions.	Chief Towns.	Distance from Madras.	Distance from Arcot.
6 Sâtgad	Guriattam	104	34
7 Kadapanattam	Palmanér	124	54
8 Arcot	Arcot	70	„
9 Vélúr	Vélúr	84	14
10 Tiruvatúr	Tiruvatúr	65	25
11 Polúr	Polúr	96	34
12 Wandiwash	Wandiwash	72	38
13 Satwaid	Nágapuram	42	50
14 Penmarri	Penmarri	88	36
15 Venkatagadi Kót	Palmanér	124	54*

S. ARCOT.

Táluks or Sub-divisions.	Chief Towns.	Distance from Madras.	Distance from Gúdalúr.
1 Tindevanam	Tindevanam	76	40
2 Tiruvadi	Tiruvadi	110	14
3 Villapuram	Villapuram	98	28
4 Bhawangadi	Bhawangadi	124	22
5 Manárgadi	Manárgadi	140	37
6 Chelambram	Chelambram	129	24
7 Trinomalli	Trinomalli	„	70
8 Verdachelam	Verdachelam	„	37
9 Ellavansúr	Ellavansúr	„	48
10 Tirukallúr	Tirukallúr	„	46
11 Kallakurchi	Kallakurchi	„	66
12 Chaitpét	Chaitpét	„	72
13 Gúdalúr (Cuddalore)	Manjakuppam† or New Town	„	3

The distances given above from *Madras* cannot be depended upon, as they vary according to the route that may be taken to reach the place.

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

Of this Division the Collectorate of Chengalpatt has been longest in the possession of the English, having been ceded to them by the Núwáb of Arcot in 1763, in return for services rendered to him; and his grant was confirmed by a *sanad* or imperial rescript from the King of Delhi in 1765. Previous to this, the possessions of the Company were confined to the narrow slip which is now covered by the City of Madras and its suburbs, forming the Madras Collectorate. Chengalpatt was formerly called the 'Jágir' or Fief, a name which is still often used. The Company at first preferred leasing their new acquisition to the Núwáb to taking charge of it themselves, which they did not do till 1780. In that year, and previously in 1768, it was desolated with fire and sword, by Haidar 'Alí. In 1783, the Company let it out in 14 large farms, on leases of 9 years; and in the following year they appointed a Resident to superintend the revenue. In 1786 a superintendent was appointed, who shortly after assumed the sole charge; but 2 years after the Jágir was divided into 2 Collectorates, and next year into 3, when the office of superintendent was abolished. In the same year (1789) the land was re-let in smaller portions. In Nov., 1794, Mr. Lionel Place was appointed sole

* The Kadapanattam and Venkatagadi Táluks are under the same Tahaldár; hence the same town is the chief town of both.

† Manjakuppam was formerly the chief town of the Táluk; but Cuddalore is now the residence of the principal officers.

collector, and introduced great reforms and improvements. In 1802 a permanent assessment was introduced, and the Collectorate was divided into 64 Mutas or estates, paying from 7,000 to 16,000rs. each per annum. All these were subsequently bought up by Government, the proprietors having fallen into arrears, so that the system is now that of ryotwár. The ancient Tamil Mirásí tenure exists here, as also in N. and S. Arcot, but not so fully as in Tanjúr. The proprietors of such lands have exemptions from assessment, and also enjoy certain fees from the other cultivators.

N. and S. Arcot were acquired by the Company with the rest of the Karnatak, on the death of Umdatü 'l-Umará, the last reigning Núwáb, who expired on the 15th of July, 1801. His eldest son, Ali Husain, was set aside, and the title of Núwáb conferred on another son, Azimu'-d-daulat, on condition of his ceding his territories. At that time there were in N. Arcot several independent vassals, whose fiefs have all lapsed, with the exception of Kallúr and Pulicherla, in the Chandragadi Táluk; of Venkatagadi, Tumba, and Nargunti, in that of Chittúr; and of Karkambaddi and Krishnapuram near Tirupati, which last were granted 500 years ago for protecting the pagoda of Tirupati and the pilgrims. The Chittúr Pálegárs, or barons, claim descent from functionaries of the Rájás of Vijayanagar. Arní is also a fief in the family of a Marátha Bráhmaṇ. There are also 2 great Zamíndáris of Kálástrí (part of which is in Nellúr) and Kavetanagar, paying 190,393, and 187,663rs. tribute respectively.

Nellúr was ceded to the English by the Núwáb of the Karnatak at the same time as Arcot. There are in it three great Zamíndáris—Venkatagadi, Chundi, and Mutiálpád. The portion of the Kálástrí barony which is in Nellúr, contains copper mines, which were worked from 1801—1806.

Guntúr, formerly called Murtazanagar, was granted to the Company by the sovereign of Delhi, in 1765, in a decree obtained by Clive, then governor of Bengal. The Madras Government, however, ceded it as a Jágir to Basálat Jang, elder brother of the Nizám, contrary to the wishes of the Supreme Government, who restored it to the Nizám in 1780, and thus detached him from an alliance with Haidar 'Ali. Basálat Jang died in 1782, and in 1788 the Company took possession of the Collectorate. The Bengal revenue system was introduced in 1801. In 1816 the Pindáris made a most destructive inroad into Guntúr, in which they plundered 339 villages, killed 182 persons, wounded 505, and tortured in different ways 3,603. Guntúr was formerly reckoned one of the N. Sarkárs, and formed part of the ancient Kalinga, as did Nellúr. The other Collectorates of the C. Division were the ancient Drávida.

The early history of these provinces is veiled in obscurity. Guntúr and Nellúr were, it is supposed, anciently included in the province of Andhra (see N. Div.) The rest of the Centre Division formed part of the ancient province of Drávida Proper. Wilks states that this territory was ruled before the Christian era by the Chalukia dynasty, to which the Kadamba succeeded, and this line of princes, again, terminated in the 2nd century, A.D. The next rulers of this province appear to have been the Rájás of Kánci or Conjeveram, who were conquered by the Chola Princes about the 8th century. In the 15th century the country became subject to the Rájás of Vijayanagar, whose empire was crushed by the confederate Muhammadan kings of the Dakhan, at the fatal battle of Tellikóta in 1564, when Rám Rájá, the 7th monarch of the house of Narsingh, with all his principal officers, fell. His descendants, however, though driven from their possessions near the Tunga Bhadra, continued to maintain themselves with varying fortune in the districts which form the present Centre Division of the Madras Presidency. They fixed their head-quarters sometimes at Chandragadi, sometimes at Vélúr, and again at Chengalpat, until the Maráthas—and, shortly afterwards, the Europeans—came upon the stage.

The bulk of the population in this Division consists of the descendants of the Aboriginal Ugrian race, on which, in remote ages, the pure Hindús or Aryans grafted themselves. Some tribes of this type still exist in their original savage state, differing little from the beasts of the forests. Such are the Chenchís, near the Pallikat lake. They have high cheek bones, flat noses, and altogether a Scythian physiognomy. They go nearly in a state of nudity, and have no knowledge of a God, or belief in a future state.

Other castes are such as are usually met with in other parts of India, the great bulk of the people being Hindú, and a very small portion Muhammadans. The jealousy of caste is carried to a great height, particularly of those 2 sections of traders and artificers called the right-hand and left-hand castes (See Buchanan, vol. i., p. 77). Even of late years blood has been shed in these caste disputes; and at Vélúr on one occasion so serious an outbreak took place on this account that only European troops and artillery could stop the struggle.

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ROUTES.

ROUTE 1.

LONDON TO MADRAS.

SOUTHAMPTON TO MADRAS.—The journey from England to Madras occupies about 40 days.—See *Introduction*.

MADRAS.—1. *Arrival at Madras.*—

2. *Servants.*—3. *Hotels at Madras—*

Madras Club.—4. *Plan of Madras.*—

5. *Sights of Madras—Fort St. George*

—Arsenal—St. Andrew's Church—

The Mint—Statue of Sir T. Munro—

Government House—Palace of the

Nivvab—University and Central Mu-

seum—Cathedral—St. Thomas's

Mount—List of Churches and In-

stitutions.

Madras.—All writers agree that a worse site was never chosen for a great city than in the case of Madras. The roadstead is open to all winds, except from the west; and, in case of a sudden gale, there is no security for vessels, save in slipping their cables and putting out to sea. There is no navigable river to bring down the wealth of the interior; the soil, a sandy clay, is but moderately productive; and the heat is so intense that, during the hottest months, the thermometer, in a well-appointed room, often rises to 96°. Yet, so attractive is every place in which Government centres, that though Fort St. George, as the Fort of Madras (said by some to be Mandir-rāj, "Central government," but *prop.* Mandrāj, * of unknown etymology,) is called, dates no

earlier than 1639 A.D.; and the English, under their Factory Chief, Mr. Francis Day, then first removed thither from Armagon,† 36 m. to the N. of Pulicat, which had been their earliest settlement on the coast of Coromandel (*prop.* Chola-mandal, "Territory of the Cholas," or from Cholum, a kind of grain "Holcus Saccharatus"),‡ the population had, notwithstanding, risen in a century to a quarter of a million, and is now officially given at 720,000.

1. *Arrival at Madras.*—The danger of crossing the surf has, no doubt, been somewhat exaggerated. In calm weather this foaming barrier may be passed in the *massulah*,§ or "fishing-boat," without risk. But when a red and white chequered flag is hoisted at the Master attendant's flagstaff (as it is during storms, and from the 15th Oct., when the N.E. Monsoon commences,

name, having probably been given before the execution of the Royal grant, was never superseded, and *Chennapalanam*, "the city of Chennappa," is the word still in general use among the natives in speaking of Madras.

† The word Armagon itself is properly *Armogam* (Tamil *ar*, "six," and *mogam*, for *Skr. mukham*, "face"), the "six-faced," an epithet of Kārtikēya, the God of War; from whom many Hindus are named Shanmogam, "Six-faced." The name Armagon was given by the English to Durgarāzāpatanam, a small port 36 m. N. of Pulicat, when they began to trade in 1625. They gave it this name in honour of Armogam Mudeliār, the chief man of the locality.

‡ Such is the popular etymology; but the real origin of the word Coromandel is as follows:—There is a small fishing village a few miles S. of Pulicat, called *Kari-manal*, "black sand," which to this day is called in advertisements "Coromandel." The Dutch who first landed at this village corrupted the word, and by a strange fate this insignificant place has given a name to the whole coast.

§ These boats are made of planks sewed together with coir twine, without any nails or iron clamps. Thus constructed, they yield to the force of the waves, and are saved from being broken up by their elasticity. The word *massulah* is derived from *machhil*, "a fish."

* The Rājā of Chandragadi, a descendant of the Rājās of Bijanagar, who granted the English permission to remove to Madras, and to erect a fort there, expressly stipulated that the new town was to be called by his name, *Shri-Ranga-Rājd-patanam*; but the local governor or Naik, Damarla Venkatadri, through whose instrumentality the grant had been procured, had previously intimated that he would have the new settlement founded in the name of his father, *Chennappa*; and this

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till the end of Dec.),* as a warning not to cross, those who are, nevertheless, resolved to make the attempt, must prepare for some trial of their nerves. Captains of ships, and others whose business is urgent, do often come through, even when the warning flag is flying, and not unfrequently bring with them boxes and other lumber, by which the danger is much increased. In those cases the adventurous *mossulah* is followed by one or more catamarans (the word is derived from the Tamil words *kādu*, "forest," and *maram*, "tree," "a log from the jungle;" or *kāttu*, "to tie," and *maram*, "tree"), a sort of raft, consisting of three logs tied together, with three spreaders and cross lashings. The logs are from 20 to 25 ft. in length, and 2½ to 3½ ft. in breadth. The centre log is much the largest, with a curved surface at the fore end, which finishes upwards to a point. The side logs are similar in form, but smaller, having their sides straight and fitted to the centre log. There is also a smaller catamaran, consisting of a single log about 8 ft. long. These rafts have a small sail, and are paddled by one or two men, who speculate on the chance of a reward in case of rescuing the victims of an upset. In fine weather the surf breaks about 300 ft. from the shore, in squally weather about 450 ft., but during gales from the E. nearly 1,000 ft. In calm weather the surf wave is about 3 ft. high, in squally about 6 ft., in storms 14 ft. It is more dangerous to come on shore in a heavy surf than to go off to sea, as it is more difficult to keep the boat end on. There are two lines of surf, between which it is possible for a boat to keep its position without crossing either barrier. The outer wave, called the male surf, is much the more formidable; and when the storm-flag is up, boatmen sometimes wait many minutes, watching a good opportunity to pull in. It is then that they make a demand for a *douceur*, which, under the unpleasant circumstances of the case, is but seldom refused. The great art is to ride in on

one wave, keeping the boat straight, and then pull away from its successor, so as to avoid being pooped, in which case the boat would be inevitably swamped. Nor is the result less disastrous should the boat turn broadside on, for then, too, it is certain to be struck and upset. In such a catastrophe there would be but small chance of escape for European passengers, for only the most consummate skill in swimming could save life, even were the ever-watchful sharks eluded. The rowers of the catamarans, indeed, are continually washed off and regain their logs, but their powers of natation are matchless, and their dark skin does not so readily betray them to the shark: yet, in spite of these advantages, they often perish, and of late, especially, several fatal cases have occurred. As soon as the boat is resigned to the surf, it is hurried along with great rapidity, and at last tossed up astern, till it is almost perpendicular. The sensation is like that experienced when taking a leap on horseback. The instant the first surf has broken, the boatmen pull furiously to escape the next, shouting "Hillea, hillea," "Pull, pull." Sometimes their cry is "Javier, Javier," an appeal to the celebrated St. Xavier, who visited the fishermen all along this coast, from Cape Komorin, converted many, and is still revered by them. The second surf carries the boat to the shore, and at such stormy times the prow impinges with great force, so as not rarely to split, and bestow more water than is pleasant on those about to land. A number of men, however, stand ready to catch the boat and drag it clear of the reflux, and of danger from the next surf.

2. *Servants*.—As soon as landed, strangers are surrounded by a tribe of most importunate native servants of all kinds, who keep up a distracting hubbub of broken English, to which it is a pitiable thing to listen. Servants who speak English may be hired for 10rs. a month — palankeen bearers 6rs. a month—per man.

3. *Hotels at Madras*.—The best thing, of course, to be done, if no friends come

* During this period sea insurances are doubled.

to meet one, is to get into a palankeen and be carried to the club, if a bachelor; or, if travelling with ladies, to some friend's house. There are, indeed, hotels which may be repaired to as a *dernier ressort*. These are Valu Mudeliár's Family Hotel, Myrtle Grove House, near the Club, which is tolerable; Iyah Mudeliár's (The Claphinstone) 35, Mount Road; and the Clarendon Hotel, more indifferent, but conveniently situated for travellers on the Esplanade, near the beach and Black Town. But it cannot be too often repeated that, to one ignorant of the languages and customs of the country, or to the lover of comfort, cleanliness, and economy, a friend's house is the best resting-place in India.

The *Madras Club* is situated near the Mount Road, in the district of Púdupák, about 2½ m. from the landing-place. It was founded in 1832, and is admirably managed. It possesses a good library, which is also well supplied with periodicals, and the charges for living are moderate. Members of the Bengal and Bombay clubs, are *de facto* honorary members of the Madras Club, and *vice versa*. Strangers and travellers who have friends in the Club can easily secure their election through their intervention. The accounts of honorary members are settled weekly. There are sleeping apartments for bachelors, and a separate building for married people has been proposed. The charge for a bedroom and bath-room is half a rupee a day, and the rooms must be vacated after a month if required by other and more recent visitors; but this is not likely to happen. Daily expenses need not exceed from 4 to 7 rupees (8s. to 14s.) a head. The Club is open from 6 a.m. to 12 p.m.

4. *Plan of Madras*.—Madras, with its numerous suburbs, now extends from N. to S. along the coast, from the village of Attapolam to the mouth of the Adyár river, nearly 9 miles, with an average breadth of 3½ miles. The flag-staff of the Fort is by the best calculations made to be in N. lat. 13° 4', and E. long. 80° 16' 45", and may be taken as the centre of the ground built over from N. to S. A little to the N. of it

is the landing-place, opposite to a line of buildings well finished, having colonnades to the upper stories, supported on arched bases, and plastered with shell mortar, forming a hard, smooth, and polished surface, resembling white marble when recently laid on. Of these the following are the principal, succeeding each other in a line from S. to N.:—Messrs. Parry and Co.; Granary; Bainbridge and Co.; Arbuthnot and Co.; Supreme Court; Sea Custom House; and Town Police. Behind these buildings is the most populous part of Madras, extending about 1½ m. in a W. direction, and a mile N. and S., called Black Town. This is bounded to the W. by Cochrane's (formerly Lord Clive's) canal (on which a steamer is now established), and is enclosed on the N. and W. by a strong wall, once fortified. Still farther to the N. lie the suburban villages of Rayapuram,* Attapuram, and Tandlavudu; and beyond Cochrane's canal to the W. are the districts called Vepery (from Skr. *Vyáptṛ*, "trade," as "the trader's resort,") and Parsawákam, and to the N.W. of these, and separated from them by a canal, are the villages of Vasarvalli and Perumbúr, in each of which is a large tank named after the village. To the S.W. of the Fort is a piece of ground about ¼ of a mile long, and half-a-mile broad, which, as being surrounded by the Kúam river, is called the Island. Still further to the S. the Mussulman quarter, Triplicane (*prop.* *Tiru-valli-kedi*, "the lake of the sacred lamp," a Tamil name), and the Chepák Gardens, where is the palace of the former Núwábs of the Karnatak, a large building with some good rooms. Close to this, in a N.W. direction, is Government House; and still further W. are the districts of Chintádrípét and Egmore (formerly Ellembúr, and *prop.* in Tamil, *Yalam-búr*), to the W. of which is a large tank, called the Spur tank. W. of Triplicane lie the districts of Púdupák

* *Ráyi*, in TAMIL, signifies "a stone," hence *Ráyappa*, a common name for men among Tamil Christians, equivalent to "Peter." Hence *Ráyappa-puram*, "Peter's town;" the Catholic Church there being *Ráyappa-kovil* "St. Peter's Church."

"New Town" and Namgambákam, separated from Egmore and Chetpatt by the Kúam river. S. of Triplicane is the district Kishnahpéta, and W. of this Royapéta and Parcherí ("Place of the Pariahs"); and S. of these, St. Thome, Quibble (*kovil*, "a church" in Tamil) Island, and Alvárpéta (Alvár, 12 saints adored by the worshippers of Vishnu), bounded finally on the S. by the Adyár river, and on the W. by the Nangambákam tank and Long tank, the latter 2 m. long from N. to S., and $\frac{1}{2}$ m. broad, while to the extreme S.W. is the Artillery Station, called the Mount, more than 8 m. from the Fort. From this cantonment to the Fort runs a fine road, called the *Mount Road*, lined with beautiful villas along most of its course, and shaded by magnificent banyan and tulip trees. The Adyár river to the S., the Nangambákam tank to the W., and the village of Tondiárpét to the N. form the limits of the district controlled by the Supreme Court of Judicature and of the Madras Collectorate. The Abkári or Liquor Revenue limits extend 8 m. beyond this boundary, and the revenue from this item exceeds £60,000 a-year, and forms about 1 moiety of the revenue of the Madras Collectorate. Within these limits no one can sell arrack without a Government license. The licenses are put up to auction, and those who offer to take most arrack, specifying the quantity per day, obtain them. Government imports Colombo arrack at 10a. per gal. and sells it at 3r. 6a. 10p. It manufactures patta or bark arrack at 8a. per gal. and sells it at 2r. 15a. 11p.

5. *Sights of Madras*.—The sights of Madras are not numerous, and may very well be exhausted in 4 days. The first evening may be spent in a survey of *Fort St. George*, which is not devoid of historic recollections. Here, on the 10th of Sep., 1746, M. de la Bourdonnais marched in and received the surrendered keys in the name of the French King, to be restored once more to the English, by the treaty of Aix-la-Chapelle. Here again, on the 14th of Dec., 1758, a French besieging army made its appearance under M. Lally; to retreat, baffled and discomfited, on the 16th of

Feb., 1759, leaving behind them 52 pieces of cannon, and many of their wounded. The enemy then made their approaches on the N. side, and their principal battery, called Lally's, after their general, must have been somewhere near where the house of Parry and Co. now stands, as it was close to the beach, and about 580 yards from the Fort. Another battery was at the native Burying-ground in Black Town, and a third about 400 yards to the S.W. Here again, in April, 1769, while the English forces were far away, were suddenly beheld the cavalry of Haidar 'Ali, who dictated to the governor the terms on which he would spare the defenceless territory. Once more, on the 10th of Aug., 1780, and again in Jan., 1792, the Maisúr horsemen alarmed the garrison of Madras. Here, in Writers' Buildings, Bob Clive, an idle and discontented clerk, twice snapped a pistol at his own head. From this Fort, too, he marched to his earliest triumphs, and hence went forth the host which, on the 4th of May, 1799, overthrew the stronghold of Típu. In shape, the Fort is an irregular polygon, approaching to a semicircle, of which the sea-face is nearly a diameter running N. and S., and presenting a clear front on that side of 500 yards. The sea flows to within a few yards of the ramparts, which are fenced by an artificial barrier of stone work from the destructive violence of the surf and tides. The foundation of the works on the sea-face contains a series of cisterns, which are filled with fresh water from the "Seven wells" at the N. extremity of Black Town. These wells were originally 10 in number, but only 2 are now in use, the others being choked up. These two yield 264,000 gals. in 24 hours. The fortifications on the land side consist of three full and two demi bastions, which latter rest on the line wall which runs *en crémaillères* along the beach. The curtains are covered by cavaliers and lunettes. The ditch is wet except between the curtain and ravelin of the north face, which are connected by a strong *caponnière*, while the curtain is covered by a *tenaille*. The counterscarp is faced with a revetment,

and defended by a palisaded covert way and a glacis, which is mined. Within the Fort is a terraced two-storied barrack for European troops, running N. and S., at the N. and W. extremity of the Fort; the upper story being occupied by the officers, the lower by the men. In this barrack there is said to be accommodation for 1,000 men. The garrison for years has consisted of 1 regt. of H.M. Infantry and 2 companies of Artillery. Outside the Fort there are usually 3 regts. Native Infantry stationed at Madras, one of which is the Veteran Battalion in Black Town. Of the other 2 native corps one is huttet at Vepery, the other at Perambúr. Fort St. George also contains the following Government offices: the Council House, where the members of the Government meet for the transaction of business; Adjutant-General's Office; Quarter-Master General's Office; Military Auditor-General's Office; the Accountant-General's Office, in *Charles and James Street*; the Board of Revenue, *Old Exchange*; Civil Auditor's Office, *St. Thomé Street*; General Treasury, *Portuguese Square*; Stamp Office, *St. Thomé Street*; Stationery Office, *Arsenal*, and various Military offices.

The *Arsenal* is well stocked and adorned with 2 of Tipú's guns, the muzzles of which are carved to represent a tiger's head. *St. Mary's Church* is nearly a century old, and possesses some good monuments, particularly one, executed by Bacon for the E. I. Company, to the Missionary Schwartz, who was buried, however, at Tanjúr. In the centre of the Fort, on the parade-ground facing the Council House, is a marble statue of Lord Cornwallis, under a stone canopy. It stands upon a circular pedestal, on which is sculptured, in alto rilievo, the surrender of Tipú's children. After visiting the Fort, the fine *Light-house* may be inspected. It stands on the Esplanade, close to the N. face of the Fort, and is 128 ft. above the level of the sea. Its light, one of the most brilliant in the world, is a flashing one, the duration of the flash being to that of the dark interval as 2 to 3, and was first shown on the 1st of

Jan., 1841. It is exhibited from the top of a Doric column of granite, standing on a cubic pedestal, also of granite, with massive steps. The lantern consists of a 12-sided polygon, framed in gun-metal, with 9 glass and 3 blank faces. The interior diameter of the lantern is 9 ft., and its height 4½ ft. The traveller may then enjoy the sea-breeze for a little, and watch the surf rolling, if the wind be high, in thunder to the shore.

Another day may be devoted to St. Andrew's Church, the Mint, Black Town, Government House, the Nuwáb's Palace, and Pacheappa's School (with Branch Schools at Conjeveram and Chedambaram), founded 1842, which has a Debating Society attached. The debates take place once a week, and are numerously attended. Travellers are allowed to be present; the School House is on the Esplanade.

St. Andrew's, the Scotch Church, stands about equi-distant from the Club and the Esplanade, in the angle between Vepery and Chintádripéta, near the Kúam river. The first stone of this fine church was laid on the 6th of April, 1818. The edifice was completed in about 2 years at a cost of £20,000, and reflects great credit upon the architect, Major Piott de Havilland. The Madras stucco, or chunam, has been most skillfully applied in the interior of the church, and gives to the pillars all the whiteness and polish of the finest Parian marble. The steeple rises to the height of 166½ ft. above the pavement, and the whole edifice is remarkable for the complete substitution of masonry for timber, which would be soon destroyed by the white ants. Bishop Heber complains that the form of the church is singular, and injudicious for the purpose of hearing, though he praises the stateliness of the structure. The foundation, however, is the most curious part to the English traveller, consisting as it does of wells, which have been formed over the whole area of the edifice, except in a space in the centre of about 30 ft. in diameter. These wells of masonry are sunk 9 ft., the foundations being raised 13½ ft. above them, and the basement

being 4 ft. more, making the whole depth below the pavement $26\frac{1}{2}$ ft. In spite of the nature of the soil—which is, first, vegetable mould for 10 in.; then a foot or two of alluvial earth; then 8 or 10 ft. of black, soapy, salt mud; and then sand, which a few ft. downwards becomes a veritable quicksand—these brick wells, filled with rubble, present a solid support to the vast superincumbent weight. These wells, like all others in the country, are built to a convenient height above ground, and then made to subside by scooping the earth from the basement. As the water rushes in the men are obliged to work beneath it, their bodies being completely immersed; and it is surprising how long they continue under water. This labor, however, is so exhausting that they are obliged to relieve one another unceasingly. The well-diggers are a distinct caste by themselves, and will not intermarry, even with their tank-digging brethren. The bridge over the Kúam river, near the church, is called St. Andrew's bridge, after the church, and was erected by the same architect in 1817, at a cost of £8,000.

The *Mint* is situate not far from the wall, at the N.W. angle of Black Town. Here some ingenious contrivances, invented by the able manager, Major Smith, and specially an instrument for testing the weight of coins, which gained one of the great prizes at the Exhibition of 1851, may be inspected. In a line with it to the sea are the barracks of the N. Vet. Bat., Black Town chapel and school, and the Supreme Court jail; at the S.E. angle are the Roman Catholic cathedral, Church Mission chapel, and Armenian church.

Black Town itself lies very low, being in some places only six inches above the level of the sea at spring-tides, against the inroads of which it is protected by a strong bulwark of stone. Three broad streets, running N. and S., intersect the town, dividing it into four nearly equal parts. These streets are well built, and contain many terraced houses and European shops. Near the N. wall is the enclosure known by the name of the Seven Wells, the water of which is

highly valued for its purity, which it is said by sea-faring people, to preserve for a length of time at sea. Public water-works have been erected in this enclosure by Government, and two reservoirs have been constructed—one in the Fort, the other midway between the Fort and the town, which are daily filled from the wells by means of metal pipes. The shipping, and all the inhabitants who choose to send for it, are supplied from these sources. The purity and wholesomeness of the water seem owing to its being filtered through a bed of fine sand, consisting almost entirely of quartz, which extends several miles in length in a N. direction, but is not more than 300 or 400 yards in breadth—its depth varying from 1 to 15 ft. The fine polish of the Madras chunam, or plaster, is obtained by the admixture of this pure sand with shell lime.

In the centre of the island between the Fort and the Governor's garden stands the bronze equestrian *statue* of *Sir T. Munro*, by Chantry, erected by public subscription at a cost of £9,000. This able statesman died Governor of Madras at Pattikonda, in the Ceded Districts, on the 6th of July, 1827, of an attack of cholera. His body was interred at Gúti, where the Madras Government erected a stone monument to his memory, and the people of the Ceded Districts built a choultry in honor of him, to which Government added a tank, and provided an establishment of servants to keep it in repair.

Government House is much inferior to the stately viceregal palace at Calcutta, and even to the smaller but very pleasant residence of the Governor of Bombay at Parell. The house is fronted by a handsome colonnade and stands in a park, at the end of which, on the sea-beach, is the Marine Villa, where the Governor resides in the hot weather. There is one immense banquetting-room detached from the other rooms and containing some portraits of Coote, Cornwallis, Meadows, and other heroes, of most indifferent execution; and one of Sir R. Strange, which possesses more merit. Two good pictures of Sir T. and Lady Munro, which were originally here,

have been restored to their places from the College. Any gentleman can attend the Governor's public breakfasts, and, by putting down his name, obtain an interview, if he feels so inclined, with the Viceroy, when he will probably be invited to dinner. The Governor's body-guard are a remarkably fine body of men, consisting of 2 troops of 80 men each, superbly dressed, and commanded by an officer of the Light Cavalry, assisted by an adjutant from the same branch of the service. Their cantonment is on the island opposite the Governor's gardens.

The *Palace of the Nūwāb* of the Karnātak, at Chepāk, was formerly visited by those who wished to see a specimen of a Muḥammadan chieftain's court in India. H. H. Amīrū'l-Hind, Wālājāh, 'Umdatū'l-'Umarā, Mukhtārū'l-Mulk, Sirājū'd-Daulah, Ghulām Muḥammad Ghauṣ Khān Bahādur, Bahādur Jang, the last Nūwāb, died in November, 1855. He was born on the 25th of Aug., 1824, and installed as Nūwāb on the 25th of Aug., 1842. By his death a large pension has reverted to Government. The Nūwābs of the Karnātak were originally deputies of the Sūbahdār of the Dakhan, under the Mughul Emperors, and their office does not date from a time earlier than the close of the 17th century, when Aurangzīb made himself master of the Karnātak, which had previously belonged to the States of Golkonda and Bijapur, and before that to the Rājās of Bijanagar. The Darbār, or reception-room, is large and handsome, and adorned with pillars. There is a picture of George the Fourth as Prince of Wales, by Hoppner.

A third day may be given to the Military Orphan Asylum, the Madras University, the College, the Observatory, the Horticultural Society's Gardens, St. George's Cathedral, and the Mount.

The *Military Male Orphan Asylum* was founded in 1788, at Egmore. It was here that, in 1789, the Madras system, as it has been called, of Education was first tried under the English Government, by Dr. Bell. Thence it was imported into England, and,

under Bell and Lancaster, effected a very great alteration in educational establishments, being received not only into the national schools and places of instruction for the lower classes, but also into some of the great public schools, such as Rugby and Charter House. The whole novelty consists in employing the more advanced scholars as monitors to instruct the younger boys, or those who have made the least progress.

Madras University stands in Pantheon Road, in the district of Pudupēta, close to St. Andrew's Bridge, about a mile from the club. Here are three European professors, and a large establishment of European and native teachers; and those who wish to test the abilities of the native students may find ample means of forming an opinion by inspecting the establishment. It consists of a College department, a primary and a high school, of which the first two were opened in 1833, the latter in 1841. The College—which has ceased to exist as a College, though the civilians' examinations are still held in it—is close to the S. side of the Kūam river, in a line with the Egmore Tank. The library of the Literary Society—a branch of the Royal Asiatic Society—is here. Amongst the volumes, the Mackenzie MSS., in upwards of sixty gigantic folios, contain a large mass of historical and legendary lore respecting India. There is also a very beautiful folio Virgil; and a portrait of the well-known French missionary, the Abbé Dubois, in a native dress, who lived 25 years in Maisūr to little profit, if we may believe himself. The building likewise contains the Government Central Museum, where an admirable collection of the natural products of the Presidency is exhibited, which is well worthy of inspection, if for the marbles alone. It is open to the public daily, from 6 to 9 a.m., and 12 to 6 p.m. The Observatory, erected in 1793 by Michael Tapping, under the Court's orders, is now under the charge of Captain Jacob, late of the Bombay Engineers; it is not far from the College, and close to the Kūam river. About a mile thence, in Mount Road, in a southerly direction, are the Horticul-

tural Gardens, and St. George's Cathedral, contiguous to each other.

The Cathedral may be ascended for a general panoramic view of the city and its environs, and as there are only low and detached hills for a space of thirty miles, the prospect is extensive. This church possesses several monuments by Chantrey;—one of Bishop Heber represents him in a half-kneeling posture, in the act of blessing a kneeling Hindú female. There is also an exquisite figure by Flaxman to the memory of Archdeacon Mously; it represents Religion in pilgrim garb, with face upturned to heaven, and holding a cross. The visitor may also remark a tasteful device to the memory of Mr. Chamier, and a slab to the unfortunate 37th Regiment N.I., the greater part of which perished in an unseaworthy transport which was conveying them to China.

The general hour for Church Service is 11 a.m., and half-past 6 p.m. on Sunday, and on Wednesday half-past 6 p.m. and a quarter-past 6 p.m. in winter.

From St. George's to the Little Mount, where tradition says St. Thomas, the Apostle of India, was martyred,* is a distance of about two and a half miles from the Mount Road, and across the Adyar river by Marmalong† Bridge. This mount is a small rocky knoll, with a Roman Catholic church on it, in the suburb of Mailapur,‡ or "City of Peacocks," as St. Thomé is called by the natives. There are some relics here, exhibited to the pious or the curious. According to some, the bones of St. Thomas were interred at this Mount. From Marmalong Bridge to the larger Mount the approach is by a beautiful

and well-kept road, lined with rows of the *Ficus Indica*, or "Banyan Tree," forming a beautiful avenue,—the refreshing shade of which enables the traveller to pass on without suffering even from the noonday sun. There is a gradual ascent to the foot of the Mount, which is an isolated cliff of greenstone and syenite, about 300 feet in height. The summit is crowned by an old church, called the church of "the Expectation of the Blessed Virgin," measuring 109 feet by 78, built by the Portuguese in 1547,—a picturesque little building, the property of the Roman Catholic Armenians. The view from the top is a fine one, ranging over the cantonments and noble parade-ground of the artillery, and the surrounding district. About 2000 men have been quartered here on an average. The native population exceeds 20,000. The traveller may remark at the Mount the *Adansonia digitata*, a native of Senegal, which grows in Africa to the enormous size of 100 feet in girth. There is one specimen at the mount, the circumference of which is 30 feet. A curious account of the destruction of a tree of the same species at Kolába, in Bombay, which was 44 feet in circumference, by the *Lorina sentis* beetle, is given in the Bombay Asiatic Society's Journal for 1844, p. 136. The fruit is occasionally used by the natives in curries; the leaves dried and reduced to powder are useful to diminish excessive perspiration, while the expressed juice, mixed with sugar, is valued as an antiseptic drink. In the gardens here may also be seen the *Sapodilla*, a rare shrub, native of the Celebes; it bears a wholesome oval-shaped fruit, in taste like a medlar.

The traveller pressed for time may pass his fourth day in visiting Ennúr and the Red Hills, the Highgate and Hampstead of Madras. He may take boat at the basin, close to the Mint, and for the moderate sum of 4 rs. be conveyed in as many hours to Ennúr, along Cochrane's Canal, or still more expeditiously by the steamer. He will thus see the garden-houses of the wealthy inhabitants; and three hours' drive in a buggy will bring him thence by the

* It is now decided that the St. Thomas from whom the Mount is called, is no other than St. Thomas Aquinas, and that the story of the martyrdom is pure fiction, though Heber conceded his belief to it.

† Properly Mámill-amma, "Our Lady of the Mangoes." This bridge is an interesting object. Its extreme length, including the causeway, is 410 yards, and it has 29 arches.

‡ Or, Tamil, Mayilúr, from *mayil*, "a peacock," *úr*, "city." Here again is a trace of the almost universal worship of Kártikéya on this coast. The peacock is the bird on which he is supposed to ride. Some say, however, that the jungle round this suburb, 60 or 70 years ago, abounded with peacocks, whence the name

Red Hills back to Madras. As the *Madras Snake Charmers and Jugglers* are perhaps the most famous in India, he should not omit seeing a specimen of their performances. One of the most curious of their tricks is the stringing a basket of eggs thus: the juggler, while spinning round with wonderful velocity, inserts a number of eggs, one by one, into the loops of string fastened to his head-dress, and keeps them all in rotatory motion, without any collision or fracture.

The traveller must not forget that the luxury of ice is procurable at the ice-house, established 1845, at South Beach. It is open at dawn and sunset, except on Sundays, when it closes at 8 a.m. Charges, 1 áná per lb. for cash, and 1 áná 3 pice for credit. Branch house at No. 24, Second Line Beach.

The garrison band plays every Tuesday evening, at the Gardens of the Horticultural Society.

The best confectioners are Laybourne and Co., Mount-road. Pharoah and Co., and J. Higginbotham, 122, Mount-road, are the principal booksellers. The former keeps also a general European warehouse. Deschamps in Mount-road is a very superior cabinet-maker and upholsterer. He gained a prize at the Great Exhibition; and his carving in ebony, rose-wood, and satin-wood furniture, is not inferior to Paris work. He has sent large orders to Australia. There are nine weekly newspapers, of which the *Athenæum*, published by Pharoah and Co.; the *Spectator*, a semi-Government Journal; and the *Examiner*, by J. J. Craen, are the chief.

EXCURSIONS.

ROUTE 2.

MADRAS TO ENNÚR BY TRIVATÚR.

11 M. 3 F.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras*.

CIVIL AUTHORITY—Collector of Chengalpatt—*Pallikarni*.

PLACES. M. F. M. F.

From St. George's Gate of the Fort to Market in Black Town 0 5½

PLACES.	STAGES.	
	M. F.	M. F.
Black Town Gate	0 7½	
Monegar Cháwadi.....	0 1	
Tandiárvad	1 1	
Wanárpét	1 1	
Trivatúr begins.....	1 2	
" ends. Horse Stables	0 6	6 0
(a) Yena-úr, called Ennúr...	2 0	
A Dwelling-house called "the Retiro"	0 2	
Kattipákam	1 3	
Mr. Wellington's house ...	0 6	
The Club House	0 2	
Mr. Minchin's house	0 2	
The Náwáb's house	0 1½	
Binny and Co's House and banglá.....	0 2½	5 3

11 3

There is a good road the whole of the way from Madras, lined on each side, as far as Trivatúr, by the garden-houses of wealthy natives. After passing Trivatúr the cultivation ceases, and a sandy plain commences, flat and barren. If the traveller prefers water carriage, he may proceed to Ennúr by Cochrane's canal, full particulars of which Route will be found in Route 4—*Madras to Palikat*.

(a) *Ennúr*.—The name Ennúr, which is properly written Yena-úr, "What town?" is said to have arisen from some European asking the name of the place in not very intelligible Tamil. The native he interrogated misconceiving his question, replied by another question, "Yena-úr?" "What town?" and the questioner put down the words as the name of the place, Anglicising their sound to Ennúr. Near Ennúr are the great *Salt pans*, in which upwards of 36,000 tons of salt are annually manufactured for the consumption of the city of Madras and its environs. The salt is sold at 120 rs. per garisha=4.4 tons, or 3½ lbs. for 1d. A revenue of nearly £60,000 a year is raised from it.

The soil in which the salt is manufactured is of two kinds, red and brown. The former produces the finest and whitest salt; the latter a coarse inferior kind. The manufacture begins in January, as soon as the rains are

over, and the weather begins to grow warmer. The pans, which, including their reservoirs, are each about two-thirds of an acre in extent, are first cleansed from the mud accumulated in them during the monsoon. Next day they are moistened with a little water, and ridges are raised between the pans. On the third day the pans are dug 1½ inches deep with a kind of spade, and, in the evening, an inch of water is let in. From the fourth to the ninth day they are trod down crossways. On the ninth day an inch of water, already well heated by the sun in the reservoirs, is admitted. In the course of 4 days a little inferior salt is produced, mixed with brackish water. The pans are again well trodden down for 4 days, and water is admitted, which, in 4 days more, will produce good salt. From the 23rd to the 25th day the pans are pounded with rammers till the salt is quite destroyed, when an inch of water is again admitted. On the 29th day, when the water is a quarter of an inch deep, the salt is fit to be taken out. It is then strewed on the banks to dry for 6 hours, when it is placed on platforms in heaps of 60 tons each, and thatched with straw to prevent damage from rain.

There is a small salt-water lake at Ennúr, where the Madras gentry enjoy the diversion of boating, which is impossible at Madras itself, on account of the surf. This lake contains excellent fish and oysters, and there is a clubhouse, with all the *agrémens* of billiard tables, card-rooms, etc. Here, therefore, the traveller may pass a day very pleasantly.

ROUTE 3.

MADRAS TO MAHÁBALIPURAM,
OR "SEVEN PAGODAS," BY SADRAS
40 M. 4 F.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras*.

CIVIL AUTHORITY—Collector of Chengalpatt—*Pallikarni*.

PLACES.	M. F. M. F.
From Walájah Gate to	
Rayapéta	2 4
Mailapur Tank	1 3
Elphinstone Bridge	1 5

PLACES.	M. F. M. F.
Pápan Cháwadi.....	1 3
Mutukáren Cháwadi.....	4 4
× an Inlet	0 5
SHOLANGANELUR.....	1 1 13 1
Chinnancheri.....	3 1
(a) Wánien Cháwadi (Kovilam is near this), <i>b</i>	2 4
Padda-úr	1 5
Changamaliserenkovil	2 2
TRIPALÚR, <i>t. o</i>	3 5 13 1
Alatúr	2 3
Pyanúr, <i>t. o</i>	3 1
Paulakaran Cháwadi.....	1 5
Kilkanni	3 2
Direct <i>rd.</i> to Vapencheri.....	0 2½
(b) SADRAS FORT (Mahábalipur is near this), <i>b</i> .	
and <i>t. o</i>	3 4½ 14 2
	40 4

About 35 miles S. of Madras, and a few miles from Sadras, are the remarkable temples of *Mahábalipur*, "The city of Great Bali," or as it is called by the natives, Mahvellipur; though, as Mr. Babington informs us, the real name is Mahámalaipur, "City of the Great hill;" while to Europeans the spot is best known by the title of "The Seven Pagodas." As these remains are among the most curious in India, they deserve from the traveller more than a hurried visit. If provided with tents, the traveller may leave Madras by palankeen at night, and reach the pagodas early next morning, and so spend a day or two in investigating the ruins. Otherwise, it will be as well to proceed to Sadras, which is but a few miles distant from Mahábalipur, and possesses a good banglá, at which head quarters may be fixed.

There is nothing deserving of note between Madras and Sadras, except the large and very sacred pagoda at Tripalúr, where there is also a handsome Cháwadi (choultry). An undertaking of no little local and even general importance is, however, now under prosecution, which cannot but tend greatly to develop the resources of the S. districts. Funds have

been allotted for the formation of a navigable canal, connecting the Adyār and Palar rivers respectively at Madras and Sadras; and it is intended to form a section of the "E. Coast Canal," commencing at Tuni in the Vishápatanam District, and terminating either at Tutikorin or extending even to Cape Kumári (Komorin), in the Tinneveli collectorate. Much has already been accomplished in various separate portions of this important commercial and social enterprise; but its present character of one uninterrupted navigable canal, available for transit and traffic at all seasons, is chiefly to be ascribed to the enlightened views of Lord Harris. The total length of the Coast Canal will not be less than 800 miles; and the average outlay, including locks and bridges, is £1000 per mile. Thus, for less than £1,000,000, benefits may reasonably be expected much greater in proportion than from an equal outlay upon the lines selected for the Indian railways. These are, perhaps, of more political importance in consolidating the powers of Government, than of commercial value in improving and developing the resources of the country.

(a) *Kovilam*.—At 4 miles S.E. of Wanien Cháwadi is Kovilam (Covelong), a small town, between which and Mahábalipur is a dangerous reef, where the Rockingham was lost in 1775. At this place, called by the Muhammadans Saádat Bandar, a fort was built near the ruins of one erected by the Ostend Company, by Anwaru'd-dín Khán, Núwáb of the Karnátak. The French took it in 1750 by a singular stratagem. A ship anchored in the roads with a signal of distress flying. On the Núwáb's people coming on board, they were told nearly all the crew had died of scurvy, and that the rest would perish too if not suffered to land. Accordingly 30 marvellously ill-favoured Frenchmen were suffered to come ashore, and admitted into the fort, counterfeiting a variety of ailments. These had arms concealed under their clothes, and in the night rose on the garrison and overpowered them. Clive took the place in 1752 with a few hundred recruits, whom

he animated by his daring. He found there 50 cannon of the largest calibre, which had been captured by the French at Madras. The commandant surrendered on condition of carrying off his own property, which turned out to be turkeys and snuff, in which articles he dealt.

(b) *Sadras* itself is a large decayed place, once a Dutch settlement, and frequented by the Dutch so long back as 1647; it was annexed by us in 1795, restored in 1818, and finally ceded to the British in 1824, together with all other Dutch settlements on the continent of India, in exchange for certain possessions situated chiefly in Sumatra.

The spot on which the temples are situated is insulated by an arm of the sea, one mouth of which is near Sadras, and the other at *Kovilam* ("church," in Tamil), not far from Madras. This streamlet is always fordable. Proceeding from Sadras, the first sight reached is the five Rathas, or "sacred cars," as they are called, though they were obviously not intended as imitations of those wooden vehicles on which the images of the Gods are moved on festivals. They were probably carved for temples; but have been left unfinished, being blocks of pale granite, highly ornamented on the outside, and covered with figures, but, with one exception, not hollowed out. They stand in a grove of Palmyra trees, and are partly covered with sand. The one most to the N. is plain, square, and hollowed, 10½ feet long, and 17 feet high. The next is square, and much ornamented, 26 feet 2 in. long, and 25½ feet high. The largest of all is the third, being 47 feet long, and 25½ feet high. Round the lower part, on three sides, are galleries. The whole is cracked through, and a large fragment broken off in front. The fourth is three-storied, adorned with galleries and figures, and terminates in a dome. It is 27 feet long, and 36 feet high. These four are in a line from N. to S. The fifth is a little to the W., and is perhaps the most elegant of all. It is shaped like a horse-shoe, with a portico at the flat end. It has a double row of pilasters,

and has three stories, besides the roof, which is round. Opposite the Rath most to the N., is the figure of a lion, $6\frac{1}{2}$ ft. long. The head is $6\frac{1}{2}$ ft. from the sand, which has risen to the middle of the legs. Behind the lion is a large elephant, and the bull of Shiva, nearly buried in sand. On these Rathes are inscriptions in ancient Tamil characters, which have been explained by Mr. Babington, and which show that the figures are of Viṣṇu in his various Avatārs.

About a mile to the N. of the Rathes is the village of Mahavalivaram (Mahavellipur), where about 400 brāhmins still reside. In the centre of this village is a canopy of stone, called the Dólotsava Maṇḍapam, remarkable for its lightness and elegance. It is of granite, and is supported on 4 columns, which rise from a platform elevated by 3 steps. The shafts of the columns, with the base, are hewn from a single stone, and, including the capital, are 27 ft. in height. This Maṇḍapam stands in front of an unfinished building called Gopuram or "gateway." Through these Gopurams the idol is wont to be brought at Hindú festivals to the Maṇḍapam to receive the adoration of the people, who are not permitted to enter the great temple. Behind this gateway is a temple to Viṣṇu, highly ornamented with elaborate carving. But the most remarkable object is a large rock close to the village, in which is hewn a pagoda about 26 ft. in length and height, and 13 ft. in breadth. Within is the Lingam and a long inscription on the wall. Near this, the surface of the rock, for about 90 feet in length, and 30 ft. in height, is covered with figures. Of these the principal are Arjun, the third son of Prithá, and Pāṇḍu, performing ascetical worship to obtain from Viṣṇu a celestial weapon which will give him power over all his foes. He stands on the tip of his great toe, with his hands above his head, and eyes and face upturned. On his right is the four-armed figure of Viṣṇu, and on either side are innumerable figures of men and deities, as well as animals, particularly lions and apes. Below, on the left, is a group of ele-

phants; and, on the right, a temple with figures. A few paces onward is a spacious excavation called the Kṛishṇa Maṇḍapam, where the god is represented as tending the herds of Nanda. The execution is coarse, and the design rude. Up this rock the brāhmins will conduct the traveller, and on the way it is necessary to pass under a prodigious circular stone 27 ft. in diameter, so placed on a smooth and sloping surface that there seems danger of its crushing those who pass beneath. The top of the rock is strewn with fragments of brick, said to be the remains of an ancient palace. A rectangular polished slab, about 10 ft. in length, is shown as the couch of Dharma Rájá, the eldest brother of Arjun. A rough stone excavated is also pointed out as the ladies' bath.

Descending over immense beds of stone, you arrive at another spacious excavation, a temple of Shiva, who is represented, in the middle compartment, of large size, with four arms; while a small figure of Brāhma stands on his right, and one of Viṣṇu on his left. At one end of the temple is a gigantic image of Viṣṇu sleeping on the Śeṣh-nág, or thousand-headed snake; its heads forming his canopy. Opposite is Durgá mounted on a lion, attacking Maheshásur, or the buffalo-headed demon. This is said by Babington to be the most spirited piece of Hindú sculpture he ever beheld.

At a considerable elevation above this excavation is a smaller temple wrought out of a single mass of rock. The situation is so picturesque, and its sculpture so rich, that it is in the highest degree worthy of examination. It is in form a parallelogram, open on one of the longer sides. It contains four large compartments, one at each end, and one on each side of the central recess, opposite the entrance. At the left end, is a representation of Viṣṇu in the Varāha Avatāra, or Boar Incarnation, the third of that God. He holds in one hand the goddess Lakṣhmī, in the other his usual characteristics. Adorning figures surround him. At the opposite end is another figure of Viṣṇu, with 8 arms, holding various weapons. On the right

and left of the central recess are female deities with attendants.

About half-a-mile to the E. of the village, and washed by the sea, is the celebrated pagoda which forms so conspicuous a mark for navigators. The surf dashes its spray over this temple, and would, perhaps, ere now have swallowed it up, but for a defence of large stones in front. Numerous rocks stretch for a long distance into the sea, and on the nearest of these, standing in the very spray of the sea, is a pillar such as is ordinarily erected in front of the Hindú temples of celebrity. It would seem that 4 or 5 other pillars once stood on this rock, for the mortices for them remain. The position of this temple, the pillars in the sea, and the masses of rock visible at low water, may have given rise to the legend of the submerged city of Bali having existed here, a story which may fairly be classed among the wildest Hindú fictions, though Southey has immortalised it in his "Curse of Kehama," and Mr. Goldingham's bráhman assured that gentleman that his grandfather had seen the gilt tops of 5 pagodas among the breakers. It would have been strange indeed, if, in a place so destitute of every capability for supporting human life, there had once been a great city, whose

golden summits in the noon-day light
Shone o'er the dark green deep thus rolled between,

For domes, and pinnacles, and spires, were seen
Peering above the sea . . . a mournful sight !
Well might the sad beholder ween from thence

What works of wonder the devouring wave
Had swallowed there, when monuments so brave

Bore record of their old magnificence.

And on the sandy shore, beside the verge

Of Ocean, here and there a rock-hewn fane

Resisted in its strength the surf and surge

That on their deep foundations beat in vain.

In solitude the ancient temples stood.

Once resonant with instrument and song,

And solemn dance of festive multitude ;

Now as the weary ages pass along,

Hearing no voice save of the ocean flood,

Which roars for ever on the restless shores ;

Or visiting their solitary caves.

The lonely sound of winds, that moan around

Accordant to the melancholy waves.

The situation of the temple, however, in so wild and desolate a spot, with the hoarse roar of waters heard around it, as well as its own extreme beauty, justly entitle it to a legend, and one "married to immortal verse." Mr. Fergusson, in

his "Ancient Architecture of Hindoostan," declares it to be with the single exception of the Pagoda at Tanjúr, the finest and most important Vimána in the S. of India. It is small, being not more than 30 ft. square at base, and 60 ft. high, but it is free from all surrounding walls and gateways, which so detract from the grandeur of other pagodas. A spirited view of it will be found in the work above referred to. The same authority assigns the edifice to the 11th century, and the neighbouring excavations to the 13th or 14th. It is to be regretted that the inscriptions, as yet deciphered, furnish no clue to the date or history of these remarkable structures ; though Dr. Babington explains one line as conveying the name of the founder, "Atirapachanda ('he who in battle is very furious'), Lord of Kings, built this place called Atirapachandeshwara." It is equally a matter of doubt to what deity the seaside pagoda was originally dedicated. In the chamber next the sea is a gigantic Lingam of black polished stone, which would lead us to suppose it a temple of Shiva. On the other hand, there is a gigantic figure of Viṣṇu, in a recumbent posture, in one of the verandahs. The uncertainty on all these points may, perhaps, heighten the zest of inspection.

ROUTE 4.

MADRAS TO PALIKAT (PULICAT), COROMANDEL, SULÚRPÉT, AND DURGARÁZÁPATANAM OR, ARMEGON. 62 M.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras*.

CIVIL AUTHORITY—To Coromandel : Collector of Chengalpatt—*Palikarni*. Thence to Durgarázápatanam : Collector of Nellúr—*Nellúr*.

PLACES.	STAGES.		
	M.	F.	M. F.
From Walájáh Gate of Fort			
St. George to Mint Gate	2	0½	
Naráyan Cháwadi	1	5½	
Road to Trivatúr or Tirupatiúr	1	7	
× n. to Chirúmacheri.....	2	7	
× 2 n. and Korteliár r. to Velivya Cháwadi	3	1	
VE'LUR t. o.	2	0	13 5

PLACES.	STAGES.	
	M. F.	M. F.
Mailúr	0 4	
Minjúr	1 7	
Meddāvogel	1 4	
Voyalúr	1 1	
Tiruvanavoyel	1 5	
× n. to Vellaima Chāwadi	1 7	
Yeddaiyen Chāwadi	2 7	
(a) × n. to Palikat (Pulicat)		
<i>b. t. o.</i>	1 3	
(b) KARIMANAL (Coromandel)	0 5	13 3
SULURPÉT	29 3	29 3
(c) DURGARAZAPATANAM	5 5	5 5
		62 0

Several things make this route interesting to the traveller, though there are little or no attractions of scenery. In the first place it leads to the most ancient settlements of the British in India, whose colonization even precedes that of Madras in the history of the Anglo-Indian empire. Further, the whole distance between Madras and Durgarāzāpatanam is a portion of a gigantic series of canals now in progress, which will connect Nāgapatanam (Negapatam) in the Collectorate of Tanjūr with Tūnī on the N. boundary of Rājamahēndri, a distance of 710 miles. To this it is expected a canal from Nāgapatanam to Tutikorin, in the Tinneveli Collectorate, an extension of 204 miles more, will be added. The benefits of such a vast system of communication will be incalculably great, since all coarse and bulky merchandise will be thus transmitted even more cheaply than by rail.

The land route to Coromandel has been given above, but the best mode of travelling is by boat. The hire of boats from Madras and *back again* is as follows:—

1st size Bajrá, or cabin boat (spelled by the English Budget-row), with crew of 5 men, to Sulúrpét.....		R. A.
Ditto, to Coromandel, or Pulicat	15	0
Ditto, to Ennúr.....	6	0
Ditto, to Ennúr.....	4	0
2nd size ditto, with 4 men, to Sulúrpét.....	10	8
Ditto, to Coromandel or Pulicat	3	8

2nd size Bajrá, to Ennúr	A. R.
Pulicat top boat (<i>i.e.</i> with tarpaulin cover), with 2 men, to Sulúrpét	2 8
Ditto, to Coromandel or Pulicat	3 8
Ditto, to Ennúr.....	1 8
Northern lighter of any size, with 2 men, to Sulúrpét	1 0
Ditto, to Coromandel or Pulicat	3 8
Ditto, to Ennúr.....	1 12
Ditto, to Ennúr.....	1 4

If a boat be kept a full day, an extra allowance, called *bhātā*, of 1 fanam, or $1\frac{1}{4}$ ānā, should be given to each man. Should the traveller wish to retain the boat longer the following are the charges for each additional day, including *bhātā*:

1st size cabin boat, per diem...	R. 3½
2nd ditto	2½
Pulicat top boat	1
Northern lighter	1½

The boats are private property, and the passenger must make his own agreement with the men, but the above are the usual charges. Formerly a toll was charged at the toll-office on palankeens and baggage at the rate of $3\frac{1}{2}$ ānās for each palankeen, and 1 ānā for a kulī's load, or running porter's load, of baggage; but the toll on goods has now been abolished, and in lieu of it a tax is levied on boats coming into the basin, at $\frac{1}{2}$ ānās per ton, according to the tonnage of the boat. The canal is now under the charge of a Superintendent (an Engineer officer), and is being extended both to the N. and S. The point of embarkation is at the basin, close to the Mint. Thence to Ennúr is about 10 m., to Pulicat 30, and to Sulúrpét 60. A cabin boat of the 1st size will go to Sulúrpét with a N. wind in about 24 hours, with a S. wind in about 18, and to Ennúr or Pulicat in a proportionably shorter time. It will take 4 passengers with 5 *kavādi* (such as are carried by kulīs on slings) boxes comfortably. One of the 2nd size will take 2 passengers and 2 boxes. A top boat will take 4 passengers and 2 boxes; or a palankeen and 6 bearers; it sails even better than a cabin boat. A 1st class lighter will take ten cart loads of bag-

gage or goods ; a 2nd class lighter 6 cart loads.

Ennūr has been already described. [R. 2.]

(a) *Palikat* or *Palvelakātu* (Pulicat), "The ancient forest of Vāl trees;" from *pal*, "old;" and *vel*, "a tree;" and *kātu*, "a forest" (according to Baldwin, *Palaiya Koth*, "Old Fort;" according to Graul, *Pala vér Kātu*, "Old Mimosa Jungle") is a town on an island at the S. extremity of the large lagoon, or salt water lake, of the same name. The lake is about 37 miles in length, and from 3 to 11 in breadth, and contains several islands. It was no doubt formed at no very distant period, by the sea breaking over the low coast during a storm. The extensive shoal which extends along the coast in this direction seems to point to a still more ancient catastrophe of the same sort. Thus, in the memorable hurricane of the 10th of Dec., 1807, the sea inundated the whole of Black Town in Madras, and the bottom of a ship of 800 tons, supposed to have been burnt 10 years before, was washed high and dry, close to Parry's office. Such a storm would greatly damage the canal from Madras to the S. limit of Guntūr, which runs close to the coast, though embankments covered with binding grasses might obviate the danger. Pulicat is generally considered the S. limit of the Telugu language, separating it from the Tamil. It was occupied by the Dutch in 1609, who built a fort there, which they called Geldria. After the loss of Nāgapatanam they transferred the government of their settlements on the Coromandel coast to this place. It was subsequently occupied by the English in 1795.

(b) Close to Pulicat is the village of *Kārimanal*, which, being corrupted by the Dutch and English to Coromandel, gave its name to the whole coast. (See under Madras.)

(c) *Durgardzāpatanam*, or Armegon, is now a small village, chiefly inhabited by salt manufacturers. It was the first place occupied by the British, who erected a factory here in 1625. The native legend is thus given :—In the time of Guruva Naidu, great great grandfather of Rājā

Gopāl Naidu, some English gentlemen came to the port and sent for the chief men of the place, Guruva Naidu and the Accountant, one Patnaswāmula Armogam Mudeliār, and said they wished to build a fort there. They then landed a cannon, and fired a shot in a W. direction, and asked for as much land as was included in the space the shot traversed. The land belonged to the Venkatagadi Rājā, who was induced by Guruva and Armogam to allow the strangers to occupy the spot called Chenva Kuppam. Accordingly they built a fort there, and called the place Armegon, in honor of Armogam Mudeliār.

ROUTE 5.

MADRAS TO ARCOT AND VÉLÚR, BY RAIL.

STATIONS.	DISTANCE FROM MADRAS.
	Miles.
Madras.	Dep.
Perumbudūr (Perumbūr)	3½
Red Hills.....	7½
Avadi.....	13
Tinnanūr	18
Tiruvallūr (Trivellore).....	26
Kadambatūr.....	29½
Chinnanapét	36½
Companypét	45¾
Banavaram.....	56
Arcot.....	65½
Tiruvelam (Trivellam).....	73½
Vélúr	80½

The terminal station, at Madras, is on what is called the Black Town Esplanade, just outside the wall, N., and lying between it and the village of Rayapuram. It is close to the beach, to which a line of rails has been laid down. The transport of the heaviest engines across the surf, all of them having, in the first instance, been sent out from England, was a great feat of dexterity. The principal workshops are at Perumbudūr, which is the first station on the list (see above). The traveller who is pressed for time may, by the rail, make a flying excursion to Vélúr, and return the same day or next morning. This railroad will connect Madras with the West coast, passing—by Arcot, Vélúr, Salem, and Koimbatūr—to Bēpur, a distance of 400 miles. A line to Bengalūr will diverge at Vaniambaddi, an

additional distance of 80 miles; and a branch will connect the Nilgiri hills with the main line.

Eventually Madras will be connected by rail with Bombay, passing through Ballári and Púna, a distance of about 800 miles.

ROUTE 6.

MADRAS TO ÁRNÍ, BY SHRÍ-PERUMBUDÚR AND WÁLÁJÁHBÁD, 83 M. 6 F.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras*.

CIVIL AUTHORITY—To left bank of Pálár river: Collector of Chengalpatt—*Pallikarni*. From right bank of Pálár river: Collector of N. Division, Arcot—*Chittur*.

PLACES.	M.	F.	M. F.
Chaitpét.....	4	0	
Kúam river.....	0	1	
Koimbaidu.....	1	7	
Vailappen Cháwadi.....	4	2	
(a) PUNAMALLÍ, <i>b. & t. o.</i>	2	2	12 4
Paité Chattram.....	2	4	
Rd. to Nagari.....	0	2	
× <i>c.</i> „.....	1	7	
Tandalam.....	3	1	
Iringádkoté.....	1	6	
(b) × 2 n. to SHRÍ-PER-UMBUDÚR, <i>b. & t. o.</i> ...	3	4	13 0
Arcot rd. joins.....	1	3	
Ární.....	2	6	
Sirumángád.....	2	7	
KUNAM.....	1	6	8 6
Iyengeri.....	1	4	
Tenneri.....	1	3	
× 3 n. to Chairikádú.....	4	2	
(c) WALAJÁHBAD, <i>b. & t. o.</i>	0	4	7 5
Rájampéta.....	2	4	
Iyempéta.....	2	0	
(d) LITTLE CONJEVE- RAM, <i>b. & t. o.</i>	2	0	6 4
Chaiwaddimúdu.....	3	0	
Pálár <i>r. l. b.</i>	0	7	
Ditto, <i>r. b.</i>	0	4½	
(e) AYENKOLAM.....	1	0½	5 4
Mandal.....	2	4	
× n. to Vambákam.....	2	4	
Tripanamúr.....	1	5	
PERINGATUR.....	3	6	10 3
Pilibákam.....	2	3	
Erramberti.....	1	0	
Marudam.....	4	4	
× 2 n. to MAMBAKAM...	3	3	11 2

PLACES.	M.	F.	M. F.
Mamandúr.....	3	6	
Nagaram.....	1	7	
× Chíár <i>r.</i>	1	4	
(f) ÁRNÍ FORT, N.E. angle, <i>t. o.</i>	1	1	8 2

83 6

Leaving the Wálájáh gate of the fort, and passing over the bridge of the same name, and then over St. Mary's bridge, you proceed for the first 4 miles through the town and suburbs to Chaitpét. About half-a-mile before reaching this place, the Military Female Orphan Asylum is passed on the right hand.

(a) *Punamalli* is the depôt for H. M. troops. Orme mentions the fort as having been built by the Moors. It lies to the east of the cantonment about 400 yards from the barracks; it is square, 175 yards long, 142 broad, and is surrounded by a rampart 18 feet high. Within are a magazine, and ranges of store-rooms for the clothing and arms of H. M. troops. The barracks can contain about 500 men. A chaplain is stationed here. The native population is about 7000, exclusive of about 200 Sipáhís and their families. Recruits generally arrive from England in September and October, and remain at the depôt until after the N.E. monsoon, which is the most unhealthy season. Invalided men are brought down about the end of the year, for the purpose of being sent home. It is remarkable that this place, Palaveram, and St. Thomas's Mount, have been exempt from epidemic cholera for a number of years. Specimens of gray ball clay and magnesian clay were sent from hence to the Great Exhibition. There is a tank and a made road. The country around is flat and well cultivated; the soil red. A mile east of the cantonment there is ground for a force to encamp. The place lies in N. lat. 13° 2', E. long. 18° 10'. Half-way between Punamallí and Shrí Perumbudúr (Streepermadoor), at a short distance from the road, is the noble tank of Chambrambákam, which is not less than 16 miles in circumference. It has been formed by banking up the Chir-nadi river and other streams

by a vast mound of earth, which has been made to connect two natural ridges. This sheet of water is said to be sufficient for the support of 32 villages during a time of drought.

(b) *Shri-Perumbudūr* (*Streepermadoor*, and by Buchanan called *Sri-Permatūra*). This town is celebrated as the birth-place of Rāma Anuja Āchārya, the great brāhman saint and reformer, and the founder of a sect. He is supposed to have been born in A.D. 1016. Before his time Buddhists and Jains were the prevalent sects in these parts. Both have now disappeared. There is a large temple here, and between it and the spot where Rāma Anuja was born, over which a stone chamber is erected, there is a remarkably fine *maṇḍapam*, or portico. This is also a large place, with the same soil and cultivation as at Pūnamallī. Kūnam is a village of 20 houses and a bāzār.

(c) *Wālājāhbād*, otherwise called *Shīwāram*, and very commonly *Wālājāhpēt*, is a military station. Formerly, one of H.M.'s regiments, with one or two corps of native troops, were stationed there, but the mortality was found to be so great that it obtained the mournful soubriquet of "the grave of Europeans." The only troops now located there are the head-quarters of a Native Veteran Battalion, which occupy the former European barracks; the drum-boy establishment; and details of the native sick arriving from the Eastern settlements. The cantonment stands 500 yards on the north, or left, side of the Pālār river, having the village of Wālājāhbād half a mile to the S.E. Wālājāhbād has long been a great emporium for the trade between the coast and the interior. It possesses, also, an extensive manufacture of chintz, much of which is exported to the eastward; a good deal of cloth is also woven there. The country is flat and open. Along the road may be observed a number of resting-places, built by charitable persons for porters, who here carry all their burdens on their heads. These resting-places are walls four feet high, on which the loads can be placed and taken up again without assistance. *Chāwādis*

(choultryes), or native inns for travellers, are also very numerous. The river Pālār, on which stands Wālājāhbād (so called from the Nūwāb of the Karnātak, Muḥammad 'Alī, who assumed this title of Wālājāh in 1776), rises near Nandidrug, in Maisūr, bisects the collectorate of N. Arcot, and then, entering that of Chengalpatt, disembogues at Sadras. The word "Pālār," in the native dialect, means "milk-river;" *pāl*, "milk," *dr*, "a river;" and, in Sanskrit, is *kshir-nadi*, which has the same meaning. The channel, when crossed at Wālājāhbād, is about half a mile wide, but has but little water, save in the rainy season, that is, when the rains prevail on the coast of Coromandel, when it rises highest. It flows by the city of Arcot, Vēlūr, Vaniambaddi, and other places of importance; and in this dry and sun-scorched region its waters are of inestimable value. An *Anakatt* (prop. *aḍḍa-katta*: *aḍḍumu*, "across," *katta*, "mound," or "dam," in Telugu), or dam, has been constructed across the Chīār, one of its affluents; and one is now being constructed across the main river near Arcot, from which a channel is to be cut, terminating in the Adyār above the cantonment of Palaveram. Another is to be built across the Poiné, which falls into the Pālār above Arcot.

(d) *Little Conjeveram* is about 2 miles distant from *Great Conjeveram*, one of the seven sacred cities of the Hindūs, by whom it is called *Kānchi-puram*, or "the golden city," (from the Skr. root, *kāsh*, "to shine," and *puram*, "city.") It is situated on the Wegawati, a stream which is dry in the hot season. It contains a population of about 20,000 persons, and some celebrated pagodas,* sacred to Ishwar, or Shiva, of the same pyramidal form as that at Tanjūr. (*Vide* Route 32). The largest of these

* It may be noted here, as a remarkable fact, that generally in the temples sacred to Shiva, throughout the provinces of Arcot, Tanjūr, Trichināpalli, Madura, and Tinneveli, the high-priest, who has the entire direction of the revenues, is a *Pandram*, or *Lingāyat* priest of the fourth or Shudra caste, and that the brāhmanas who officiate in the ceremonial look up to this man of an order so inferior, and show him great reverence.

pagodas, sacred to Shiva, has an inscription on the great tower over the grand entrance, which sets forth that the building was erected by Krishṇa Rayalu Rájá of Vijayanagar, who began to reign A.D. 1509. This building is said to be the highest of the kind in India, though Caunter assigns the first place to the pagoda at Tiruvannamallé. F. Buchanan speaks of the carving as clumsy, though he praises the wooden *raths* or cars on which the idols are borne in procession. These, indeed, are of great size, and highly ornamented. From the top of the principal pagoda (that of Shiva, called Ekambara Śwāmi, "Lord of the One Æther"), which is reached by 9 flights of steps (3 of stone and 6 of wood, all uncommonly steep), there is a fine view over extensive woods, intersected by a large sheet of water, the distance being closed by a magnificent range of hills, among which that of Tiruvannamallé (Trinomalee) may be faintly seen. The town is of considerable size, and very regularly built, with tolerably wide and clean streets, which cross one another at right angles. More than 100 families of bráhmans reside in it, belonging to the two principal pagodas, one of which is dedicated to Ishwar, the other to his wife, Kāmachuma (prop. Kāmakṣhi-amma) or Kāmakṣhi, "fair-eyed," i.e. Párvatī. Besides these temples there is a mosque of neat structure, which the Hindús say was once a pagoda, and a very large temple at Lesser Conjeveram to Viṣṇu, who pays a visit to Shiva twice a year, receiving one visit back. The yearly offerings to Viṣṇu's temple are said to be worth about 12,000 rs., those of the two Shiva temples not more than from 3000 to 4000 rs. The Viṣṇu temple, especially in the ornamenture of its hall of 1000 pillars, resembles that at Shrī Ranga (Seringham); it is more rich in architectural embellishment than the temples at Great Conjeveram, and cannot but excite the wonder and admiration of the visitor. Among the jewels of the god, the priests shew some which they say were contributed by Clive and by Mr. Glass. Mr. Glass also bestowed a large garden on the temple.

As these temples are among the most sacred in all S. India, they deserve examination. There is also a separate place of worship for the Jangams, or wearers of the Lingam, of whom about 100 families live in the town itself, and others in the vicinity. (For a notice of their creed and customs see the learned Essay of C. P. Brown, Esq., *Madras Literary Journal*, Jan. 1840, p. 143). Some mutilated figures of Buddha may still be seen lying about, contemned and defaced, but bearing testimony to a time when the religion of the Quietists was the prevalent one in this celebrated city. Every year, in Vaishákh or May, there is a festival, attended by vast numbers of people. The town was burned by the French in 1757. Conjeveram is most memorable, however, for the defeat of Colonel Baillie, when that gallant but unfortunate officer, with about 200 Europeans, the remnant of his force, was taken prisoner by Haidar 'Alí. This victory, almost the greatest ever obtained over the English arms in India, was gained by the Maisúr Prince, Sept. 9, 1780. Baillie had with him originally 150 Europeans and upwards of 2000 Sipáhís. With these troops he repulsed an attack made on him by Tipú Śáhib, with prodigiously superior numbers, at Perambákam. On the 8th he was joined by Colonel Fletcher, with the flank companies of the 73rd Regiment, two companies of European Grenadiers, one company of Sipáhí Marksmen, and 10 of Sipáhí Grenadiers, detached to his support by Gen. Munro, who lay with the main army at Conjeveram. Baillie's orders were to effect a junction with Munro; and, marching at 5 a.m., he had so nearly succeeded in this, in spite of a furious attack made upon him by Tipú, that the pagoda of Conjeveram was already in sight, when Haidar's main army, with upwards of 60 pieces of cannon, and an immense number of rockets, came up, and poured in a fire which was irresistible. To add to the misfortunes of the English, at half-past 7 a.m., two of their tumbrils blew up. Notwithstanding this they stood their ground till past 9; and, after the Sipáhís were almost all destroyed, Colonel Baillie,

although severely wounded, formed a square with the surviving Europeans, and gained a little eminence, where, without ammunition, and almost all wounded, they repelled 13 attacks of the enemy. At last, to save the lives of the remainder, Baillie hoisted a flag of truce, but nothing but the strenuous intervention of Lally and the French officers prevented the Maisúreans from massacring their prisoners. Some paintings on the walls of Tipú's palace, at Seringapatam, though now half defaced, still commemorate this triumph, and represent Baillie and his soldiers in the hands of their captors. The Swiss Count De Boigne, afterwards so celebrated as Sindhya's General, and who raised and disciplined for that Prince the regular battalions that, after many victories over native troops, were crushed by Wellesley at Assaye, and Lake at Laswari, was a subaltern in the 6th Regt., part of Baillie's force. Being detached with 2 companies on escort duty, he escaped the massacre of his corps. There is an excellent and well-attended school of the Scotch Free Church Mission at Conjevaram.

(e) *Ayenkolam* (or *Ayengolam*) is a village of 40 houses. There is a tank, and at no great distance another very large one, called Mámdúr Tank. Beyond the village, on each side of the road, there is ground for troops to encamp. The road is good, the soil sandy; the country flat, open, and cultivated. Peringatúr is a large weaver's village, very populous. There are 15 streets of shops and an ample and unfailling supply of water from tanks. The road is very good, over hard red soil, except near Peringatúr; the country is flat and open, and well calculated for encamping. Mámbákam is a village of 70 houses. There is encamping ground E. and W. of it; but water is not always to be had from the tanks. The road is good, over red soil, passing by Palmyrah topes. The country is flat and open.

(f) *Arni*, in N. lat. 12° 40', E. long. 70° 21', was, in the days of Haidar 'Álí, a strong fort, but its defences are now much dilapidated. Clive gained a victory here in 1751, over Rájá Šáhib. In June,

1783, Sir Eyre Coote made an unsuccessful attempt to invest it, as Haidar had deposited his treasure there. Attacked by the Maisúreans, the English General retired in the direction of Madras, and in his retreat lost a regiment of European cavalry, which he called his grand guard, and which, being drawn into an ambuscade, was entirely cut to pieces or made prisoners. There is now a cantonment for European troops within the fort, which is only occasionally occupied, and which serves as a temporary dépôt for corps proceeding up country, or previous to embarkation from the Presidency. The officers' quarters are in two bomb-proof ranges of buildings; and about 300 yards in rear of them are the barracks, which can accommodate one regiment, but which are now garrisoned by a detachment of invalid Sipáhis. The barracks are also bomb-proof, and are spacious and commodious, forming a square, of which one side is a wall with a gateway. The fort is elevated 400 feet above the sea. There is a town of the same name adjacent, the site of which is rather low, but slopes down a quarter of a mile to a river, in which is a constant supply of excellent water. The country around is flat and open, the nearest hills, which are granite, being 6 miles off. Vegetation is scanty. The soil is disintegrated granite, with sand and clay impregnated with impure saline matter.

ROUTE 7.

MADRAS TO ARCOT (70 M. 5 F.), VÉLUR (84 M. 3 F.), AND THE KURAMBAPATTI PASS, 164 M. 7 F.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras*.

CIVIL AUTHORITY—Collector of Chengalpatt—*Pallikarni*, as far as boundary between Dámál and Sangrambaddi Chattram. Thence to Pálár *r. l. b.*, after Udiendram: Collector of N. Div. of Arcot—*Chittúr*. Thence to Kurambapatti Pass: Collector of Salem—*Salem*. STAGES.

PLACES.	M.	F.	M. F.
PUNAMALLI*	12	4	} 25 4
SHRI PERUMBUDUR,	13	0	
Venkatarangapilli Cháwadi	1	4	

* For Remarks, *vide* Route 6.

PLACES.	STAGES.	
	M. F.	M. F.
Mámbákam Chattram.....	2 7	
Rámáká Chattram	3 0	
(a) Pillé Chattram	2 7	
(b) × 2 n. to RAJA CHAT- TRAM, b.....	4 0	14 2
Rámanappa Chetti Chat- tram.....	3 2	
Pass between Two Tanks to Kákiam Chattram.....	2 6	
Surappyen Chattram.....	2 1	
(c) BALCHETTI CHAT- TRAM, b.....	2 1	10 2
(d) Dámal	2 0	
Boundary	1 3	
Sankrambaddi Chattram...	0 5	
× c. to Awalúr.....	1 4	
UCH-CHERI (WOCHE- RI) CHATTRAM, b...	2 4	8 0
(e) Kávérípák, b. & t. o...	3 0	
× n. to Vaniam Chattram..	3 0	
Karrapen Tángal.....	2 0	
Wálájáhpét begins b.....	1 4	
Ditto ends.....	0 7	
(f) ARCOT (Church) b. & p. o.....	2 2	12 5
Karay.....	0 5	
Tengal	2 5	
Pálár r. l. b.....	0 1½	
Ditto r. b.....	1 3½	
Arramailúmagapuram ...	4 7	
Vélúr begins	3 1	
Chittúr rd. joins.....	0 5	
(g) VÉLÚR FORT b.&t.o	0 2	13 6
Abdullapuram.....	3 1	
Satyamangalam.....	2 5	
Verinchipuram.....	1 3	
Rd. to Kanyambaddi.....	2 3½	
Rd. to Gúriattam.....	3 0½	
(h) PALLIKONDA, b.&t.o.	0 2	12 7
× Ugram r. 200 yards wide	2 0	
Kutambákam.....	3 0	
(i) TOTALAM.....	2 7	7 7
Paitinámkuppam	3 7	
Pachakuppam.....	1 5	
Gomeshwaram.....	1 6	
AMBURPE'T, b.....	2 5	9 7
Pálár r. r. b.....	0 3	
Ditto l. b.....	0 2	
Daivalapuram.....	0 1	
Virakuppam	2 6	
Vaddagaray.....	1 4	
Waddicheri	1 5	
Udiendram	2 5	

PLACES.	STAGES.	
	M. F.	M. F.
Pálár, r. l. b.....	0 3	
Ditto r. b.....	0 2	
(k) VANIAMBADDI, b.&t.o.	0 5	10 4
× branch of Pálár r. to Gowindapuram.....	0 5	
× the Kallár n. to Nekundi	2 1	
Kaitondapattú	2 4	
× n. to Pallatúr	2 4	
× KALLAR n. to NATA- RAMPALLI, b.....	2 0	9 6
Katkawúr	1 2	
× n. to Mallapalli	2 4	
× 2 ns. to Nandibandi.....	1 5	
× 4 ns. to Kishtnampatti...	3 2	
(l) MALLAPADDI, b.....	1 7	10 4
Banglá	0 5	
× Bargúr r. to Bargúr ...	0 3	
Maudaipalli	1 4	
× 3 ns. to Kandikuppam...	2 0	
× 2 ns. to Worapam.....	2 0	
Kátanampatti	3 0	
(m) KRISHNAGADI, b.&t.o.	1 6	11 2
Rayakóta rd.....	0 2	
Allinagaram.....	2 6	
Bandarpalli	1 6	
Kolpatti	0 7	
× CHIKKAHOLLA r. to (n) KURAMBAPATTI, b.	2 2	7 7
		164 7

As far as Vélúr, the road from Madras is excellent; but in the next stage, to Pallikonda, it becomes heavy.

(a) *Pillé Chattram*, or the inn of Virapermalpillé, is the first place to be noticed after passing Shrí Perumbudúr. This Vira Permal Pillé was the *dubásh*, or head servant of Sir Charles Oakley, who, on the 1st of August, 1792, succeeded Gen. Meadows as Governor of Madras. The inn consists of two square courts, enclosed by low buildings, and divided into small apartments for the accommodation of travellers. The buildings on the outside are surrounded by a colonnade, and are constructed of well-cut whitish granite, brought from the distance of 20 miles. The inn is said to have cost 15,000 pagodas, or 5,515/ 8s. 1d. The country here greatly lacks trees. Among the few that grow spontaneously are

the *melia azadirachta* and the *robinia mitis*.

(b) *Rájd Chattram* is a large place with sixteen shops. There is extensive encamping ground 100 yards E. of the village. The water is from a tank. The country is flat, and in general cultivated, with a red soil.

(c) *Bálchetti Chattram*, said by Graul to be prop. *Pal-Chetti Ch.*, "Lodging-house of the milk-merchant," has fifteen shops. There is ample ground for encamping 100 yards W. of the village. Water from two tanks is close at hand. The country is flat, open, and generally cultivated.

(d) *Dámal* is the last village of what was the *Jágir*, or estate granted by the Núwáb of the Karnátak to the English, in 1750, and confirmed in 1762. The canal that runs between this place and *Awalúr* waters much valuable rice land. At *Awalúr* (or *Ulúr*) the soil is good; but, as a general rule throughout the collectorates of *Chengalpatt* and N. and S. Arcot, irrigation by artificial means is required to produce fertility. From this stage, however, to *Káveripák*, water is abundant for irrigatory purposes, from the noble tank at the latter place. The country, consequently, has a fertile and refreshing appearance. *Wocheri Chattram* is a village with eight shops. There is here a very handsome tank, formed by digging a square cavity in the soil. The sides are entirely lined with cut granite, in the form of stairs. Such a tank, when intended for the accommodation of travellers, or the people near, is called in Tamil *Kolam*; in Kanarese, *Kunté*; and in Telugu, *Gunta*. The same remarks apply to it with respect to soil, encamping grounds, road and cultivation, as have been recorded of the preceding stages.

(e) The tank at *Káveripák* is nearly 8 miles long and 3 broad, and is, in fact, one of the most magnificent in the S. of India. It is not an excavation, but formed by mounding streams. Near it a vast extent of land may be seen under luxuriant crops, in every stage of growth, throughout the year, even in the height of the hot season, affording a striking contrast to the unirrigated country around, in which the crops often perish,

even in the monsoon season; while in the hot weather not a blade of vegetation is visible.

Hence to Arcot the country is more barren.

(f) *Arkát* (Arcot); in Tamil, *Aru-Kádu*, "6 wildernesses," from 6 Ríshis, or Saints, who are said to have dwelt there), in N. lat. 12° 54', E. long. 79° 24',—formerly the capital of the Núwábs of the Karnátak, and of Payín Ghát, or the country below the Maisúr hills, and still the principal place in the N. division of the Collectorate of the same name, though the residence of the British Collector is 28 miles distant, at Chittúr,—is a city with 54,000 inhabitants, on the right side of the Pálár river, which is here, during the rains, half a mile wide. The town stands on an eminence, which slopes down to the river's bank; but in spite of this advantage, it is one of the hottest places in India. The neighbouring hills are of granite, and being utterly destitute of vegetation, add to the intense heat. On the N. side of the Pálár, which divides it from old Arcot, is the cantonment, called by the natives *Ranispét*, where is accommodation for 1 European and 2 native cavalry regiments. At present there are no troops at this station, except the headquarters of a Native Veteran Battalion. The European barrack is built of brick, with lime-mortar. Adjoining are three hospitals and a church. The ruins of the Núwáb's palace are still to be seen. Two miles to the E. is extensive ground for encamping, with abundant water. The country is slightly undulating. Arcot is a place of no great antiquity; indeed, according to Wilks, there are no means of tracing its existence higher than 1716; far less can it be identified with the *Arcati regia Sora* of Ptolemy. In one of the Mackenzie MSS., however, mentioned in the *Madras Literary Journal*, of January, 1838, two chiefs—Nala Bomma-nayadu and Timma-nayadu—are said to have built a stone fort there some centuries back. Nothing more is heard of it till, in 1698, Zú'l-fakár Khán, Aurangzib's general, took the hill fort of Jinji, when Arcot received one of his lieutenants. It was not till 1712

that a Muḥammadan Governor of the Karnátak, Sāddu'lláh Khán, the first who took the title of Nūwáb, removed to Arcot from Jinjí. It is chiefly celebrated as the place where Clive, then a captain, laid the foundation of his renown; and it may truly be said that none of his subsequent exploits, brilliant as they were, eclipsed his capture and defence of this town. In July, 1751, he had been promoted from lieutenant to captain, and in the beginning of August of the same year, the Company's affairs then being in a wretched position, he volunteered to lead an expedition against Arcot, with the view of diverting the attention of Chanda Śāhib and the French from the siege of Trichinápalli. With 200 Europeans, 300 Sipáhis, and but three officers, he advanced against this strong fort, garrisoned by 1,100 men. In spite of a terrific storm of thunder, lightning, and rain, he marched on with perfect unconcern, and the garrison were so terrified at his composure that they deserted the fort. As soon as Clive had entered it he was menaced by the enemy in still greater numbers, and at last besieged by an army of 10,000 men, under the command of Rájá Śāhib, son of Chanda. After repeated daring sallies, in one of which he inflicted great loss on the enemy, Clive with his little garrison, diminished by war and sickness to 80 Europeans and 120 Sipáhis, finally repulsed his assailants in a furious attempt to storm the place by two practicable breaches, one of which was 30 yards wide. The assault was made on the 14th of November, on the festival of the Muḥarram, when the fanaticism of the Muḥammadans was inflamed to madness; yet, though the enemy attacked in 4 strong columns at as many different points, they were totally defeated and driven back, with the loss of twice as many men as formed the whole English garrison. It was during this siege that the Sipáhis gave that touching instance of devotion to their young commander, which Macaulay ranks above anything recorded of the 10th Legion, or Napoleon's Old Guard. They came to Clive and besought him to give the grain rations to the Europeans, who needed

more support than Asiatics, while they would content themselves with the thin gruel strained from the rice.

After this success, Clive was joined by 300 English and 700 native soldiers, upon which he hastened after Rájá Śāhib, and gained a complete victory over him, capturing his military chest. The consequences of this battle were most important to the British. Several of the neighbouring forts surrendered without a blow, and many of Chanda Śāhib's allies deserted him.

In 1758, Lally obtained possession of the fortress by bribing the native governor; but in 1760 it was recaptured from the French by Colonel Coote. In 1780, Haidar 'Alí, after his victory at Conjeveram, made himself master of Arcot, and greatly strengthened the fortifications; but in the beginning of 1783, Tipú abandoned the place, and ordered two sides of the wall to be thrown down. Subsequently it passed into the hands of the British, along with the other possessions of the Nūwábs of the Karnátak.

It will be seen that the Pálar river is not crossed at Arcot, the banglá being on the left bank, nor till somewhat more than three miles further on. The road to Vélúr now coasts the chain of hills which command that place, and winds among masses of rock and groves of wild date (*Elate Sylvestris*), and the palmyra.

(g) *Vélúr* (Vellore), built by Narsingh, Rájá of Vidyanagar, afterwards Vijayanagar (or Becjanuggur), about the year 1500 A.D., for an occasional residence, has been considered one of the strongest places in India, though it is completely commanded from the neighbouring hills. On the three loftiest summits are forts, of which one only is supplied with water. These still bear the Marátha names they received from Sháhjí, the father of the celebrated Sivají.

In 1677, Sivají took Vélúr from the king of Vijayapur, in whose possession it had been 31 years; the siege lasted four months and a half. Its importance is at an end now the whole country is in possession of the English. One native regiment is stationed here, but there are barracks, hospitals, maga-

zines, and accommodation for a considerable garrison. The ramparts are built of very large stones, and have bastions and round towers at short distances. A *fausse-bray* lines the wall between them, and with its embattlements and small over-hanging square towers produces a striking effect. A deep and wide ditch, chiefly cut out of the solid rock, surrounds the whole fort, except at one entrance, where there was a causeway, according to the Indian system. The whole much resembles the architecture of the ancient English baronial castles. The ditch is filled with large alligators.

Lord Valentia mentions that a sergeant of the Scotch Brigade encountered these monsters for a small wager. He entered the water, and was several times drawn under by these ferocious animals; but escaped at last with several severe wounds.

Típú's children were formerly confined here; and in the public square, in which are the palaces they once occupied, is a very beautiful *pagoda*, built, about 4 centuries ago, by a Hindú chieftain, and especially deserving of a visit. In front is a lofty gateway, with four armed statues of *Krishna*, of the blue color, which is his usual characteristic. Within is a noble apartment, supported by pillars, each formed of a single stone, and carved with astonishing elaborateness. The pillars in front represent figures on horseback, and are very spirited. On the others are carved the adventures of *Krishna* with the Gopis, or Cow-herdresses, among whom his youth was passed in *Vrindavan*, near Mathura. In some places he appears treading on the great serpent's head,—a corruption, no doubt, of the tradition derived from the prophecy in Genesis. Facing the gateway are several *pagodas*, of the Tanjúr style of architecture.

Velúr is a place of intense heat, increased by radiation from the hills, yet it is accounted healthy. In the dry weather, the crossing the channel of the *Pálar* river is a very tedious operation, owing to the deep sand. The locality acquires a painful interest for

the English traveller, from the recollection of the dreadful *mutiny* of native troops, which took place here on the morning of the 10th June, 1806, when Col. Fancourt and 12 other European officers, several European conductors of ordnance, and about 100 soldiers were killed, and a great number of officers and men wounded. This outbreak took place partly from religious excitement among the *Sipáhis*, owing to the innovations made in their dress, and partly from the presence of Típú's family, his twelve sons and six daughters being confined in the Fort, along with several hundreds of their connections and followers. As the *Sipáhis* fortunately lacked a daring and skilful leader, the mutiny was soon quelled by Colonel Gillespie and a squadron of the 19th Dragoons from the neighbouring station of Arcot, and about 400 of the mutineers were put to death. Subsequently, 3 native officers and 14 non-commissioned officers and privates were executed, according to the sentence of court martial, and the numbers of the guilty regiments, the 1st and 23rd, were erased from the Army List.

(h) *Pallikonda*.—At Verinchipuram is a large temple, and another at Pallikonda, within the fort. The name of the latter signifies, in Tamil, "sleeping," and is borrowed from an image in the *pagoda* there, of *Raghunáth*, one of the forms of *Vishnu*, in a sleeping posture. The country between Velúr and Pallikonda exhibits no variety of geological structure, but is interesting, from the singularly wild and beautiful character of its mountain scenery. On the summits of the hills masses of syenite are grouped in the most varied forms, sometimes shooting up like spires, anon strewed around like the ruins of some great edifice, or standing square and solid like the massive walls and donjon keep of some robber chieftain's tower. The valleys are covered with similar blocks piled in the wildest confusion, and seeming to tell of mighty convulsions in the by-gone ages of the world. Pallikonda is a large place, with 20 shops, half a mile to the right of the road. There is ground to the E.

of the banglá sufficient for two corps to encamp. The water is from a nálah and channels from the river. The nálahs are bridged. The country is open and level, with hills in the distance.

(i) *Totalam* is a place with 40 houses, two bazárs, and with but indifferent encamping ground E. of the village. The water is from the river; the country is open and cultivated. *Ambúrpét* is a town with 1000 houses and 40 shops. It is a place of very active trade, and inhabited by a number of wealthy and enterprising merchants of the *Labbé* class, who collect the country produce—sugar, clarified butter, chillies, etc., and transport it to Madras. Near the town is a lofty isolated mountain, on which are the ruins of a fort, once deemed impregnable. The flat ground on the summit is so extensive as to have been formerly under cultivation; and there are two tanks near where the barracks stood when the English kept a garrison there. The view from the summit is a noble one. The best ground for encamping is N.E. of the town, on sandy soil, and sufficient for one corps. The supply of water is from the river and a tank. The road improves here. The country is hilly and picturesque. The travellers' banglá is a most excellent one. Indeed, all along this road the banglás are worthy of all praise. The beautiful chunam, well-kept compound and hedge, excellent stabling, and respectable well-behaved peons, leave nothing to be desired. It is true that crockery and hardware are not supplied as in the banglás on the Bombay side, a circumstance which enables the traveller to dispense with some articles of his canteen; but then no charge is made, whereas in Bombay every comer must pay for the use of the room.

(k) *Vaniambaddi* is also a very considerable town, with 1000 houses and 150 shops. There is encamping ground for one corps E. of the town. The Pálár river is wide and shallow, and flows on each side of the town. The country is open, with hills in the distance; at first thickly studded with palm trees, and, further on, well-cultivated. There is a good road hence to Tripatúr. In Vaniambaddi are two

temples of great note. At that of Ishwara are about twenty inscriptions on stone, some of which are fabled to be as old as Vikramáditya—that is, in the century before Christ. At the temple of Viṣṇu, under the name of Allaba Perumal, are six inscriptions of the date of 1466, commemorating the grants of villages to the temple by Hindú Rájás. The nálah to be crossed before reaching Nátarampalli is that of a stream which flows into the Pálár river, and must be a difficulty in the rains, but at other seasons it is almost dry. Nátarampalli has 60 houses and 4 shops. There is encamping ground for two corps a little off the road to the N., and on the bank of the river. The road is sandy, but made; the country is well-cultivated, and generally level, with hills in the distance.

(l) *Mallapaddi* is a good-sized village. There is indifferent encamping ground E. of the town, in front of the banglá, on sandy soil, and with space sufficient for one corps. Water is got from the river. The road is made, but sandy. The country is tolerably level, with occasional hills.

(m) *Krishnagadi* (or *Kishnagherry*) is a large place, with extensive encamping ground $1\frac{1}{2}$ mile E. of the village, on hard, sandy soil. There is water from a tank close at hand, and from the river at a distance. The road is made. The country is in general level, with abrupt rocky hills. Much of the plain is rice-ground; but the soil, though well watered, is poor. The *Fort* of Krishnagadi is situate on a rock 700 feet in perpendicular height, and remarkably bare and steep. The road passes through the jungle. No tigers, the inhabitants say, are heard of here now-a-days.

(n) *Kurambapatti* is a village of 30 houses. No good encamping ground. Water is procurable from the river, and from wells. The road is made, but sandy. The country is cultivated throughout; and for a mile round the village is level with small abrupt rocky hills. At the little village of Kurambapatti the road begins to ascend the Eastern Gháts, which divide the table-land of Maisúr from the Karnátak.

ROUTE 8.

MADRAS TO CHENGALPATT AND
KARANGULI. 48 M.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras*.

CIVIL AUTHORITY—Collector of Chengalpatt—*Pallikarni*.

PLACES. M. F. M. F. STAGES.

From Walájáh Gate of Fort St. George to Tanampét.....	3	1		
Mámill-amma (Marmalong) bridge begins ...	2	6½		
Ditto ends	0	2		
(a) ST. THOMAS' MOUNT (Church)	2	2½	8	4
Minambákam b.	2	0		
Palaveram (Cantonment) <i>t.o.</i> ..	1	5½		
Gulán Cháwadi	1	3½		
Kadapairi Cháwadi.....	1	6		
Irambuliyúr.....	1	5		
Vandalúr, b.....	2	3		
GUDUVANCHERI, b. ...	3	3	14	2
Katankolatúr	3	2		
Chingaperumal Kovil	3	6		
Kazzakolipéta	3	5		
Chengalpatt (Fort).....	0	6		
(b) CHENGALPATT, <i>b.p.o.</i> ..	0	6	12	1
Ditto ends	0	5		
Vaimbákam	1	7		
Pálar r. l. b.	1	2½		
Ditto r. b.	0	5		
Mámandúr	0	5½		
Pukaturé	1	6		
× n. to Paráyanúr	0	6		
Waluapákam	2	2		
(c) KARANGULI, <i>b. t. o.</i> ..	3	2	13	1

48 0

(a) *The Cantonment of St. Thomas' Mount* has already been partially described (see *Madras*). On the 9th of Feb. 1759, a battle took place here between Capt. Calliaud, advancing with 5,000 men (chiefly irregulars) and six 3-pounders to the relief of *Madras*, and the French besieging force under Lally. A deserted temple, still standing at the N.E. corner of the present parade ground, and *Carvalho's* garden were the two points on which *Calliaud's* force rested. The latter post was carried at the close of the day by the enemy after the action had lasted from 5 a.m., with great spirit.

In spite of this success, Lally drew off his troops just as *Calliaud's* ammunition was almost exhausted. Upon this the English commander retreated to *Chengalpatt*, with the loss of 220 killed and wounded, of whom 20 were Europeans. On the 2nd of April, 1769, a treaty of peace was signed at the Mount between *Haidar 'Ali* and the *Madras* Government; and, in 1774, at the suggestion of Colonel James, commanding the artillery, the Mount became the head quarters of that corps. Previous to this, the artillery practice was carried on on the shore, the firing being directed into the sea. In 1780, the 73rd Highlanders, with 400 other Europeans, about 1,200 in all, encamped here, intending to join *Baillie's* force in his attack upon *Haidar 'Ali*. After the destruction of *Baillie's* division, which they had been too late to join, they retreated again to the Mount, and to protect themselves against the *Marátha* horse, threw up works, the remains of which may be still seen crossing the *Palaveram* plain from E. to W. and S. of the Mount. The excavation still bears the name of the *Marátha* ditch.

The *Cantonment* is of a very irregular shape, about 1 mile long, and of varying width. Directly under the Mount, and to the S. of it, are barracks for 2 battalions of artillery; and *St. Thomas' Church*, erected in 1825, with sittings for 500 persons. Here is a marble bust, by *Chantrey*, of Col. Noble, C.B. Tablets to the memories of Col. *Darville*, Major *Oakes*, Capt. *Byam*, and an obelisk in the churchyard to Gen. *Sydenham*, may also be noticed. At the foot of the Mount steps is a neat Wesleyan Chapel, and 200 yards to the N. of it a Roman Catholic Chapel; E. of these lies the Parade ground, which is very extensive; and still further in the same direction is the native town. At a short distance to the W. of *St. Thomas' Church* is the *Depôt for Instruction*, where is a model-room and a percussion-cap manufactory, which supplies the whole army of this Presidency. Still to the W. is the Artillery mess-room, which is allowed to be the finest in India. It is built in the form of a double "T," the S. cross containing an excellent library, the N. a

ball-room. In the dining-room, which can accommodate 80 persons without inconvenience, are two good portraits of Gen. Montgomerie, C.B., and Col. Noble, C.B. Proceeding still further W., the visitor comes to the Horse Artillery lines. On the shoulder of the Mount, overlooking them, is a granite column erected by the men of the H. Artillery to Col. Noble.

(b) *Chengalpatt*, the capital of the Collectorate of the same name, and a Zila-court station, was formerly a place of some strength, and is still surrounded by a rampart and deep ditch, 2 miles in circumference, though the wall is much dilapidated and the ditch dry in the hot season. Orme makes the wall 18 feet high, and the ditch 60 feet wide.

The Fort is situated on the N. extremity of a valley upwards of a mile long, and is bounded on the E. and part of the N. face by an artificial lake 2 miles long and 1 broad, which supplies the ditch with water. The Fort is 400 yards long from N. to S., and 280 broad from E. to W. It is divided into 2 parts by a rampart and a ditch; the E., which is called the inner fort, being considerably elevated. The W. face and part of the N. are bounded by rice fields irrigated from the lake, the water of which is pent in by an embankment 1000 yards in length, on the top of which runs the high road leading S. from Madras. Small, rocky, bare hills lie S. and N. of the Fort, but the country is in general level and open. This fort was taken from the French by Clive in Oct. 1752, after a resistance of some days.

The Town of *Chengalpatt* lies $\frac{1}{2}$ mile to the S.E. of the Fort, and consists of 1 long street. The Pálár river runs about a mile to the W. of it. There was a manufacture of pottery here, which attracted the attention of Government in 1841, and received a grant of 2,000 rupees per annum for 2 years. It has now been removed to Madras.

The Gaol, Place of Arms, Hospital, and Court House are within the Fort. The station is considered healthy.

(c) *Karanguli* is a village of about 200 houses. N. of it there is extensive and excellent ground for encamping, with a tank close by. To the W. of

this, at the distance of about $1\frac{1}{2}$ miles, is the travellers' banglá. From this place there are two main roads, one to Trichinápalli and the other to Pondichéri; the principal stations being as follows:—

KARANGULI TO TRICHINÁPALLI.

150 M. 3 F.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras*, as far as Tulu-úr. Thence to Trichinápalli: Officer commanding S. Division—*Trichinápalli*.

CIVIL AUTHORITY—Collector of Chengalpatt—*Pallikarni*, as far as boundary after Acherapákam. Thence to Tulu-úr: Collector of S. Arcot—*Gúdalur*. Thence to Trichinápalli: Collector of Trichinápalli—*Trichinápalli*.

STAGES.

PLACES	M. F.
Acherapákam, <i>b. t. o.</i>	10 6
Konarikkuppam*.....	8 4
Tindevánam.....	8 0
Wallangambaddi.....	8 0
Vikravandi, <i>b.</i>	7 7
Villapuram, or Belpur, <i>b. t. o.</i> ...	7 1
Arrisúr.....	9 3
Ulandúrpét, <i>b. t. o.</i>	13 7
Assanúr, <i>b.</i>	8 0½
Kydi-úr, <i>b.</i>	10 7
Tulu-úr, <i>b.</i>	9 4
Valkundapuram, <i>b.</i>	8 1
Turaimangalam, <i>b.</i>	6 4
Pádalur.....	10 3
Samiaveram, <i>b.</i>	13 0
Trichinápalli Cantonment.....	10 3½

150 3

KARANGULI TO PONDICHERI.

48 M. 7 F.

MILITARY AUTHORITY—Officer commanding C. Division—*Madras*.

CIVIL AUTHORITY—Collector of Chengalpatt—*Pallikarni*, as far as boundary after Acherapákam. Thence to Yeranjen Cháwadi after Killianúr: Collector of S. Arcot—*Gúdalur*. Thence to Pondichéri: French Government—*Pondichéri*.

* The old line, given in the Road-book through Wallakúr has been abandoned.

PLACES.	M. F.	STAGES.
Acherapákam, <i>b. t. o.</i>	10 6	
Yaipákam.....	11 0	
Killianúr.....	13 5	
Pondicheri, <i>b. p. o.</i>	13 4	

ROUTE 9. 48 7

MADRAS TO CHITTUR AND PALMANER.

124 M. $\frac{1}{2}$ F.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras*.

CIVIL AUTHORITY—To Dámál, beyond Balchetti Chattram: Collector of Chengalpatt—*Pallikarni*. From Dámál to Palmanér: Collector of N. Arcot—*Chittúr*.

PLACES.	M. F.	M. F.	STAGES.*
Punamalli, <i>b. & t. o.</i>.....	...	12 4	
Shrí Perumbudúr, <i>b. & t. o.</i>...	...	13 0	
Rájá Chattram, <i>b.</i>.....	...	14 2	
Bálchetti Chattram, <i>b.</i>.....	...	10 2	
Woheri Chattram, <i>b.</i>.....	...	8 0	
Arcot (to church), <i>b. & p. o.</i>...	...	12 5	
<i>rd.</i> to Chittúr.....	1 0 $\frac{1}{2}$		
× 3 n. to Narsingapuram...	3 0		
× Poiné r. 3 $\frac{1}{2}$ furlongs wide, to Trivellam, <i>b.</i>	1 3		
Pudumotúr.....	3 3		
SAIRKAD.....	1 1	9 7 $\frac{1}{2}$	
Mustúrkuppa.....	1 6		
Chinna Bomasamudram...	1 4		
× n. to Timyapalli.....	1 2		
× 4 n. to NARHARI-PETA, <i>b.</i>	3 4	8 0	
Chimalapalli.....	1 0		
Mutkúrpalli.....	1 0		
× Dumagunta Ghât to Annapapilli.....	3 0		
Gangaságaram.....	0 5		
Reddigunta.....	1 0		
Greenpéta.....	1 5		
(a) CHITTUR, <i>b. t. o.</i> ...	1 2	9 4	
Sangarpalli.....	0 6		
Veruváram.....	1 3		
× Newna r. 110 yards wide to Varagapalli.....	1 1		
Mudureddipalli.....	0 5		
BAIRYPALLI.....	3 0	6 7	
Gunalkattamanji.....	0 7		
Nallasantapalli.....	0 3		
× 3 n. to Danduwaripalli..	4 0		

* See Route 7 for the first six places mentioned.

PLACES.	M. F.	M. F.	STAGES.
× n. to Bangarázupálliam..	1 6		
VENKATAGADI, <i>b.</i>	0 6	7 6	
× n. to Balamagulapalli ...	1 5		
Baliapalli.....	1 1		
Mugli, <i>b.</i>	1 6		
× n. to Mugli Pass begins	0 3		
Ditto ends... ..	4 4		
Yellampalli.....	0 6		
Madigapalli.....	0 1		
(b) PALMANER, <i>b. & t. o.</i>	1 1	11 3	

124 0 $\frac{1}{2}$

The route, as far as Arcot, has been already described (see R. 7). From that city it takes a N.W. direction, passing, at the distance of 5 $\frac{1}{2}$ miles from Arcot, the Poiné river, called, by Thornton, "Puni," and by Wilks, "Poony," an affluent of the Pálár. This stream, during the monsoon, is more than a quarter of a mile broad, but in the dry season sinks to a rivulet. A large bridge across it at Trivellam is just completed. Passing Sairkád, a small village with 10 wells and a tank, and Narharipéta, a cluster of two or three villages together, the traveller reaches *Chittúr*, which may be regarded as the capital of N. Arcot, inasmuch as it is the residence of the chief civil functionaries, and contains the "Subordinate Court" and "Civil Court," which latter is a Court of Appeal, substituted by Art. VII. of 1843, of the Government of India, for the one Provincial Court which formerly existed here. About 200 Sipáhís are quartered there, and both the civil and military officers reside in commodious houses on the S.E. and S.W. sides, in compounds thickly planted with trees.

(a) *Ohittúr* lies in a valley said to be 1,100 feet above the sea, shut in on all sides but the E. by hills composed of coarse granite, gneiss and greywacke, and veined occasionally with iron ore. The native town is ill-drained, and the exhalations make it very unhealthy. Elevated a little above it is the lower fort, containing the old palace of the former Páligárs or chiefs of the place, and a reservoir supplied from a tank above with a perpetual stream of fine water. From this is the source of the *Drug*, or upper

fort, under six successive gateways, at different heights, and traversing a labyrinth of fortifications, all of solid masonry, and winding irregularly up from rock to rock, to the summit. The ascent is partly by steps and partly by almost superficial notches, cut in the steep and smooth surface of the rock, and to be scaled only with great difficulty. The fort contains two beautiful tanks, various temples, and a deep magazine, well sunk in the rock. There is not much historical interest about Chittúr; the English suffered a reverse here, when the fort was taken from them on the 11th of Nov., 1781, by Haidar 'Ali, and the garrison, consisting of 1 battalion, destroyed. The gaols, which can contain 800 prisoners, and are well managed, may be inspected by those to whom such matters are of interest.

About 3½ miles to the E.N.E. of Chittúr are the ancient sepulchres of Pánduvaram Déwal, which are well and minutely described by Capt. Newbold in his paper, Art. IV. Vol. XIII., of the Roy. As. Soc. Journal. These tombs cover an area of more than a square mile. The majority of them have been thrown down chiefly by the Wadras, the Indian stonemasons. Some few, however, are still standing, and present a striking similarity to the cromlechs of Wales, such, for instance, as those at Plas Newydd, in Anglesea, and to the ancient tombs in Circassia. There is, first, a Druidical circle of upright stones. Within this is the tomb, like a huge box, composed of 4 slabs, and, of these, that which forms the roof projects about 18 inches beyond the sides. The roof-slab of one tomb is 13 ft. by 12 ft., and averages 4½ in. thick. Through one of the side slabs is cut a hole about 18 in. in diameter. The *terra cotta* sarcophagi containing the bodies are placed on the floor-slab, and are covered to the depth of 3 or 4 ft. with earth. They are filled with bones and hard earth; and elegantly-shaped earthen vases are found near them. Iron spear-heads and swords are sometimes met with. Similar tombs are found at the Nilgiris and other places, but nowhere in such numbers as at this spot. All account of their origin is lost in the dimness of antiquity.

From Chittúr, the road passes due W. through Bairípalli, an insignificant village of 30 houses, and through the town of Venkatagadi to that of Palmanér.

(b) *Palmanér*.—About 2 miles before this, an ascent commences at the Muglí Pass, and *Palmanér* is 1,200 ft. above Chittúr, being no less than 2,312 ft. above the marine surface. This great elevation gives to *Palmanér* a climate far superior to that of Chittúr, to which it serves as a sanatorium. The temperature is 8° less, and the nights are always pleasantly cool, while the freshness of the morning air invites to exercise.

At 1 m. 2 f. distance from *Palmanér* W. is the village of Nellagutalpalli, which forms the boundary of the Centre D. The road to Bengalúr then passes into the Maisúr D.

ROUTE 10.

MADRAS TO GUNTÚR, BY SULÚRPÉT, NELLÚR (NELLORE), ANGULA (ONGOLE); GUNTÚR (251 M. 4 F.), AND BAIZWÁRA, 271 M. 4 F.

MILITARY AUTHORITY.—To Krishnā r., after Mangalagadi, Officer commanding Centre Div.—*Madras*.

CIVIL AUTHORITY.—To Salt-water Inlet after Puduwoil: Collector of Chennalpatt—*Pallikarni*. Thence to Pudi after Arambák: Collector of N. Arcot—*Chittúr*. To Boundary after Dudukúr: Collector of Nellúr—*Nellúr*. To Krishnā r. after Mangalagadi: Collector of Guntúr—*Guntúr*.

PLACES.	STAGES.		
	M.	F.	M. F.
From Wálájáh Gate of Fort St. George; × 3 n. to Mádaiveram	7	0	
× 2 n. to Kárkhánah or Puli line	3	2	
PALWAI CHATTRAM, b.	1	4	11 6
Chambeliwáram	2	6	
Cholawáram	0	7	
Korteli-ár, r. r. b.	1	2	
Ditto l. b.	0	1½	
Neduvárambákam	1	0½	
PUDUWOIL, t. o.	3	7	10
× Árni, r.	0	5	
Káveripét	1	6	
Páta Gumudipundi, b.	3	1	
Wobalapuram	2	6	
× Salt-water Inlet, Google	2	4	

PLACES.		STAGES.		PLACES.		STAGES.	
		M. F.	M. F.			M. F.	M. F.
Rámapuram	2 7			× Salt-water r. to Chauki-cherla	4 6½		
(a) ARÁMBÁK, b.	1 1	14 6		Subharayan Chattram	1 1½		
Pudi	2 7			× Maneru n.	2 0½		
Tada Chattram	2 3			Manatukót.	2 5½		
Bolingampádu	0 7½			× Maneru r. 200 yds. broad	1 0		
× 4 n. to Akamapét.	3 1			× 2 n. to SINGHARAI-KONDA, b.	1 5	13 3	
× 2 n. and Kalangi, r.	3 2			Somarájapalli	1 3		
(b) SULURPÉT, b.	0 7½	13 4		Naravaripálliam	1 5½		
× 4 n. to Uparapálliam ...	3 5			Betragunta	2 4		
× 3 n. to Akarapákam.	4 0			Pálár r. r. b.	0 7½		
DHORAWARÍ, or NAIDU CHATTRAM, t. o.	1 5	9 2		Ditto, l. b.	0 1½		
Nalabali	3 7			TANGATUR, b.	1 1½	7 7	
Beradavada	1 6½			× n. to Musi r. 200 yds. wide	2 5		
× 3 n. to Naidupét, t. o.	2 4½			Naidupálliam	0 4½		
× 3 n. to Suwarnamukhí, r. r. b.	2 4			× n. to Ulúr	2 5½		
Ditto, l. b.	0 3			× n. to Belúr	2 3		
× 4 n. to WUJELLI, b. ...	4 0	15 1		(d) × n. to ANGULA (On-gole) to N. of Fort, b. t. o.	3 6	12 0	
Rájupálliam	1 7			Potarájá n.	0 5		
Putraguntah	1 6			Muktanululah	2 1		
Pudalam	1 5			× 2 bridged n. to Trovagunta	0 6		
Writer Chattram	2 4			Maderalapád	3 2		
× 4 n. to Chelakur	1 6½			× Adda Vágu n. to r. b. of Gundlakamma r.	0 5		
× 3 n. to GUDUR, b.	1 4½	11 1		CHEDULWADA	1 0	8 3	
× 11 n. to Manubol	3 7½			Nágulupalapád, b.	2 4		
Kṛiṣṇamáchari Chattram	3 1½			Tank	1 7		
× 4 n. to Govindapudi.	2 4			× Kongalavágu n.	0 5		
× 2 n. to VENKÁTACH-ELAM'S CHATTRAM, b.	4 3	14 0		× Rallavágu n. to Ráchapudi	3 2		
× 2 n. to Chamadugunta ...	3 1			A Tank	2 4		
Commandant's Chattram ...	1 3			DUDUKUR	0 2	11 0	
(e) × n. to NELLUR, b. p. o. (enter)	4 0½	8 4½		× Parakadivágu n. to Koneki	2 6		
Ditto leave	1 1½			× Konekivágu n. to Ganga-veram	1 2		
Ponnár, r. r. b.	0 3			Attívaru n.	1 3½		
Ditto, l. b.	0 4½			Small Tank, Boundary ...	0 3½		
× 6 n. to Kovúr (centre) ...	2 1½			INKULA, b. t. o.	0 2	6 1	
× 7 n. to KODAVÉLUR, b.	4 6	9 0½		Allayáru n.	1 6		
× n. to Damaigunta	3 4			Dagupád	1 5		
× 3 n. to Mopur Chattram	2 7			× n.	2 4½		
ALLUR, b.	2 5	9 0		Vankayalapád	0 2½		
× 3 n. to Sidhanapálam ...	6 4			Nutulapád	1 7		
× 2 Salt-water inlets to Koladenna	3 6			× NAKKAKALVA r. to PARCHUR, b.	3 7	12 0	
× n. to MAVILADO-RUVU, b.	4 3	14 5		× bridged n. to Podaváda	2 3		
× n. to Kóta Chattram	4 3			× Sakikalva r. to Adusumallé	2 3		
Chinnapálliam	3 1			Chinnameddipád	1 2		
× Salt-water inlets to Rahvúr	2 5			Nalamada n. (bridged) ...	1 6½		
RAMYAPATANAM, b. t. o.	1 5	11 6		NANDIPAD	0 4½	8 3	
				Buragavágu n. (bridged) ...	0 7		

PLACES.	STAGES.	
	M. P.	M. F.
Waragáni.....	0 2	
× 4 n. to Abbareddigunta- pálliam.....	3 3	
× n. four times to PRATI- PAD, <i>b. t. o.</i>	4 0	8 4
Luvavágu n.....	1 0½	
Takkareddipálliam.....	0 4½	
× Valagalakalwa to Koia- waripálliam.....	1 5	
Kurunutula.....	1 7	
× n. (bridged) to Yatukúr	3 6	
(e) GUNTÚR, <i>b. t. o.</i>	2 4	11 3
× 2 n. (bridged) to Akatar- pádu.....	2 3	
Kákani.....	2 1	
Káza.....	5 0	
Kukakákeri.....	1 3	
MANGALAGADI, <i>b. t. o.</i>	2 1	13 0
Yerrapálliam.....	1 5	
Tádapalli.....	3 0	
× n. (bridged) to Sitána- garam.....	1 1	
Kṛiṣṇa r. r. b.....	0 1	
Ditto, <i>l. b.</i>	1 0	
BAIZWARA, <i>b. t. o.</i>	0 1	7 0

271 4

As soon as the traveller has left the suburbs of Madras, with their numerous garden houses and park-like enclosures, behind, his first feeling will be one of surprise how such verdure and so pleasant a habitation for man, as these suburbs are, could have been created in the bare and sandy waste into which he is emerging. There is no good halting place until Arambák is reached. At *Mádvaram*, a small village, whence the Tamil Vaiṣṇavas bring quantities of firewood for sale into Madras, the old road ceases to be practicable for horses. On this account, a new road was opened last year by the *Red Hills*, where is the first station, distant 9 m. 6 f. from the capital, and thence to Cham-belivaram, where the old road is joined, is 4 m. 2 f. While at the Red Hills station, the traveller, if curious in such matters, may inspect some ancient tombs about 2 m. W. of the lake at that place, and 11 m. N.W. of Madras. They are similar to the tombs described in R. 9, at Pánduváram Déwal, near Chittúr,

but smaller. For a further account of them see *Madras Journal*, vol. viii., p. 346 (No. 6). The roads in this quarter till within a very late period were, indeed, execrable, but the Trunk Road from Madras to Ganjam is now complete the whole way from the Presidency town to Angula. Every stream, too, between Madras and Nellúr has been bridged except the Suwarnamukhi. Carriages can drive the whole distance at any speed that may be desired.

From the desolate-looking *banglá* at Gumadipundi not a tree is to be seen. Between Gumadipundi and Arambák, a vast plain, in parts overflowed with salt water, and unclothed with even a single shrub, stretches on, and on, before the eye. Only, on the left, a distant rim of cocoa nut trees breaks the monotony, above whose tops rises a faint blue line of hills. The strong and peculiar saline smell, and the desolation, remind the traveller of the Dead Sea. Towards Arambák, rice fields begin to appear, and then a few clumps of trees and scattered hamlets.

(a) *Arambák* itself is an oasis of shady tamarind trees in the bare plain just described. In front is seen the bright mirror-like surface of the creek of *Palikat*; behind, the spurs of the *Ghâts* run down closer and closer upon the road. The *banglá* here is small but comfortable. Though the country would be, but for man's labour, a vast salt desert, still it must be owned, improvements are made every year. The consumption of fuel is so great at Madras that the low jungle is all cut and carried off thither, and in its stead rice fields gain ground daily. Numerous wells are being sunk every year; and at the village of Tada, between Arambák and Sulúrpét, where a few years back scarce a well was to be found, there are now a considerable tank and a still larger lake, both artificial.

(b) *Sulúrpét* is a considerable village. Hence there is water carriage to Madras. (See R. 4). The *Kalangí* river, which is crossed before reaching it, is about 150 yards broad. Hence the stage is often continued to Nallaballi, in preference to halting at *Dhorawári*.

The *Suwarnamukhi* river, which must

be crossed between Nalabali and Wujelli, rises in lat. $13^{\circ} 26'$, long. $79^{\circ} 11'$, and falls into the sea in lat. $14^{\circ} 8'$, long. $80^{\circ} 11'$, after a course of 99 miles.

Gudŭr is a very considerable village, or rather small town, 20 m. from the sea. The banglā is S. of it, and $\frac{1}{2}$ a m. W. from the road. It stands close to an extensive artificial lake, which supplies good fish to the traveller. All round this place there is much verdure and cultivation, but the sand and jungle commence again at Manubol.

(c) *Nellŭr*, capital of the collectorate of the same name, is situate on the right bank of the N. Ponnār, and about 18 miles from the place where that river enters the sea. It has a population of about 24,000, and there are more Muhammadans here than are usually found in the towns of the Madras provinces to the north. Here are the residences of the collector and the chief civil authorities. The town stands well, on tolerably high ground, with a red and lateritious soil, and is green with clustering foliage, being well irrigated from tanks and numerous wells. On the W. is a very large tank supplied with water by the river, and to the E. are extensive rice fields, also copiously irrigated from tanks and canals cut from the river. The houses of the English residents are S. of the town, on the E. bank of the lake.

To the S.E. of the town is a jail which can receive 800 persons. The town itself has some good streets, but in general it is cramped and crowded, and very irregularly built. The old fort and rampart which surrounded the town have fallen to ruins. In 1753, Nellŭr was taken from Najibŭ'llāh, the brother of the Nŭwāb of the Karnātak, by Muḥammad Kamāl, an adventurer, and held for a year. After this, Kamāl, in an attempt upon Tripetti, being defeated by the joint forces of the English and of the Nŭwāb, was taken prisoner and instantly beheaded. On the 2nd of May, 1757, Colonel Forde, with a large body of auxiliaries furnished by the Nŭwāb, attempted to recover that place from Najibŭ'llāh, who was in rebellion against his brother. Najibŭ'llāh himself de-

serted Nellŭr, but left a gallant officer in charge of the fort, who defended it most valiantly, and repulsed the storming parties of the English, killing and wounding nearly 100 of them. At that time, the walls extended 1,200 yards from E. to W., and 600 from N. to S., and were of mud; only the gateways and a few towers being stone.

In 1787, a peasant who was ploughing near Nellŭr, found his plough stopped by some brickwork. On digging at the spot, he discovered the remains of a small Hindŭ temple, and from beneath the masonry he took out a pot, containing Roman coins and medals of the second century, A.D. These he sold as old gold; and the larger number were melted down, but about 30 were saved from the fusing operation. They were all of the purest gold, and many of them quite fresh and beautiful. Some, however, were defaced and perforated as if they had been worn as ornaments. They were most of them of the time of Trajan, Adrian, and Faustina.

In 1801 several copper mines were discovered in the collectorate of Nellŭr, in the Zamīndārī of Kālāstrī, 50 miles N.W. of the town of Nellŭr, and 30 from the sea. Specimens were sent home and tried in the Tower mint. One specimen of 20 cwt. yielded 9 cwt. of pure copper. The specimens were declared to be remarkably fusible, very free from iron, and consequently well adapted for sheathing. The mines were leased to a contractor for 5 years, but proved a failure, probably on account of the want of fuel, and are given up.

Besides the great N. road leading to Ganjam and the frontiers of Bengal, there are two principal roads from Nellŭr into the interior, the one leading to *Kadapa*, in the *Ceded Districts*; and the other by *Kammam* to *Haidarabād*, the capital of the *Nizām's* country, and to the military station of *Sikandarabād*.*

* A first-class road has also been made from Nellŭr to the coast at Krishnapatanam; of great value for the traffic in salt with the interior. Other roads traversing these districts from E. to W. are in course of formation.

The distances and routes are as follows:—

1.—NELLÚR TO KADAPA, 112 M. 1 F.

PLACES.	STAGES.	M. F.
Nellúr Fort Gate to Duvúr.....	12	5
Kolagotla.....	11	0
Pattépádu.....	5	5
Iska Dewapalli.....	10	3
Upalpád.....	8	1
Guntanclpár.....	11	6
Gopawaram.....	11	2
Budawél, <i>t. o.</i>	4	4
Uttimarragu.....	9	6
Nandialampét.....	8	2
Kázipét.....	6	0
KADAPA.....	12	7
	112	1

The only town on this road is *Budawél*, which is the capital of a *Taluk*. From Upalpád there is a road to Kadapa, nearer than the above by 18 m. 3½ f.

The stages are—	M. F.
Yepperal.....	8 4
Kótapád.....	11 3
Sidhāwat.....	11 3
KADAPA.....	10 2½

41 4½

This road, at present bad and impracticable for wheel traffic, it is in contemplation to improve.

2.—NELLÚR TO HAIDARÁBÁD AND SIKANDARÁBÁD, BY KAMMAM.

311 M. 3½ F.

PLACES.	M. F.	M. F.
From Nellúr Fort N. Gate to Duvúr.....	12	7
Chirumana.....	13	7
Kalligadi, <i>t. o.</i>	11	0
Bāmanpalli.....	10	6
Iyankōta.....	13	4
Cherlupalli.....	10	2
Durgam, or Kannagadi... ..	11	1
Pātapādu.....	11	2
Kāljajūvalapād.....	11	5
Tarlapādu.....	10	6
KAMMAM FORT, <i>t. o.</i>	10	0
× Gundlakamma <i>r.</i> to Encamping Ground.....	8	2
Markapur, <i>t. o.</i>	7	7½
Kacherlakōta.....	8	0½
Dupar Fort.....	6	5½
Komarol.....	13	6

PLACES.

STAGES.

M. F.

M. F.

An open space.....	13	0
Kandalguntá.....	11	6
Gopanúr.....	8	7
Yeleshwaram.....	10	1
Suryaraopéta.....	10	1
Peruwálá.....	9	0
Dewakunda.....	9	5
Mallareddipalli.....	8	6
Kurumpalli.....	9	2
Gurkonda.....	7	2
Yāchewaram.....	8	2
Peddagangaram.....	13	6
Nizāmñagar.....	11	1
Haiderábád Residency, <i>p. o.</i>	4	0
SIKANDARÁBÁD, <i>p. o.</i>	4	7
	311	3½

Between Nellúr and Kammam the only places of any size are Duvúr, Kalligadi and Tarlapádu, all very large villages, and the second the residence of a *Tahsildár*. From Kunnagadi to Kammam there is a more direct but not easy road by the following places:—Dodi-chintla, 8 miles; Yémalpád, 8; pass the Yémalpád Ghát to Nágalmarragu, 7 m. 3 f.; Kammam, 11 m. 2 f.; total, 34 m. 5 f. From Kammam to Dewakunda the road is very bad, in some places a mere footpath through thick jungle. However, on horseback or in a palankeen, the traveller may proceed very well, and find excellent shooting at several of the stages. The only places of any size and importance are Markapur, Kacherlakōta, and Dewakunda itself, where there is a detachment of the Nizām's troops.

The Pennár or Ponnár river, through all its long course of 300 miles, has been made little use of for irrigation until it reaches Nellúr, where an *Anakatt* is now constructed, which renders an increased supply of water available for the canals, which already irrigate the E. part of the collectorate. This *Anakatt* was finished in August, 1855, at an expense of £8,000. The subsidiary channels, however, have still to be laid down, the irrigation being now carried on by the old channels from the river, but their capacity is insufficient.

After leaving Nellúr the first town is Kovúr, which has about 600 houses. Kodavelúr is about 200 yards to the E. of

theroad. Theroad, though sandy in places, is upon the whole good to Ongole.

(d) *Vangaolu*, or according to Hamilton, *Angula*, corrupted by the English into *Ongole*, is a considerable town, and a military station. The *Road Book*, probably by a typographical error, states the number of houses to be only 200. It formerly belonged to Kadapa, but was transferred to the Núwáb of the Karnátak, and from him acquired by the English in 1801. The great road to Haidarábád passes through this station. (See Route 18).

The *Gundlakamma* river, which is crossed between Angula and the next stage, is 385 yards wide, and always contains water sufficient for a large force. The 2 *n.* in the next stage are an obstruction in the rainy season. There is no place of importance until Guntúr is reached.

(e) *Guntúr* is a town with about 26,000 inhabitants, and the capital of the collectorate of the same name. It is situate about 40 miles from the sea, and 18 from the river *Krishna*. Towards the coast the country is flat and open, but a few miles towards the N.W. a range of hills commences. The houses of the collectors and the other officials and the Courts of Justice, are to the N. and W. of the town. The town is divided into the old and new town. It has been much improved of late, and is considered remarkably healthy. In 1816 it was pillaged by the Pindáris.

The next station, *Mangalagadī* is a very large village. An account of the *Krishna* river, and of the town of *Baizwára* will be found in Route 16, N.D.

ROUTE 11.

MADRAS TO PUDUCHERI (PONDICHERY)
(88 M. 1 F.), GÚDALÚR (CUDDALORE),
(100 M. 5 F.), AND PORTO NOVO,
125 M. 3 F.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras*.

CIVIL AUTHORITY—From Sadras to Inlet after Pallikarni: Collector of Chengalpatt—*Pallikarni*. Thence to Kandapa Cháwadi: Collector of S.

Arcot—*Gúdálúr*. Thence to Kynea Kovil: *French Territory*. Thence to Porto Novo: Collector of S. Arcot—*Gúdálúr*.

PLACES.	STAGES.		
	M.	F.	M. F.
Madras to SADRAS, <i>b. t. o.</i> (See Route 3).....			40 4
× an Inlet	1	2	
× ditto	1	0½	
Vailúr	1	3½	
Pálár <i>r. l. b.</i>	0	5	
Ditto, <i>r. b.</i>	0	6	
Vapencheri	0	1	
× <i>n.</i> to Gúdálúr (Cuddalore) ..	1	0	
× <i>n.</i> to Arrayalancheri ...	0	2	
Kowatúr	1	2	
Ténpatnam	1	7	
Mogayúr	1	3	
× an Inlet to CHIKANA- KUPPAM.....	2	3	13 3
Linga Chetti Cháwadi.....	1	3	
× an Inlet 5½ furlongs broad ..	0	7	
Mutukádu	0	1	
Muniapallé Cháwadi	2	6	
Paniúr Chattram.....	1	1	
ALAMPARVA, <i>b.</i>	2	4	8 6
Ténpákam	2	6	
× an Inlet to Núwáb's Cháwadi	2	0	
Komati Cháwadi.....	4	2	
KUNIMODE.....	4	3	13 3
Ranganadapuram Cháwadi ..	1	1	
Putupallu Cháwadi.....	1	4	
Rangapilli Cháwadi.....	3	6	
Bammanapálliam.....	1	0	
Kandapa Cháwadi	0	6	
Kotta Kuppam.....	1	3	
Mattalpéta	0	5	
Puducheri, Madras Gate....	1	0	
(a) PUDUCHERI, Gúdálúr Gate, <i>b. & p. o.</i>	1	0	12 1
Mudeliárpét.....	0	7	
× <i>r.</i> 135 yards wide to Aryakuppam	1	7	
Chunambam <i>r.</i>	1	0	
× ditto 440 yards wide to Taulakuppam	1	2	
Vanárára Cháwadi.....	0	6	
Mullatár <i>r.</i>	0	5	
Reddi Cháwadi	0	5	
Kynea Kovil	2	4	
Ponnár Cháwadi.....	1	6	
× ford 681 yards wide to MANJI KUPPAM, <i>b. & p. o.</i> ..	0	5	11 7

PLACES.	STAGES.	
	M. F.	M. F.
(b) Gúdálúr [<i>Chief's house</i> <i>New Town</i>].....	0	5
Chonian Cháwadi, <i>b.</i>	9	1
Pudu Chattram, <i>b.</i>	6	7
(c) PORTO NOVO, <i>b.</i>	8	6

 125 3

(a) *Puducheri*. — There is nothing remarkable on the road between Sadras and Puducheri. The small town of Alamparva, which is passed on the way, has some wells of fine water, the best on the coast. There is a good hotel, at Puducheri, as well as a traveller's banglá. The charge at the hotel is 5 francs a day for board and lodging; whereas it is 5 rupees at English hotels at Madras, etc.; moreover, the French cuisine is superior, though the apartments are not so good. In the same way, the wages of servants are only half what is given in the English settlements; being, at Madras, 7 rupees; at Puducheri, 3½. Puducheri itself—though a handsome town, with avenues of fine trees—has declined from its former flourishing condition, when it was reckoned one of the finest towns in India. This was before it was taken by Colonel (afterwards Sir Eyre) Coote, who leveled its fortifications, and injured it to such an extent that it never afterwards entirely recovered. Nevertheless, Lord Valentia, in 1804, pronounced it the handsomest town he had seen in India, except Calcutta. The proper name is *Puducheri*, “new village,” though the English, with their usual cleverness, have metamorphosed it into Pondicherry; it is situated in a sandy plain, not far from the sea shore, where only palm trees, millet, and a few herbs are produced. The Aryakuppam river flows into the sea, close to the S. side, and forms there a small isle called “Cocoa-nut Island.” This river is only deep enough to admit coasting craft of small burden; but it adds to the strength of the place. On the N.W. are hills, the chief of which is called the Red Hill. From the N. to the Aryakuppam river the town was defended, in addition to its other fortifications, by a bound hedge, which enclosed

seven square miles of ground, and was a very formidable obstacle to a besieging force. The surf, though somewhat less dangerous than that of Madras, is still impracticable for European boats. Ships, in fine weather, may anchor abreast of the town, within three-quarters of a mile of the shore, in 6 fathoms; but at stormy seasons, it is wiser to lie in 14 fathoms in the outer roads. The town is regularly built, and is divided by a canal into two parts, the White Town to the E. near the shore, and the Black Town to the W. In the centre of White Town is a handsome square, of which Government House forms one side. This and the Church of Foreign Missions; the bázár, built in 1836; and a lighthouse, which shows a light 89 ft. above the sea, are the most remarkable buildings. There are two missions—that of the Jesuits, and the Missions Etrangères. The latter have Bishops at Madras, Puducheri, Trichinápalli, Koimbatúr, and Bengalúr.

Puducheri is the capital of the French possessions in India, and the seat of the supreme government. The places under its authority are Karikal on the Coromandel coast; Yanám, and the lodge of Machlipatanam, on the Orissa coast; Mahe, and the lodge of Kolikod (Calicut), on the Malabar coast; and Chandranagar, in Bengal, on the Huglí. Of these, the first is 47 miles distant from Tanjúr to the E., and contains an area of 63 square miles, with a population of 49,307 persons, of whom 43 are Europeans; Yanám is in the province of Rájamahéndri, 9 m. from the embouchure of the Godávárí, and has an area of 8,147 acres, with 6,881 inhabitants; Mahe, 7 miles S.E. of Tellicheri, has an area of 2 square miles, with 2,616 inhabitants; and Chandranagar, with 2,330 acres, has 32,670 inhabitants, of whom upwards of 200 are Europeans. Puducheri itself has an area of 107 square miles, with a population of 79,743 persons, of whom 790 are white. The town contains about 30,000 inhabitants. The establishment is divided into—1. Executive and legislative, including the governor, council of administration, and council general. 2. Judicial, including the royal court, the

tribunal of first instance, and the tribunal of peace and of police. 3. Public instruction. 4. Marine. 5. Military. The Governor-General receives 1,333 rupees a month; the Attorney-General, 400; and the four senior Judges, 200; about the same as an ensign in the Company's service.

In 1672, Puducheri, then a small village, was purchased by the French from the King of Vijayapur, 71 years after the first arrival of French ships in India. In 1693, the Dutch took Puducheri, but restored it, with the fortifications greatly improved, in 1697, at the peace of Ryswick. On the 26th of Aug. 1748, Admiral Boscawen laid siege to it, with an army of 6000 men, but was compelled to raise the siege on the 6th of Oct., with the loss of 1065 Europeans. M. Dupleix was the Governor, and had under him a garrison of 1800 Europeans and 2000 Sipáhis. On the 29th of April, 1758, M. Lally landed at Puducheri, and commenced a vigorous war, which ended ruinously for the French.

In the beginning of July, 1760, Col. Coote, with 2000 Europeans and 6000 natives, began to blockade Puducheri. On the 17th a detachment of his army under Major Moore attacked a French convoy, which had with it 4000 Maisúrean horse, 1000 Sipáhis, and 200 Europeans. Moore had 1600 native cavalry, 1100 Sipáhis, and 230 Europeans, and was entirely routed, losing 105 Europeans, killed or wounded, and a great number of natives. Nevertheless, the English army having received reinforcements, on the 9th of Sept., 1760, carried the bound-hedge and two of the four redoubts which defended it, with the loss of 115 Europeans, and about the same number of Sipáhis. On the 27th of Nov., M. Lally, finding the garrison hard pressed by famine, expelled all the native inhabitants from the town, 1400 in number. These being driven back by the English, attempted to re-enter the fort, but were fired on by the French, and some of them killed. For 8 days these unfortunates wandered between the lines of the two hostile armies, subsisting on the food which they had about them, and the roots of grass. At

last, finding Lally inexorable, the English suffered them to pass.

On the night of the 30th of Dec., while an English fleet of 8 sail of the line, 2 frigates, a fire ship, and a transport were at anchor in the roads, a terrific storm arose. The Newcastle, the Queenborough frigate, and Protection fire-ship were driven ashore 2 miles to the S. of Puducheri, but only 7 men of their crews were lost. More dreadful was the fate of the Duke of Aquitaine, the Sunderland, and the Dido transport, which foundered with 1100 Europeans on board. Only 14 men were saved, being picked up next day as they were floating on pieces of the wreck. All the other ships, with the exception of the Admiral's, were dismasted. The disasters on shore were likewise great. The sea overflowed the country as far as the bound-hedge; all the batteries and redoubts which the English army had raised were utterly ruined; the tents and huts of the soldiers were blown to atoms; all the ammunition was destroyed, and the men were compelled to throw away their muskets and seek shelter where they could, whilst many of the camp followers perished. The hopes of deliverance which this storm had raised in the minds of the French were, however, soon dispelled by the arrival of fresh men-of-war from Ceylon and Madras, so that the blockading fleet was again raised to 11 sail of the line. On the 5th of Jan., 1761, the French obtained a trifling success over a detachment of 170 men who were in the St. Thomas's redoubt, at the mouth of the Aryakuppan river. These were all killed or taken; but Lally having no means of feeding his prisoners, sent them to Coote, with a demand that they should not be allowed to serve again against him during the siege. On the 16th, the town surrendered, as the garrison was reduced to 1100 men of the line fit for duty, and these enfeebled by famine and fatigue, with but two days' provision left. Altogether 2453 Europeans, including civilians, were made prisoners, and 500 guns, with 100 mortars and howitzers were taken, with a proportionate supply of stores.

In 1763, Puducheri was restored to the French. On the 9th of Aug., 1778, Sir Hector Munro, with an army of 10,500 men, of whom 1500 were Europeans, again laid siege to it. On the 10th, Sir E. Vernon, with 4 ships, fought an indecisive battle in the roads, with 5 French ships under M. Tronjolly, who, some days after, sailed off at night, and left the town to its fate. Puducheri, after an obstinate defence, was surrendered in the middle of October by M. Bellecombe, the Governor, and shortly after the fortifications were destroyed. In 1783, it was re-transferred to the French; and on the 23rd of Aug., 1793, retaken by the British. The treaty of Amiens, 1802, restored it to its original masters; whereupon Buonaparte sent thither General de Caen, with 7 other generals, 1400 regulars, a body guard of 80 horse, and £100,000 in specie, with a view, doubtless, to extensive operations in India. His intentions, however, whatever they may have been, were defeated by the re-occupation of Puducheri in 1803. Puducheri was then attached to S. Arcot, and yielded a yearly revenue of about 45,000 rs. In 1817, it was restored to the French, and has remained ever since under their rule.

A traveller may pass some time very agreeably here. The people are hospitable and gay, though poor; and very many officers in the Company's service have found wives at Puducheri. It is perfectly allowable for gentlemen to enter any *ré-union* that may be taking place, uninvited; a privilege, for the non-abuse of which, the scant supply of strangers is a sufficient guarantee.

(b.) *Gúdálúr*. — There is nothing worthy of note on the way from Puducheri to Gúdálúr (Cuddalore). This town, the capital of S. Arcot, and the place of residence of the civil authorities, is situated in lat. $11^{\circ} 43'$, long. $79^{\circ} 50'$, about $1\frac{1}{2}$ miles to the S. of the ruins of Fort St. David, and a mile from where one branch of the S. Ponnár (or Pennár) enters the sea. This branch is called the Guddalam river. It is strictly speaking a separate stream, though an arm of the Ponnár flows into it at Tiruvamúr, as it approaches the coast,

takes a sweep to the N., and bends again to the S., close to and on the W. of Fort St. David, and, running parallel to the beach for 3 or 4 miles, is separated from the sea only by a bank of sand, in some places but a few hundred yards in breadth. It is joined at its embouchure by the Karanguli river (usually termed the Cuddalore river), a considerable stream, which comes from the S.

The place where the Ponnár turns N. is called Venkapét; and there a branch is given off from it, which runs E. and joins the main river again in its S. course, thus enclosing a semi-circular tract of land, on which stands the new town of Gúdálúr, the old town being on its opposite or S. side. The tide flows several miles up the river, which may be said, during the dry months, to be more an inlet of the sea, or back water, than a fresh water river. Its depth is about 6 ft. when the tide is low; and a muddy bank of considerable extent is exposed, from which fœtor arises, especially in the hot season. The site of the town and its vicinity is not more than 5 ft. above the level of the sea, the soil being sandy and mixed with clay. From this lowness of situation it might be expected to be unhealthy; but so far is this from being the case, that it enjoys a remarkable immunity from disease, and the New Town and Fort St. David in particular, are proverbially healthy. In fact, sick officers and convalescents not unfrequently resort to Gúdálúr for change of air, and several banglās have been erected in New Town for their accommodation, which are procurable at moderate rents. The climate is as equable as that of Madras, and cooler.

In other respects, it has incontestable advantages over both Madras and Puducheri, for an emporium, as it is the natural port of Salem, from which it is but 118 miles distant, even by the present circuitous route. Yet cotton is sent from Salem to Madras, nearly double the distance, because the road to Gúdálúr is impassable for carts. The bar of sand, too, which, owing to the slowness of the current, the surf has thrown up across the mouth of the river, might easily be removed; in which case

the stream would be navigable for vessels of considerable size: as it is, the trade of the place is decaying. There are no roads, but a pleasure drive on the beach $1\frac{1}{2}$ miles in extent; and another from the town to the civilians' house, 3 miles. Of seven sugar refineries, six lie in ruins. The collector's house was built by Mr. Place, at the beginning of the present century, and was occupied till 1820 by the Governor; after that, by the different collectors. Prior to 1690, the E. I. Company had a factory here; which, on account of the increasing trade, was, in 1702, rebuilt and fortified. In 1746, after the capture of Madras by De la Bourdonnais, the English functionaries betook themselves to Fort St. David and Gúdálúr. Both these places were then attacked by the French without success. On the 13th of April, 1749, a dreadful storm took place, which destroyed the British encampment at Gúdálúr; and several ships foundered with all their crews, among which was the Apollo transport, the Pembroke of 60 guns, and the Namur of 74. This last was considered the finest ship then in the English navy of her size, and carried 760 men, not one of whom escaped.

In 1758, M. Lally got possession of both Gúdálúr and Fort St. David, and forthwith destroyed the fortifications of the latter. In 1760, Col. Coote recovered these places; and on the 1st July, 1781, gained between this place and Porto Novo a great victory over Haidar 'Alí, who is said by Wilks to have lost 10,000 men; but on the 8th of April, 1782, Gúdálúr surrendered to the combined French and Maisírean armies. The French then greatly strengthened the works, and threw in a powerful garrison under command of the Marquis de Bussy. On the 13th of June, 1783, the place was attacked by General Stuart, with an army of 10,000 men. Hereupon ensued a siege, remarkable in the annals of Indian warfare for many memorable circumstances. In the first place, while the armies were contending on the shore, a British fleet of 17 ships, with 1,202 guns, under Sir Edward Hughes, was engaged with a French fleet of 15 ships, carrying 1,018

guns, under M. Suffrein. On the 20th, a battle was fought between these armaments, in which the English fleet lost 532 men, and was completely outmanœuvred by the enemy, who succeeded in crippling the British vessels, and returning to its anchorage off Gúdálúr, at which place it landed 2,400 men to aid in the defence of the town. This naval engagement had been preceded by a desperate encounter between the two armies, in which the English got possession of 13 guns, and carried some outworks, but with a loss of 1,016 men, of whom 500 were Europeans; the greatest loss, particularly in officers, that had been ever yet sustained by them in any action fought in India. On the 25th, a sortie of the garrison was repulsed, with the loss to them of 600 men.

Among the wounded French prisoners was a young sergeant, who, by his noble appearance, attracted the attention of Col. Wangenheim, the officer commanding the Hanoverian troops in the English service, to such a degree, that he ordered the young man to be conveyed to his own tent, where he was kindly treated until his recovery and release. Many years after, when the French army, under Bernadotte, entered Hanover, Wangenheim, among others, attended the victor's levee. Bernadotte asked him if he had not served in India, and at Gúdálúr? and on his replying in the affirmative, inquired if he remembered a wounded sergeant to whom he had been kind. The Hanoverian said he recollected him well, that he was a fine gallant fellow, and he should like much to know what had become of him. "Behold him in me!" exclaimed Bernadotte, and added that nothing should be wanting on his part to testify his gratitude.

On the 27th of June, two days after the garrison had made their desperate sally, the Medusa frigate arrived from Madras, bringing news of the peace between France and England.

The *Fort of Gúdálúr* is an unequal-sided quadrangle with an indifferent rampart and ditch, and no outworks, excepting one advanced from its N.E. angle. A bastion covers each of the other angles, and the curtains are fur-

nished with the imperfect kind of flank-defence obtainable by means of a succession of bastions, placed in a prolongation of one and the same straight line. The place, however, is naturally strong, being defended by rivers on the N. and E. Lord Valentia praises the factory-house as a chaste piece of architecture, built by his relative "Diamond Pitt," and possessing a noble portico. The terraced roof was so much to the fancy of M. Lally, that he carried it away to Pudukheri.

(c) *Porto Novo*.—Five hours' journey in a palankeen, brings the traveller to *Porto Novo*, which stands on the N. bank of the river Vélúr, close to the sea, and is called by the natives Mahmúd Bandar and Firingipét. At this place, and at Bépúr in Malabar, are the works of the Indian Iron Company, which obtained its charter in 1854. In 1835, Mr. Heath, of the Madras Civil Service, commenced making iron at *Porto Novo*; intending first to make wrought iron by charcoal alone, with fires and chaferies as in Sweden. Owing to the nature of the fuel, this experiment failed. Puddling was then tried, using, instead of coal, billets of wood, dried and half charred. This also failed from the difficulty of getting up the heat with such material; and the wood being impregnated with nitre and salt, owing to the soil, the ashes were so alkaline as to act as a powerful flux on the bricks. Further experiments were also rendered abortive, by the character of the fuel, which generates volumes of nitro-muriatic acid; and in 1846-47 coals were tried unsuccessfully.

The *Porto Novo* works are now at a stand. Every one will admit, more particularly at a time when railways

and steam engines are being introduced into India, that the problem of rendering the vast quantities of iron ore, which strew the surface of the ground in the collectorates of Salem and Koimbatúr, available for manufacture, is one of the highest interest. It seems, however, that *Porto Novo* was ill-chosen as a site for works. The ore-ground is at the distance of 80 miles, 30 of which must be traversed by an execrable road, and the remainder by tortuous canals, navigable only during 4 months in the year. Moreover, the wood fuel has the pernicious qualities already stated, the supply is much too scanty, and is continually diminishing as the jungles are brought under cultivation every year, in consequence of the extension of irrigation. Add to these disadvantages the circumstance that the works at *Porto Novo* have been built on ground but 18 inches above the level of the river, and close to it, so that deep castings cannot be attempted, from the danger of explosions.

Nevertheless, the ore is good, yielding on an average 65 per cent.; labour is cheap, and there is an unlimited demand. It may be that, after all, the simple method of the natives would prove the best for the manufacture of iron. A native furnace costs £56, in which all expenses for working it for one year are included, and returns £20 annually; so that the first outlay is covered in 3 years, and after that, a regular profit sets in.

The governorship of *Porto Novo* was the bribe, in addition to a sum of money, for which, in 1693, Dr. Blackwell, the garrison surgeon of Fort St. David, covenanted to surrender that place to Zulfikár Khán, then besieging the Rám Rájá in Jhinji.

SECTION II.

NORTHERN DIVISION.

Preliminary Information.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.—2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

This division, lying between 16° and 20° N. lat., is a narrow slip of country about 350 miles in length, and from 60 to 10 miles in breadth.

It is bounded on the N. by the Chilka Lake and the territory of the Gumsúr Rájá; on the S. by the river Kṛishṇa; on the E. by the Bay of Bengal; and on the W. by the Gháts, which separate it from the Nizám's country and that of Nágpur.

The *general aspect of the country* from the Kṛishṇa as far as the frontier of Vishákpattanam (Vizagapatam) is a flat alluvial plain rising gradually towards the Gháts. From that point northward it is more hilly. In the tract between the sea and the Gháts the climate, though hot, is generally salubrious; but the Gháts themselves, with a colder temperature, are very unhealthy, fever being the prevalent disease.

The *Sub-divisions and Chief Towns* of the four Collectorates comprised in this Division are as follows:—

GANJÁM.		
Táluka or Sub-divisions from N. and N.W. to S. and S.E.	Chief Towns.	Distance from GanjáM.
1 Gumsúr	Nauga'on	55*
2 Moherri	Burhánpur	19
3 Ichchhápúr	Ichchhápúr	33
4 Surada	Surada	53
5 Pálatálagam	... ..	...
6 Kantálavalsa	... ..	...
7 Kodúr	... ..	...
8 Pubakonda	Prashutpur	16
9 Wadada	Bairi	110

VISHÁKPATANAM (VIZAGAPATAM).

Táluka or Sub-divisions from N. to S.	Chief Towns.	Distance from Vishákpattanam.
1 Pálkonda	Pálkonda	86
2 Sarvasiddhi	Sarvasiddhi	38
3 Golkonda	Narsapatnam	54

* Owing to the intersections in the Delta, the distances here given cannot in some cases be depended upon as quite correct.

RÁJAMAHÉNDRI.

Táluka or Sub-divisions from N. to S.	Chief Towns.	Distance from Madras.	Distance from Rájamahéndri.
1 Andrangi	... ..		...
2 Uppáda	... ..		...
3 Lingampuru	Lingampuru		33
4 Kattapilli	Kattapilli		24
5 Peddapur	Peddapur		27
6 Bikkaval	Bikkaval		20
7 Kóta Rámchandrapuram	Rámchandrapuram		22
8 Rájamahéndri	Rájamahéndri	365.6	...
9 Kapáveram	Kupáveram		12
10 Rálli	Rálli		19
11 Amlápur	Amlápur		40
12 Nagaram	Nagaram		42
13 Tádimalle	Tádimalle		14
14 Tannaku	Tannaku		19
15 Undi	Undi		38
16 Magaltúr	Magaltúr		46

MACHLÍPATANAM (MASULIPATAM).

Táluka.	Chief Towns.	Distance from Madras.	Distance from Machlipatanam.
1 E'lúr	E'lúr		48
2 Kaikalúr	Kaikalúr		30
3 Tírvúr	Tírvúr		85
4 Gudewáda	Gudewáda		23
5 Padana	Padana		8
6 Machlipatanam	Bandar or Mach- lipatanam	315.2½	...
7 Divi	Divi		16
8 Jaggiapéta	Jaggiapéta		90
9 Nandigáma	Nandigáma		74
10 Baizwáda	Baizwáda, or Baizwára		44

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

The ancient name of the N. Sarkárs was Kalinga, by which this country was known also to the Romans. It is probable, however, that Orissa is the Calinga spoken of by Pliny as a powerful and civilised kingdom, for according to the evidence of the Chinese traveller, Hiuan Tshang, a desert forest extended for 500 miles from Káncchi (that is, from near Madras), towards the frontiers of Ganjáma in the early part of the 7th century, A.D. The name Kalinga has survived to the present day under the corruption Keling, or Kling, among the inhabitants of the E. islands, who have for ages carried on a trade with this coast. Of the kings who anciently ruled over this territory we know nothing. A king of Andhra, Andhraráyudu, son of Suchandra, is spoken of as reigning at Shríkákolam, on the Kṛishṇa, and is said, after the death of his father, to have transferred his residence to the banks of the Godávarí, perhaps to Rájamahéndri. At his suggestion, the sage Kanwa, the earliest of the Telugu grammarians, prepared a treatise on Telugu grammar. A dynasty of Chalukia princes, and afterwards a Kadamba dynasty, is said to have reigned subsequently at Rájamahéndri. The Ballál kings of Warangol or Orankal appear to have succeeded; but in 1323 A.D. their capital was taken by the Patháns. In 1471 A.D. the Muḥammadans of the Dakhan began to interfere in the affairs of this province. There being a disputed succession in the family of the Rájá of Ganjáma, Muḥammad Sháh, of the Bahmaní dynasty, installed one of the claimants as Rájá on condition of his paying tribute; and in

1480 made over to him also the countries of Kondapilli, E'lúr, and Rájamahéndri. To these provinces, in 1490, Muḥammad's successor, Mahmúd, added Machlípattanam and Guntúr. In 1512, the Bahmaní dynasty came to an end, when the N. Sarkárs, at least that part S. of the Godávarí, fell to the Kuṭb Sháhí kings, who reigned at Golkonda or Haidarábád. The N. part was retained by Viṣṇu Dev, who reigned at Rájamahéndri till 1571. In 1687, Aurangzib took Golkonda, and made himself master of the Kuṭb Sháhí dominions. A period of anarchy followed, as the Muḥammadans were too much engrossed with the Maráthas to settle their outlying provinces. However, in 1713, Niẓamu'l-Mulk, Súbahdár of the Dakhan, appointed Anváru'd-dín, the future Núwáb of the Karnátak, to the government of Shrikákolam, and Rustam Khán to that of Rájamahéndri and the more S. portions of the Sarkárs. In those days the names and boundaries of the Sarkárs were different from what they are now. *Guntúr* alone had the same boundaries, but was also called Murtazanagar or Kondavir. To this succeeded, in a N. direction, *Kondapilli*, being the country between the Kṛiṣṇa and the town of E'lúr and the Kolar lake. *E'lúr*, the next Sarkár, lay between Kondapilli and the S. branch of the Godávarí. Thence *Rájamahéndri* extended N. to the river Sattiaveram, which enters the sea at Kákináda (Cocanada). The rest of the present Collectorate of Rájamahéndri, and the whole of Vishákpatanam and Ganjám, were included in the large Sarkár of *Shrikákolam*, the ancient name of which was Kaling, whence Kalingapattanam. There was also a distinct government called the Machlípattanam Havéí, extending from Mutapilli to Point Gudewaré. Machlípattanam was looked upon as the chief fortress in the N. Sarkárs. In 1750 it was made over to the French by Muẓaffar Jang on his becoming Súbahdár of the Dakhan; and his successor, Šalábat Jang, added to this grant the whole of the N. Sarkárs. M. Bussy was appointed Governor on the part of the French; and in 1757 he reduced several refractory chiefs, and expelled the English from their possessions in the province, and took their garrison at Vishákpatanam prisoners of war. Soon after Bussy was called to Madras to assist M. Lally in the siege of that place; and the native Governor he left to act for him, Anandráz Gajapati, made overtures to the English. Clive detached Col. Forde to co-operate with him, who completely defeated Conflans, the successor of Bussy, at Peddapur. In this battle the English had 470 Europeans and 1,900 Sipáhís, with about 5,000 auxiliaries under Anan Iráz, who were of little use. Conflans had 500 Europeans, 500 horse, and 6000 Sipáhís. He lost 30 pieces of cannon, his camp with all its equipage, and 18 officers and 170 Europeans killed, wounded, or prisoners, besides Sipáhís. Next year Forde stormed the fortress of Machlípattanam, and made prisoners of a force which exceeded his own in number. Upon this a treaty was concluded with Šalábat Jang, Súbahdár of the Dakhan, by which Machlípattanam and the territory dependent on it, about 8 miles long and 20 broad, was ceded to the English, and the expulsion of the French was agreed to. In 1762, Niẓám 'Alí, who had superseded his brother Šalábat Jang, offered the Sarkárs, except Guntúr, the sief of Basálat Jang, to the English on condition of their aiding him with troops; but the offer was declined. Three years afterwards Clive obtained a grant of the Sarkárs from the King of Delhi; and on the 12th Nov., 1766, the Niẓám signed a treaty at Haidarábád agreeing to this grant. The Company did not, however, take possession of their new provinces till 1769, and it was not till 1778 that they assumed charge of Guntúr, having then obtained a lease of it from Basálat Jang. (See C. Division, *Preliminary Information*).

The most interesting castes peculiar to the N. Sarkárs are the *Rátsas* and *Velamas*. The *Rátsas* are the Rájputs of the south, and possess all the high sense of honour of that chivalrous people. Ignorance of their prejudices, or a rude way of dealing with them, has more than once led to fatal results. *Rátsas* have stabbed themselves in our courts of law when an attempt has been made to deprive them of their weapons; and others, when cited to appear before our judges, have

destroyed themselves and their whole families. Orme (vol. ii. p. 258) records a remarkable instance of the unyielding courage of these men in the defence of Bobilli, a fortress in the N.W. part of the Sárkár of Vishákpatanam (lat 18° 35', long. 83° 25'). The chieftain of this place, Rangarao, was at feud with Vijaya Rám Ráz, the deputy of M. Bussy, who was persuaded to attack the fortress, situate in an almost impenetrable forest. The French troops, after penetrating through the jungle with much difficulty and some loss, stormed the fort on the 24th of Jan., 1757. While the action was at its height, a select band of Rátsas put all their women and children to death, and then returned to die upon the walls without giving or receiving quarter. Of the whole clan but 6 men survived, the tutor of Rangarao's son, who preserved the young chieftain contrary to his father's commands, and 4 warriors, who pledged themselves to slay Vijaya Rám, the originator of the war. On the third night after the storm two of these men penetrated into Vijaya Rám's tent, and stabbed him to death, inflicting 32 wounds on his body. They then calmly awaited their fate, exclaiming to their assailants, "Look here! we are satisfied!" Had they failed, the attempt would have been renewed by their two remaining comrades.

The Velamas are likewise chieftains, and resemble the Rátsas in their pride and war-like spirit. They are said, however, by Campbell to be Shúdras.

Many of the principal Zamíndárs are descended from the family of the Rájás of Jagannáth in Orissa, who, some centuries ago, conquered the ancient Sárkar of Shrikákolam. They still maintain large bodies of armed retainers. The principal Zamíndárs in Ganjám are those of *Parlah Kimedi*, *Pedda Kimedi*, or *Vijayanagar*, and *Chinna Kimedi*, or *Pratápgadi*. The town of Parlah Kimedi is in lat. 18° 50', long. 84° 10'. In 1829 the country was attached on account of its disturbed state; and in 1833 troops were employed to put down the refractory, among whom was a clan of highlanders, whose chiefs were called Bisais. The peshkash, or tribute, paid by the Zamíndár is 82,529 rs. per annum. The Zamíndár claims descent from the royal families of Orissa.

Pedda Kimedi lies due N. of Parlah Kimedi. The Rájá, or Zamíndár, whose family formerly lived at Vijayanagar, now resides at Digapudi. The peshkash is 23,000 rs. per annum, Pratápgadi is the most N. of the three Kimedis. The Rájá lives at Pudamari, and pays 20,000 rs. per annum. The large Zamíndárá of Gumsúr, lying between 29° 40' and 20° 20' N. lat., and 80° 10' and 85° 5' E. long., was entered by our troops in 1835, in consequence of the Rájá having refused to pay his arrears of tribute. An army of 7000 men was employed under the direction of Mr. Russell, and in two campaigns succeeded in penetrating all the passes, and reducing the country. It was at this time that the town and cantonment of Russell-Konda (Russell-hill), called from the Commissioner, was founded, in lat. 20°, long. 84° 40', 50 miles N.E. of the town of Ganjám, and 6 N.N.W. of the fort of Gumsúr. This station is about 150 feet above the level of the sea; but within a short distance are the Gháts, from 500 to 2000 feet high, thickly clothed with jungle. Gumsúr may be divided into two tracts, Upper and Lower Gumsúr. Lower Gumsúr is overspread with thick jungle full of poisonous malaria; and here our troops, in the campaigns of 1835-36, suffered greatly from fever. The Upper country is more open, and is comparatively healthy. The *Khonds*, a wild people who inhabit Gumsúr, had for ages been addicted to the barbarous custom of female infanticide and human sacrifices. It was usual to kidnap or purchase children of both sexes, and feed them up as richly as the resources of the inhabitants would allow, indulging them at the same time in all their wishes, until the day of offering the *Meria*, or sacrifice, arrived. A solemn convocation was then held, and the victim was led with music and rejoicings to be butchered. The sacrifice was supposed to obtain good crops and other blessings for the offerers. By the well-sustained efforts of the English Government, this horrible custom, as well as that of infanticide, have been suppressed (see *Journal of Royal Asiatic Society*, vol.

xiii., art. xii., by Capt. Macpherson). About ten miles S. of Gumsúr, is the small town and Zamíndarí of Aska, which yields 4700 rs. The sugar factories of Messrs. Binny and Co., which are close to the town, are worked by steam, and are fitted with machinery of the best and most modern description.

In the Collectorate of Vishákpatanam there is the great *Zamíndarí of Vijayanagaram*, which pays 6 lacs of rupees, or £60,000, a-year to Government. This Zamíndarí, one of the largest in India, is divided into 11 Táluks, and has a population of 561,748. The present Zamíndár, Vijaya Rám Gajapati Ráz is 30 years of age, and has just assumed charge of his country, which, at his own request, was placed for 3 years after his accession, under an English Superintendent. He is the representative of that Vijaya Rám who induced M. Bussy to destroy the Chief of Bobilli, and who in 1712 erected the present fort of Vijayanagaram. On his assassination he was succeeded by his nephew, Ananda, who aided Col. Forde in the siege of Machlípatanam, in 1759, and died shortly afterwards at Baizwáda, on his way to obtain the recognition of his title from the Nizám. The names of the Táluks in this Zamíndarí are as follows :—

Táluks.	No. of Villages.	Chief Town.	Population.
1. Vijayanagaram	213	Vijayanagaram	95,985
2. Gudiváda (E. of Vijayanagaram)	180	Venkatapur	65,553
3. Bonanghi (W. of ditto)	98	Kóttiam	48,410
4. Kumáram (N. of ditto)	319	Chípurupalli	91,520
5. Gajapatinagaram (ditto)	167	Gajapatinagaram	46,301
6. Pádagádi (S.E. of ditto)	226	Padagádi	67,656
7. Vápáda (S.W. of ditto)	90	Lákavárapukóta	34,029
8. Alamanda (S. of Vápáda)	48	Gáváravásam	31,223
9. Chodáránen (S. of Alamanda)	123	Chodáránen	40,684
10. Nellimuku (S. of Vishákpatanam)	84	Nadpur	20,980
11. Shríkurmam (N. of Shríkákolam)	53	Shríkurmam	15,547

This Zamíndarí is bounded to the W. by the Káshipur Hills, which rise to the height of 3000 feet. In this range excellent plumbago is found, and other minerals.

There are no Zamíndarís deserving particular notice in the Collectorates of Rájamahéndri or Machlípatanam.

ROUTE 15.

MADRAS TO GANJÁM.

673 M. 4 F.

For the particulars of this Route as far as the Kṛiṣṇa river, see Route 10. Thence proceed as follows:—

MILITARY AUTHORITY—Officer commanding Northern Division—*Waltér*.

CIVIL AUTHORITY—From Baizwára, or Baizwáda, to Yernagudiam: Collector of Machlipatanam—*Machlipatanam*. Thence to Tuni: Collector of Rájamahéndri—*Rájamahéndri*. Thence to Shríkákolam: Collector of Vishákpatanam—*Vishákpatanam*. Thence to Ganjám: Collector of Ganjám—*Ganjám*.

PLACES.	STAGES.	
	M. F.	M. F.
(a) BAIZWÁDA, <i>b. t. o.</i>	271 4	271 4
Machaveram	2 6	
Rámavaráhupádu	2 3	
Yánikapádu	1 6	
Nedumanúru	0 7	
× Bodaman Channel to Kasarapalli.....	4 1	
GANNAVARAM, <i>b. t. o.</i>	2 0	13 7
Átukúr	4 4	
Ampapuram	3 3	
Víravalli	2 0	
Narsanapálam	1 7	
RAMACHANDRA APPARAOPE'T, <i>b.</i>	2 3	14 1
× Rámileru <i>n.</i> to Bomulúr	1 7	
Kalamáruvu	1 4	
× 4 <i>n.</i> to Tamelér, <i>r.</i>	5 3½	
E'lúrpét, enter	0 7½	
(b) E'LÚR ends, <i>b. t. o.</i>	1 3	11 1
× Tameléru <i>r.</i> to Pálgudiam	2 2	
Dandalúr	2 5	
Gundugolovu	4 1	
BHÍMADOL, <i>b.</i>	3 7	12 7
Gopálpuram	3 1	
Naráyanpuram	1 2	
Ghantavárigudiam.....	3 5	
Dubachérla.....	0 5	
NALLACHE'RLA, <i>b.</i>	4 1	12 6
Achanapálliam	1 6	
Anantapalli.....	1 5	
× Yerrakalva, <i>r.</i>	0 2	
× <i>n.</i>	0 6	
YERNAGUDIAM, <i>b. t. o.</i>	3 6	8 1
Kṛiṣṇanapálam	1 6	

PLACES.	STAGES.	
	M. F.	M. F.
Daivarapalli	2 4	
Bandapádu.....	1 5	
Dudukúr.....	1 0	
Gauripatnam	1 6	
PEDDAPANGEDI, <i>b.</i>	2 5	11 2
× a channel	0 6	
Domairu	1 6	
Kauúr.....	3 1	
Godávári <i>r. r. b.</i>	1 0½	
Ditto, <i>l. b.</i>	2 1½	
(c) RAJAMAHE'NDRI, <i>b. t. o.</i> (Fort)	1 2	10 1
Dívánjichervu	5 1½	
Víranáthnipandal	2 3½	
× <i>r.</i> to RAJANAGARAM, <i>b. t. o.</i>	2 4½	10 1½
Gonagudem	1 3½	
Murári	2 2	
Gandapalli	2 2	
Mallapalli	2 7	
Tálúru	2 3	
JAGAMMAPE'T, <i>b. t. o.</i>	2 3	13 4½
Rámaveram	1 6	
Somaveram.....	2 6	
× Yaleru <i>r.</i> to Yervaram	0 2	
Govindapuram	3 3	
Pattipádu	1 7	
DHARMAVERAM, <i>b.</i>	2 2	12 2
Chendurti	4 2	
Robertsonpéta	0 4	
Kattipundi	2 5	
Tamyapéta	3 2	
Bendapudi	1 2	
ARAMPUDI ANNAVERAM, <i>b.</i>	2 1	14 0
× 3 <i>n.</i> to Tátagunta ...	3 6	
× 4 <i>n.</i> to TUNÍ, <i>b. t. o.</i>	7 4	11 2
× Tondava <i>r.</i> to Paikarraopéta, <i>t. o.</i>	0 4	
Nauvaram	3 1	
Kodechirla	2 0	
Udantapuram	1 2	
Kaité	2 7	
NAKKAPALLI, <i>b.</i> ...	2 3	12 1
Timmasapuram	2 6	
Gokalapádu	1 4	
Penugol	1 3	
× Pandayáru, <i>r.</i>	0 1	
Pulaparti	1 3	
Rangupálliam.....	3 0	
YELLAMANCHILLI <i>b.</i>	3 4	13 5
× <i>n.</i> to Narsanapalli ...	4 3	

PLACES.	STAGES.		PLACES.	STAGES.	
	M. F.	M. F.		M. F.	M. F.
× large n. to Tallapál- liam.....	1 7		A Masjid and Tank ...	3 7	
Unknipálliam.....	1 1		Agraharam.....	1 4	
Puyawáram.....	3 0		× n. to GARRAH.....	3 4	12 4
KASIMKO'T, <i>b. t. o.</i>	1 4	11 7	Konf.....	0 7	
× Sarada, <i>r.</i>	2 6		(f) Kalingapatnam.....	2 3	
Ankapalli (Fort).....	1 1		× Vangsédhara, <i>r.</i>	0 6	
Marripálliam.....	6 0		Govindapuram.....	0 2	
Jangalpálliam.....	0 6		Nandigáon.....	1 2	
Askapalli.....	3 0		Dandulachmipuram ...	3 2	
SUBHARAM, <i>b.</i>	1 6	15 3	PERIA AGRAHARAM	0 1	8 7
× large n.	1 4		Vánistapuram.....	3 2	
Kulupalli.....	1 7		Bhorbhadra.....	3 0	
Santapálliam.....	2 1		× n. to Wutebhára.....	1 4	
× 2 n. to KO'TAWAL- SA, <i>b.</i>	3 1	8 5	Antulaveram.....	1 2	
Sungaripálliam.....	4 0		× 2 n. to GOPALPURAM		
Kandagapalli.....	0 6		<i>b. t. o.</i>	2 6	11 6
Kátikapalli.....	1 0		Tálagáon.....	3 4½	
Nerikattu.....	1 0		Chinnarogandlapalli ...	1 3½	
ALAMANDA, <i>t. o.</i>	2 2	9 0	Lingalapádu.....	1 1	
× n.	1 0½		× 2 n. to Daiváda.....	3 1	
Kodikammo.....	0 6½		PANTA TEKELLI, <i>b.</i>	1 5	10 7
Chinnapálliam.....	2 0		Govindapuram.....	1 6	
× n. to Bhímsinghi, <i>b.</i>	1 5		Murlapádu.....	0 7	
× Krostang, <i>r.</i>	0 5½		× n. to Kóvité Agrah- áram.....	2 2	
× 2 n. to Śaraki.....	5 0½		× 3 n. to Cross Road...	2 0	
(d) VIJAYANAGARAM			× 2 n. to Chinna Pádám	0 7	
(Fort), <i>b. t. o.</i>	4 1	15 3	KASIBUGA, <i>b.</i>	1 3	9 1
Dasanapéta.....	1 0		Padmanapuram.....	1 2	
× 3 n. to Peddatádiváda	1 7		× n. to Makkárájola...	5 1½	
Chinnatádiváda.....	1 2		Páligáon.....	2 1½	
Bhogapuram.....	4 0½		Haripuram, <i>b.</i>	0 2	
× Konáda, <i>r.</i>	3 4		× n. to AMBUGAON.	1 4½	10 3½
KONADA, <i>b. t. o.</i>	0 5½	12 3	Parterunipalli.....	1 6½	
× n. to Yelladúr.....	1 2		× n. to Mahéndratanya <i>r.</i> and Shásanam on the left.....	0 6	
× 3 n. to Chinnapadi- váda.....	3 5		× n. to Hukmpéta.....	2 0½	
Karpuchintapalli.....	1 4		× 2 n. to BHURGAON	2 6½	7 3½
× Yeddalgadda, <i>r.</i>	1 6		Kancherlagudiam, <i>b.</i> ...	2 4	
× n. to Takelli.....	2 6		Jádupudi.....	3 4½	
KO'TAPALLIAM, <i>b.</i> ...	2 5	13 4	Jam'adárputi.....	2 2½	
Sundarapálliam.....	2 7		× n. to Savaradaivupéta	3 4	
Kálikosakalla.....	1 0		× 3 n. and Lotabuti, <i>r.</i>	1 4½	
× n. to Kótapéta.....	0 5		(g) ICHCHHAPUR, <i>b. t. o.</i>	1 1½	14 5
× n. to Kupelli, <i>b. t. o.</i> ...	1 5		Suváni.....	3 3	
× 2 n. to Mutadda.....	5 6		Jatipadra.....	1 7	
× Nágulu, <i>r.</i>	4 1		Chimmeripalli.....	1 3	
(e) ŚHRIKAKOLAM,			Jagannáthapuram.....	0 7	
(Chicacole), Place of			MONTREDDI.....	0 7	8 3
Arms, <i>t. o.</i>	0 3	16 3	Pannapalli.....	2 2	
Arasalli.....	1 5		Indrarájapuram.....	0 7	
Upakki.....	2 0		Tirthapuram.....	2 2½	

PLACES.	STAGES.	
	M. F.	M. F.
× Salt-water Inlet.....	1 0½	
Bokaspalli	2 7½	
Gopālpuram	1 3	
× r. to MANSURKOTTA	1 5½	12 4
Konamanna	4 4	
Partachattapuram	1 6	
Chhatrapur, t. o.	1 6½	
Rishikulia, r. r. b.	3 0	
„ l. b.	0 3½	
(h) GANJĀM(enter), t. o.	0 2	11 6

673 4

(a) *Baizwāda*.—The *Krishna* river, where the great north road crosses it at Baizwāda, is 1160 yds. broad, and its velocity 5 m. an hour. It is said to discharge more water in *one hour* than the Clyde at Glasgow in one year. The river begins to rise in June, and freshes continue till the end of October. After this the stream gradually subsides, but is not fordable till about the end of January. When the rise attains the height of 22 ft., the water enters the ducts for irrigation; when it reaches 32 ft. the banks are overflowed. In 1851-52-53 it rose to 35 ft., and caused some damage. At Baizwāda there are three large ferry boats belonging to natives, and some others are obtainable from other ferries when required for the passage of troops. Government has sanctioned the outlay of £20,000 for a timber bridge, the stanchions of which are to be imbedded in the masonry of the Anakatt. This work is now under construction with teak obtained from Pegu. The banks of the river are plentifully clothed with the *Babul* tree, the *Mimosa Arabica*, which yields a quantity of valuable gum, the collection of which gives employment to many persons. This gum is used by cloth painters, toy-makers, paper fitters, and others. The seeds of the *Babul* are used by the peasants for feeding their cattle during the dry season.

The *Krishna* is one of the principal rivers in India. Rising in the W. Ghāts at Mahābaleshwar in lat. 18° 1' long. 73° 41' on the E. brow of the Ghāts, 4,500 ft. above the sea, it flows almost due E. into the bay of Bengal, bisect-

ing, as it were, the Dakhan. It does not divide till within 23 m. of the sea, and the Delta it forms is insignificant. Its whole course is not less than 800 m., but, unhappily, from the rockiness of its channel, and the rapidity of the slope, it is useless for purposes of navigation; being, indeed, crossed for the most part only with wicker vessels lined with hides. At the same time the great height of its banks (which average from 30 to 50 ft.) prevents its being made available for irrigation. However, after it emerges from the E. Ghāts at Baizwāda and Sītānagaram, several canals have been carried from its banks, and on the rise of the river in June these are filled. The principal canal is the Tungabhadra, excavated in 1842, by which the Sandol, Kammanūr, Bāpētla, and other tanks are supplied. The Velatūr canal feeds the important tank of Allūr.

But the great work which spreads the fertilizing waters of the *Krishna* over the adjacent lands in both the Guntūr and Machlipatanam provinces is the gigantic *Anakatt*, or embankment, now carried across the river from Sītānagaram in Guntūr to Baizwāda on the opposite shore. This Anakatt supplies water to a *million acres*. It is situate close to the Great N. road, where two lofty hills, one on either bank, reduce the river's breadth from 2,000 to 1,350 yds. The velocity of the river is augmented by its being thus narrowed, and hence additional strength is required in the Anakatt, which consists of a wall 19 ft. high above the deep bed, and resting on wells of masonry from 7 to 8 ft. deep. This wall is 10 ft. broad at bottom, and 4 at top. It is supported in rear by a backing or apron of loose stone extending to more than 90 yards in breadth, with a second retaining wall or revement also based on wells. The first part of this is covered with rubble masonry and hewn stone carried to a level with the top of the wall, so as to form a flat breadth of 20 ft. This cut stone is continued in an inverted curve 30 ft. further, after which the loose stone commences, and slopes down gradually to the sandy bed of the river.

At each end of the Anakatt is a large sluice, with 16 vents to keep the bed of the river clear of deposits, in front of the head sluices of the great canals. At each head sluice there is a lock to pass boats between the river and the canal, with a chamber 50 yds. long and 20 ft. wide.

Length of the Anakatt, or dam, is 3750 ft.

Two under sluices at E. and W. extremities (each, between the abutments)	132	„
Two head ditto (ditto)	132	„
Two locks on E. and W. canals (each, between the gates)	150	„
Depth of foundation walls	7-8	„
Height of wall	19	„
Breadth of do. at crown	20	„
Do. curved slope	50	„
„ first part of loose stone ...	50	„
„ second „ „ „	180	„
Crown of Anakatt, above summer level	14	„
Head sluice, flows above ditto ...	9½	„
Under „ „ at Sitánagaram	6	„
„ „ Baizwáda	6½	„
Summer level above deep bed ...	5	„
Deep bed above high water mark, at Machlipatanam	23	„

The cost of the work, which was finished in 1855, is estimated at about £78,000, exclusive of the irrigating canals, which will be all navigable. Up to the present time rice in large quantities has been imported into the collectorate of Machlipatanam from Bengál, but the *Anakatt* will probably supply water enough to enable the inhabitants to grow this important article for their own consumption, and even admit of considerable export.

Another work of great utility, would be a canal to join the *Krishna* and *Godávári* rivers. This work is, indeed, already in progress, by a high level channel from the *Godávári* to *Elúr*, where it will be locked into the high level channel from the *Krishna*, the waters of which have an elevation of 8' above those of the *Godávári*. A glance at the map will show the facility with which such a work might be accomplished. The *Kolár* lake, which, during the rains, covers upwards of 100 sq. m.,

lies directly between *Baizwáda* and *Rájamahéndri*, on the *Godávári*; and into this lake the river *Budwár* (which passes within a mile or two of *Baizwáda*) flows. It must be noted, however, that the *Kolár* lake will be greatly reduced in area by drainage and embankment. Already some thousands of acres have been reclaimed, and are bearing heavy crops of rice.

Baizwáda itself is a large and rapidly-improving place. A great festival is held here on the banks of the *Krishna*, about February, in honor of *Shiva*. At that time sin is supposed to be removed by bathing at certain famous spots; for the river is held to be most sacred. There are two other festivals, one at *Kallapilli* in honor of the same God, and another six weeks later in honor of *Viṣṇu*, celebrated at *Shríkákolam*, between *Kallapilli* and *Baizwáda*. In the hills close to *Baizwáda* there is good bear shooting; and tigers, hog, and bison are to be met with.

(b) *Elúr*, called *Upper Elúr*, is a very populous town, and has been occasionally the station of a native regiment. At present the cantonment is occupied only by a detachment, or by recruiting parties. The *Tammeler*, a small shallow river, the bed of which is dry during the greater part of the year, divides the town into two parts. On the right bank are the remains of an old fort, distant 1½ miles N.E. from the barracks. The officers' houses are on the opposite side, 1 m. W. of the barracks. The lines are well situated, dry and commodious, and the houses of the town are of a better description than is usually seen. In the great *Kolár* lake, which is close to the town, there is abundance of fish, and wild fowl may be shot *ad libitum*.

Sixteen miles S.W. of *Elúr* is the village of *Mallavelli*, one of the 7 places in this province at which diamonds are found. The names of the other 6 places are *Partal*, *Alkúr*, *Parthenipádu*, *Prattalla*, *Wastapilli* and *Kodavetti Kallu*. The hollow flat, where the diamond pits are, is a low, dry, gravelly plain, but which has the appearance of having once been a lake. Through this plain no stream flows, and the pools, in its

lower part, dry up in March, when the excavation may be commenced, and not before. The pits are in general excavated at the N. end of the bank, that surrounds the hollow. The deepest are not more than 12 ft., and, whatever the depth, a hard mass of rock is never reached. The strata penetrated are—first, a grey, clayey, vegetable mould, about a foot or two thick; below this an alluvium of the following pebbles, rounded by attrition: sandstone, quartz, siliceous iron hornstone, carbonate of iron, felspar, conglomerate sandstone, and a prodigious quantity of concretionary limestone. The diamond is never found imbedded, or in any way attached to any of the pebbles, but always loosely mixed with the other little stones. The detritus, forming the diamond stratum, must have proceeded from the hills to the N., the only hills, in fact, near the place. They are the continuation of the sandstone range, which extends E. from Banganapilli, Kondapilli and Mallavelli, in all of which localities the matrix of the diamond is a conglomerate sandstone.

From E'lúr, a heavy, sandy road leads to *Rājamahēndri*, the next place of importance. The Yerrakalva river in the third stage is for a few days every year unfordable, and must be crossed on rafts, for there are no boats to be had.

(c) *Rājamahēndri*, the capital of the Collectorate of the same name, is a town with a population of about 15,000 persons, of whom about a fourth are brāhmins. The Muḥammadans are few in number, and are comparatively poor. The mosques, however, which are still standing, show that formerly the followers of the Prophet at this place must have been both numerous and wealthy. *Rājamahēndri* is built on the N. bank of the Godāvāri, in lat. $16^{\circ} 15'$, long. $81^{\circ} 53'$, on somewhat elevated ground, and consists of one principal street half-a-mile in length, running nearly due N. and S., where is the chief bāzār. The houses on each side are generally of mud, one story high, and tiled. Several narrow lanes run E. and W. from the principal street. Those to the W. pro-

ceed to the bank of the river, and consist of mean houses, with here and there large two-storied dwellings belonging to the Zamindārs of the district, or wealthy brāhmins. The streets on the E. side are more narrow and irregular, and have fewer houses of the respectable classes.

The Fort is N. of the town, and is square, with high round walls and a ditch, now partially filled up. It is usually garrisoned by two companies of the native regiment, stationed at Samarlakōta, a town not far from the sea, and 29 m. $6\frac{1}{2}$ f. from Rājamahēndri. The barracks, hospital, jail, magazine, and lines of the detachment are in the Fort.

The Rājās of this place are mentioned by Farishta as independent princes, when the Dakhan was invaded by Allāhu'd-dīn, A.D. 1295. In 1471, A.D., it was subjected by the Bāhmanī sovereigns of the Dakhan.

The *Godāvāri* (Skr. *Go*, "water," *d*, "that gives"), which washes the town, is the third river of India in length, its whole course being 898 m., and it is probable that its navigation may soon become of corresponding importance. Its floods rise from 30 to 100 feet above the summer level, and its discharge varies from 200 millions of cub. yds. per hour in extreme floods, to about 300,000 yds. in the hottest weather. It rises in lat. $19^{\circ} 58'$, long. $73^{\circ} 30'$ in the W. Ghāts, at an elevation of about 3,000 ft., near *Trimbak Nūsak*, in the Collectorate of Ahmadnagar. The place where it is supposed to have its source is considered by the Hindūs one of the most sacred in India, and vast crowds of pilgrims throng to it at the time of festivals. After a S.E. course of 100 m., the Godāvāri reaches the W. frontier of the Nizām's territory at Phultamba, in lat. $19^{\circ} 48'$, long. $74^{\circ} 40'$, and during the next 90 m. forms the boundary of the Ahmadnagar Collectorate and the country of the Nizām, which latter it enters 10 m. below Manjt, and flows in a winding E. course 160 m. to Lasona, receiving on its way the Dūdhnā, a considerable stream. Eighty-five miles further it receives the Manjara, a large river from

the S., and again after 170 m. near the town of Vil Ságar, the Maner. Thence it flows about 20 m. to Káleshwar, in lat. 18° 52', long. 79° 55', where it joins the *Wain Gangá*, there called the *Pránhita*, a very large river, which brings down the great drainage of the S. side of the *Vindhya* mountains. At Kotúr, 170 m. further, the Godávarí crosses the Nizám's frontier into the Collectorate of Rájamahéndri, through a deep chasm in the E. Gháts, with, however, so gradual a slope as to present no difficulties of importance for navigation. At Devipatanam the river emerges from the hills, and passes Rájamahéndri to Dauleshwaram, about 6 m. off, where is the largest Anakatt in India. Here, too, commences the delta of the Godávarí, which divides into two streams, the E. or Gautami, which flows by Nílappilli and the French settlement of Yánám into the sea, 2 miles S. of Korangi (Coringa); and the W. or Vasishṭa, which debouches 4 or 5 miles S. of Narsapur. The Vasishṭa has also a smaller branch, called the Vainatyen, flowing E. to the sea near Bandamúrlanka.

As the Godávarí, were it navigable above the Gháts, would open up the commerce of the vast provinces of Haidarábád and Nágpur, including the productive cotton fields of Berár, it will be seen at once that there is no question connected with Public Works in India of equal importance with the problem of how to render its navigation practicable. The difficulties have been ably stated by Lieut. Haig, and are as follows. It must be premised, that near Siruncha, the Wain Gangá, or Pránhita, meets the Godávarí, and that the navigation from thence proceeds N. up the Wain Gangá, not W. by the Godávarí, where, indeed, the water is much too shallow in the dry season to admit of vessels passing.* The course of the river then, to Chanda, a considerable town, favorably situated on the Erái and Jarpatti rivers, which flow into the Wain

Gangá, and but 80 m. from Nágpur, may be divided into 7 portions:—

	MILES.	AVERAGE RISE. FEET.
1. From Dauleshwaram to Sintral barrier ...	108	10½
2. The Sintral barrier...	4	
3. From Sintral barrier to Enchanéballi	76	10½
4. Enchanéballi barrier	12	
5. Enchanéballi barrier to Dewalamarri	100	8½
6. Dewalamarri barrier	40	
7. Dewalamarri barrier to Chánda	72	4½
Total.....	412	

1.—At Dauleshwaram, the Anakatt dams back the water more or less above its natural summer level for 10 m. to the village of Komáradavam, where the natural slope of the bed commences and continues to Devipatanam, where the river emerges from the hills. Thence to Koyendé, 30 m., the stream is for the most part pent between hills, which at one place run sheer down to the water's edge, being not more than 250 yards apart. Owing to being thus narrowed, the river is deeper, and has a greater rise and velocity during floods; but for half the year, when the water passing down is only from 400,000 to 1½ millions of cub. yds. per hour, the great depth to which the bed has been excavated in the freshes gives a section, which requires scarcely any fall in this 30 m. to discharge the water. Hence from Devipatanam to Koyendé the water is nearly still, for some months in the year. From Koyendé to Bhadrachélam, about 46 m., the rise in the bed is 63 ft., or at the rate of 1½ ft. per mile. This slope is not, however, uniformly distributed. When the river is low, the shoals of sand which are constantly in motion form bars at intervals, the fall over which is somewhat above the average. This remark applies to every portion of the river bed, when there is no great body of water coming down. Just above the Bhadrachélam the first rocks appear. They extend 4 miles, but are thinly scattered, and may be so easily removed, that a small party of Sappers

* Siruncha is remarkable as the place near which the late Dr. Bell dug for coal, it is said with success. That it exists there can be no doubt, as black shale is found in great quantities.

cleared a good passage right through, with the expenditure of only 100 lbs. of powder. During floods these rocks are covered, and offer no impediments to boats.

The *Sintrial barrier* consists of two separate masses of rock, 1 and 2 m. in length, with a chasm three quarters of a mile long, tolerably free from rock, between them. In the summer, the difference of level between the water immediately above this barrier and that below, is 36 ft. When full the stream passes clean over the whole of the rocks, and, though the current is great, boats can ascend. But in summer the tops of the rocks are uncovered, and the river passes through 2 channels varying from 20 to 30 yds. in width, and from 10 to 20 ft. in depth. The width of the stream when full varies from 600 yds. at the lower end to 1000 yds. at the upper.

3.—In the next 76 m. a few detached rocks occur. A little below Enchané-palli, the second barrier begins. The river turns sharp to the E., and near the village of Talagudim rocks begin, and at Enchané-palli almost shut the stream, the only passage being a narrow winding one, 30 yds. wide and 25 deep, smooth as though hewn by man. Above it the rocks continue, but more thinly, for 4 m., where a narrow ledge, over a low part of which the water falls 2 feet in summer, crosses the river. At the village of Damúr, 5 m. higher, the principal barrier commences. Here a solid mass of rock runs completely across, rising from 18 to 25 ft. above the summer level, the water falling over it in the most picturesque manner. This barrier is a few hundred yds. broad, and then there are no rocks for $1\frac{1}{2}$ m. to Pankhina, where there is another fall of 6 ft. over a narrow ledge. The difference of level between the water above the rocks at Pankhina and that at Enchané-palli is 50 ft. The rock is mostly slate; the width of the river is from 300 to 500 yds., and the banks are from 60 to 70 ft. high above the summer level.

5.—The third and most formidable barrier, of solid rock, commences 1 m. above the village of Dewalamarri, and extends 40 m. When the stream is

high, that is for 4 months in the year, the total fall being only 142 ft., or $3\frac{1}{2}$ ft. per m., this barrier is less of an obstacle than the two preceding, but in dry weather it is at present quite impassable to boats. It is proposed to connect the two points of the river above and below this barrier by a canal with locks, and thus avoid this barrier altogether. Owing to the stream taking a great bend precisely at this spot, it is thought that two points, at present 96 m. distant, may be joined by a canal 35 m. long, thus saving 61 m. transit. The estimate for this work, and for passing the other two barriers by means of locks, is £300,000.

The *Great Anakatt* at *Dauleshwaram* crosses the Godávati, where the river is 4 m. wide, but 3 small islands form, as it were, *points d'appui*. The first wall from Dauleshwaram on the E. side, to the island called Pichika Lanka, is 1624 yards long; the second from Pichika Lanka to Ráli Island, is 954 yards; the third to Mahúr Lanka is 516 yds.; and the fourth, to the village of Vijeshwaram, on the W. bank, is 862 yds. long. From the Dauleshwaram, or head sluice, two canals have been cut leading E., the *Samarlakóta*, and *Tulia Bágha*. The latter runs 30 m. to *Kákínáda*, on the sea coast, and the traffic upon it is very considerable. Besides these there are the *Ráli* canal, watering the Delta proper; the *Gannaveram*, which irrigates the *Nagaram* district; and the *Palkol*, *Kakarparru*, *Venkia*, *Nakkala*, and *Yelemanchilli* canals, which water the W. districts and part of *Machlipatanam*. The cost of the *Great Anakatt* was about £95,000, and that of the canals for traffic and for irrigation, £150,000. Besides these artificial ducts there are in the Delta the *Tulia*, *Waiyáru*, and *Gosta Nádí* rivers, of which the two first have been furnished with locks and embankments. The *Waiyáru*, with the aid of the *Venkia* canal, has been rendered navigable to within 18 m. of the town of *Machlipatanam*, and boats can pass from above the *Anakatt*, by the salt river, which debouches between *Chinna Golapálam*, and *Samarladevi* to the sea.

The native population of *Daulesh-*

waram is about 4,000. The headquarters of the Civil Engineer's division are there, the officers' houses being on a rocky hill, about a mile from the river. A steam engine is constantly employed at the Government Workshop and Foundry, and a great number of men are engaged at the Quarry and other neighbouring works, so that with the steamers on the river incessantly plying to and fro, a scene is daily exhibited which realizes somewhat of the bustle of our Western marts. Between Dauleshwaram and Rájamahéndri is the sugar factory of Arbuthnot and Co., which has been established some years, and contributes much to the prosperity of the district. The expenditure at this factory is said to be between £40,000 and 50,000 a year.

The cloths made at Rájamahéndri were once in high repute in the English market; and napkins, table cloths, and drills are still largely manufactured. Fine muslins are made at Updá, near Kákináda.

The lively authoress of the "Letters from Madras" (p. 42), describes Rájamahéndri as "a most lovely spot, on the banks of a magnificent river, with fine hills in the distance." The Godávari is, indeed, a noble stream at this place, being nearly 2 miles wide, and the passage of it was a business of time until lately, when a steam ferry was established, conducted by a joint-stock company, of which the members are chiefly natives. The hills teem with game of the nobler kind, such as tigers, bears, wild hogs, and leopards. Antelopes, spotted deer, and elk, are numerous in the plains, and bison are occasionally found. Florican, and all sorts of wild fowl are in inexhaustible abundance—as are hares, pigeons, and peacocks. On the other hand, the heat is intense during the dry weather, and the plague of snakes, centipedes, flying bugs, and a thousand other reptile and insect torments is so great as to mar what would otherwise be the Sportsman's Paradise.

The road is excellent as far as Tuní, after which it is not so good, and in the rains it is excessively heavy and bad.

(d) *Vijayanagaram* is the capital of a Zamindári of great extent, which has been already noticed (see *Prely. Inf.*) It is 12 miles from the sea, situate on ground sloping gently to the N. The climate is so salubrious from September to March, that the Europeans at Vishákpatanam resort hither for change. In the adjacent hills, however, a spur of the Gháts, which come down to within 6 miles of Vijayanagaram, fever is endemic. Vijayanagaram is the station of a native corps, and a detachment of foot artillery. A large tank divides the cantonment from the town. A church which holds 150 persons has been erected, and is visited by the Chaplain of Vishákpatanam once in 3 months. A square stone fort, with 4 enormous round bastions, incloses the Rájá's palace, which has an open square in the centre, an arcaded hall of audience, and fountains. The town, which has a population of 15,000 persons, exclusive of the garrison, is connected with the seaport of *Bhimani-patanam* (or Bimlipatam), by an excellent road. The country around is very rich, and it is altogether a thriving place. *It is remarkable that the cholera has never been epidemic in this cantonment.*

From Vijayanagaram the road turns almost at a right angle down to the sea coast, the next station, *Kondá*, being a seaport. At *Kótapálliám* the water is brackish, and rather insufficient.

(e) *Shrikákolam* (Chicacole) is the chief civil station in the Collectorate of Ganjam. The judge and sub-collector reside there. It is about 4 miles from the sea on the N. bank of the river Nágula, which rises in the mountains of Gondwána, near Polkonda, and over which a bridge of masonry has been completed. The population is said to be 50,000 by some authorities (*Statistical Report*, Madras, 1844), but according to the census of 1851, it appears to have been then only 12,800, of which 1,287 were Muhammadans. There are also about 150 native Christians. Shrikákolam was anciently the capital of a Hindú kingdom, and subsequently of a Sarkár or province, but there are no remains of its greatness. There is, how-

ever, a mosque of some sanctity, built by Shekh Muḥammad Khān, A.H., 1051. The town is ill-built and straggling. Owing to the flatness of the surrounding country, the streets are frequently almost impassable after rain. To secure dry flooring, the houses are all raised from 2 to 4 ft. from the ground. There are several very large tanks about 5 or 6 miles off, covered with rank vegetation, and in the dry season these are productive of malaria. In the bed of the river are a number of granite rocks. A large one about $1\frac{1}{2}$ mile S.E. of the town is called the Black Rock, between which and the town were formerly the palaces and gardens of the Nūwābs of Shrikākolam. A detachment from the native corps stationed at Burhānpur, or Russellkonda, garrisons Shrikākolam. The barracks, hospital, magazines, and residences of the officers, as well as the post-office, treasury, and office of the assistant-collector, are all within the precincts of an old mud fort, to the N. of the town, which is in such a ruinous condition that its walls are hardly to be traced. The court-house and jail are near the river, about half-a-mile from the cantonment. A beautifully fine muslin is made at Shrikākolam, similar to that of Dhāka (Dacca).

(f) *Kalingapatnam* (Kalinga city), in the name of which the ancient appellation of the whole province of Ganjām is preserved, is a seaport on the S. bank of the *Vaṅsēdhara* or *Vanshadara* river, which is 1,180 yards broad, with a sandy bed. Under Muḥammadan rule it was a place of much trade, as is testified by the remains of a large town, with numerous mosques and burial places. It is now recovering its importance as a harbour, being, except Karanga (Coringa), the safest place to anchor in, during the S.E. monsoon, on the whole coast. The *Garra* hill, near the station of that name, is a good sailing mark for vessels bound to this port.

There is nothing to be noticed respecting the stations between *Kalingapatnam* and *Ichchhāpur*, except that excellent fish, particularly oysters and whiting, are procurable at some of them. The traveller therefore may note the tide,

and give strict injunctions for a fish repast. Water is scarce and bad at *Ambugrām*, and bad and muddy at *Burgrām*. The small well in the village is brackish.

(g) *Ichchhāpur* ("Wish-town") has a large native population, and is the station of a Ṣadr Amīn. Hence there is another road to Ganjām, as follows:—Burhānpur, 16 m.; Chhatrapur, 14 m. 3 f.; Ganjām, 4 m. 5 f. Total from Madras to Ganjām, 675 m. 5 f. *Burhānpur* (Berhampore) is the chief military station in the collectorate of Ganjām, having been selected for that purpose 41 years ago, when Ganjām was abandoned in consequence of a dreadful fever which raged there. Burhānpur stands on a rocky ridge surrounded by a well-cultivated plain, which is bounded on the W. and N. by a range of hills, at from 8 to 10 m. distance, and is open to the S. and E. The W. hills are high, and covered with jungle to their very summits, where are great numbers of bears, leopards, and chitās, as well as hyænas, tiger cats, jackals and hares.

The native town, which has a population of 20,000, lies near the N. side of the cantonment. It is famous for its silk manufacture. A macadamized road to Russellkonda is under construction. It is to cost £14,224. The cantonment is properly called *Baupur*, to distinguish it from the town.

The town of *Aska*, which is but 24 m. 1 f. distant from Burhānpur is worthy of a visit, in order to see the flourishing sugar factory of Messrs. Baring and Co. All the latest improvements in machinery have been introduced from England, and, by its operations, this factory circulates no less a sum than £50,000 per annum in the district.

Chhatrapur is the place where the Collector resides.

The two stations between *Ichchhāpur* and Ganjām require no particular notice. *Mansūrkōta* is a very large and flourishing village.

(h) *Ganjām*, in lat. $19^{\circ} 23'$, long $85^{\circ} 7'$, was deserted in 1815, both as a military and civil station, in consequence of a fever, which in 8 weeks carried off

700 persons. The public buildings and the houses and gardens of the civilians were on a scale of grandeur, surpassing all others in the Madras Presidency. The principal arm of the Rishikulia river is about one-third of a mile broad, and, though fordable at most seasons, is at all times difficult for cattle and carts. Another more narrow but deeper branch is crossed by a wooden bridge.

The Route hence to Calcutta is as follows:—

PLACES.	STAGES.	
	M. F.	M. F.
Pryāgi, <i>t. o.</i>	11 7	
Maulod.....	9 2	
Mīthakūā.....	12 2	
Mānikapatnam	10 1	
Narsingapatnam	12 3	
JAGANNATH, or PURI, <i>t. o.</i>	7 6	63 5
Amritapur	12 0	
Pīpalgāon, or Pīpalli	12 0	
Balibanda, or Balwanta ...	14 1	
KATAK (Cuttaek), <i>p. o.</i> ..	11 5	113 3
Tangī	10 0	
Chattia	6 0	
Sankrādhi	11 2	
Kundita	7 4	
Akūapadda	8 2	

PLACES.	STAGES.	
	M. F.	M. F.
Bārīpur	10 0	
Bhadrak	7 6	
Simlia	8 2	
Soroh	11 2	
Khuntapāra, or Nayā Sarāī	12 0	
Baleshwar (Balasore)	10 6	
Haldīpadda	8 6	
Bastah	7 3	
Jaleshwar (Jellasore)	11 4	
Dantun.....	12 4	
Bailda	10 0	
Makrampur	10 0	
Karakpur	9 5	
MIDNAPUR	6 4	292 5
Munibgarh	8 0	
Debra	8 0	
Right <i>δ.</i> of Khatan, or Kossāī <i>r.</i> at Pānchkura		
Ghāt.....	9 0	
Ditto Rupnārāyan <i>r.</i> at		
Koyelā Ghāt	11 0	
Ditto Damuda <i>r.</i>	7 6	
Ulabareah	7 5	
Budge Budge	5 0	
Calcutta	12 0	
Total		361 0

HAIDARÁBÁD.

Preliminary Information.

I. BOUNDARIES AND GENERAL ASPECT OF THE PROVINCE—SUB-DIVISIONS AND CHIEF TOWNS.—2. HISTORICAL SKETCH—CASTES.

1. BOUNDARIES AND GENERAL ASPECT OF THE PROVINCE.

The large Province of Haidarábád, so called from the capital (Arabic *Haidar*, a proper name, lit. "a lion," and Persian *ábád*, "populated") occupies the whole centre of the Dakhan. Its shape is that of a trapezium, the base or S. side of which, from Hampaságar, in lat. $15^{\circ} 10'$, long. 76° , on the extreme W. to Malkalgadi, in lat. $17^{\circ} 49'$, long. $81^{\circ} 30'$ on the E., is 420 miles long. The E. side of the province is 390 miles long from Malkalgadi to Mail Ghát, in lat. $21^{\circ} 40'$, long. $77^{\circ} 15'$; the N. side 220 miles from Mail Ghát to Phultamba, in lat. $19^{\circ} 47'$, long. $74^{\circ} 40'$; and the W. side 330 miles from Phultamba to Hampa Ságar. This province is now, on all sides, surrounded by British territory; on the E. by the lately acquired province of Nágpur, on the N. by the Ságar D.; on the W. by districts belonging to the Bombay Presidency; and on the S. by the Ceded Districts, and part of Guntúr and the N. Sarkárs.

The *general aspect of the province* is that of a vast table land, dotted with occasional hills, but corrugated by very few mountain ranges, and with a general elevation of from 700 to 800 feet above the sea. The hills consist chiefly of dark coloured granite, found in most places in large detached blocks, and in others pervaded by dykes of green stone. The soil between the granitic hills is extremely fertile, and when capable of being irrigated, produces rich crops of rice. In general, the fertility is in inverse ratio to the height above the level of the sea. There are but few forests, and no natural lakes, except the great one of Pákkal, 120 miles N.E. of Haidarábád. Artificial lakes or tanks, however, are very numerous.

The Godávári river almost bisects the province of Haidarábád, and the Varada (Wurda) bounds it on the N.E., and separates it from Nágpur, until it joins the Wain Gangá. The boundary is then continued by the united rivers, under the name of Pránhita, until they fall into the Godávári, near Sirunch. After this, the Godávári may be said to form the E. limit, although a small strip on its E. bank belongs to Haidarábád. In the same manner the Tunga Bhadra forms the S. limit, until it joins the Kríshṇa, whence that river continues the boundary to the E. Gháts. The drainage of this large country is entirely from W. to E.

The Nizám's territory is divided into four great provinces—Haidarábád, Aurangábád, Elichpur, and Bidar.

The *Sub-divisions and Chief Towns* are as follows :—

HAIDARÁBÁD.			
Táluks or Districts.	Chief Towns.	Distance from Madras.	Distance from Haidarábád.
1 Pángal	Pángal	308	98
2 Idgarh	Idgarh	"	120
3 Ghanpur	Ghanpur	332	64
4 Dawarkonda	Dawarkonda	376	112

Tāluka or Districts.	Chief Towns.	Distance from Madras.	Distance from Haidarābād.
5 Nalgunda	Nalgunda	334	64
6 Kammamet	Kammamet	335	160
7 Warangol	Anamkonda	410	112
8 Bongarh	Mutakurūr	374	48
9 Golkonda	Fort Golkonda	395	6
10 Koilkonda	Koilkonda	350	76
11 Malkār	{ Malkār, or Muẓaf-farnagar }	"	88
12 Maidak	Maidak	445	60
13 Kaulās	Kaulās	483	90
14 Elgandal	Elgandal	460	64
15 Malangarh	Aknūr	"	104
16 Rāmgarh	Chinnū	490	192

AURANGĀBĀD.

Tāluka or Districts.	Chief Towns.	Distance from Madras.	Distance from Haidarābād.
1 Baglāna	"	"	"
2 Daulatābād	Daulatābād	706	300
3 Jālnapur	Jālnah	656	240
4 Bhīr	Bhīr	640	234
5 Fathābād	Fathābād, or Dharūr	597	180
6 Perainda	Perainda	590	200

BIDAR (BEEDER.)

Tāluka or Districts.	Chief Towns.	Distance from Madras.	Distance from Haidarābād.
1 Kulbarga (Calberga)	Kulbarga	430	120
2 Naladurga (Naldrug)	Naladurga	561	160
3 Akalkót	Akalkót	"	160
4 Kaliyānī	Kaliyānī	510	100
5 Bidar	{ Bidar, or Muḥammadābād }	469	80
6 Nanchīra	"	"	"
7 Pahtarī	Pahtarī	600	212

BERĀR.

Tāluka or Districts.	Chief Towns.	Distance from Madras.	Distance from Haidarābād.
1 Baitālbārī (Ajayantī)	Songaon	"	300
2 Nernala	Fort Nernala	"	346
3 Gó'algarh (Gáwelghur)	Fort Gáwel	"	360
4 Maikar (Maihker)	Maikar	646	240
5 Wásim (Waussim)	Básim	625	320
6 Mahvar (Mahore)	Mahúr	650	260
7 Kalam (Kullum)	"	"	350

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

The history of the country now ruled by the Nizām is mere conjecture until the year 1292 A.D., 692 A.H. In the most ancient times this region seems to have been divided into two kingdoms, called *Chanderi* and *Vidarbha* (Skr. *vi*, "not," *darbha*, "the sacred grass, *Poa Cynosuroides*," because a saint is said to have imprecated that no such grass should grow in the land, his son having been killed there by a blade of it), and *Kundinan* or *Kundalpur* was the capital. *Krishṇa*'s first wife is said to have been a daughter of *Bhīṣmak*, King of *Kun-*

dalpur. Afterwards mention of the realm of Vidarbha is made in the Mahá-bhárat, but from that time to the end of the 13th century its history to us is a blank. The astonishing works, however, of Hindú industry remaining to us in the caves of E'lúr (Ellora) and Ajayantí (Ajunta) show that a considerable population must have existed in these regions in very early times. If it be true, too, that Daulatábád or Kulbarga (as some German writers affirm), is the ancient *Táryapa*, we must believe that 20 centuries ago the Dakhan was but little, if at all, less populous than at present.

In 1292 A.D., or, according to Briggs, in 1294 A.D., Alláhu'd-dín Khiljy, nephew of Jalálu'd-dín Fírúz, Emperor of Delhi, and Governor of Mánikpur, in Awadh (Oude), obtained permission to invade the territories of the Hindú Rájás to the W. of his province. With 8000 chosen horse he advanced with rapid marches against Rám Dev, Rájá of the Dakhan; or, more properly, of Devagarh, now Daulatábád. On his way he took and sacked the considerable town of Elichpur. He then defeated the Rájá's son, and compelled the Rájá to purchase his safety with prodigious sums. Flushed with this success, he determined to seize the throne of Delhi, which he effected by the murder of Fírúz. After his accession to supreme power, Alláhu'd-dín sent his generals into the Dakhan, and reduced various provinces to subjection. In 1303, he despatched a body of horse to besiege Orankal (Warangol), an expedition attended with indifferent success. In 1306, Malik Káfúr was sent with 100,000 horse to subjugate the Dakhan. The first fruits of this inroad was the capture of the beautiful Princess Dewal Deví, daughter of Rájá Karan Rái, who was subsequently married to Khizr Khán, eldest son of Alláhu'd-dín, and whose loves are sung in a celebrated poem by Amír Khusrau. In 1309, Malik Káfúr took the town of Orankal, but the Rájá purchased his retreat before the fort was stormed.

Two years after, the same general carried his conquests even to the sea, and built a mosque at Ráméshwaram, which some suppose to be Cape Ramas, in Kanara, and not the island opposite Rámnád. In 1321, Alif Khán, the eldest son of the Emperor Ghiyásu'd-dín Tughlak was obliged to retreat from the siege of Orankal, with the loss of nearly all his army. Next year, however, he returned with renewed forces and took Bidar, and afterwards (in 1323) Orankal itself, the name of which he changed to Sultánpur, a designation which was soon lost. Orankal had been founded in 1067. The Rájás of Telingána and of the Karnátak revolted. In the same year the city of Vijayanagar was founded, and became the capital of a powerful state. In 1339, Alif Khán, now the Emperor Muhammad Tughlak, caused the population of Delhi to emigrate to Devgarh, in the Dakhan, which he fortified and adorned, changing its name to Daulatábád. He had before subjugated nearly all the Dakhan; but, in 1343, Bilál Dēv, Rájá of the Karnátak, or, according to Wilks, two refugee nobles from Orankal, founded the city of Vijayanagar, on the Tunga Bhadra, and revolting against Tughlak, expelled the Muhammadans from all their possessions in the Dakhan except Daulatábád.

On the 12th of August, 1347, A.D., Hasan, a native of Delhi, who had been surnamed Zafar Khán, ascended the throne of Kulbarga, thence called Ahsanábád, and was proclaimed the first Muhammadan king of the Dakhan, by the title of Alláhu'd-dín Hasan Sháh Gangú Báhmańí. He had been the servant of a bráhmań astrologer, high in favor with Muhammad Tughlak; and when Náşiru'd-dín rebelled against that Emperor, and assumed the title of King at Daulatábád, Hasan, who was then called Zafar Khán, greatly distinguished himself in action with the Imperial troops. Afterwards, having defeated and slain 'Imádu'l-Mulk, the Emperor's son-in-law, in a great battle, Náşiru'd-dín resigned the crown of the Dakhan in his favor. He soon extended his dominions; and, appointing the astrologer Gangú, who had predicted his success, prime minister, reigned with

great wisdom. It is said that Gangú was the first bráhmaṇ who took service under a Muḥammadan Prince.

Muḥammad Sháh, the second king of the Báhmaṇí dynasty, in 1366 defeated Bhoj Mall, the general of Kṛishṇa Rái of Vijayanagar in a great battle, in which it is said 70,000 Hindús were slain. From that time the Rájás of Vijayanagar and Telingána paid tribute to him.

In 1378, Maḥmúd Sháh became king; and so great was then the renown of the Báhmaṇí Court, that the celebrated Persian poet Háfíz determined to visit it. He embarked at Ormus, but the vessel encountered a tempest, and the Iranian Horace at once abandoned the voyage, and despatched an ode to Maḥmúd as his apology. It was under this reign, and that of his successor, Fírúz, that the Muḥammadan sovereignty of the Dakhan reached its culminating point. Maḥmúd's reign lasted 20 years, and in all that time he had occasion to unsheath the sword but once either against foreign or internal enemies. At his death, some short troubles ensued for a few months, during which Ghiyásu'd-dín and Shamsu'd-dín were crowned and deposed. Fírúz Sháh then mounted the throne in 1397, and obtained great successes over the Rájás of Kehrla and Vijayanagar. In 1401 he sent an embassy to the great conqueror Timúr Lang (Tamerlane), who conferred on him the sovereignty of Málwah and Gujarát in addition to his former dominions. Fírúz was never able, however, even to attempt the reduction of these kingdoms. On the contrary, the close of his reign was disastrous; his armies were defeated by Dev Rái of Vijayanagar, and he was at last deposed, and it is said strangled by his own brother. Fírúz died in 1422. He was a great patron of astronomy, and in 1407 built an observatory on the summit of the Daulatábád Pass, the ruins of which are still to be seen. In the early part of his reign the Dakhan was wasted by the dreadful famine called Durga Deví, which, commencing in 1396, lasted 12 years, and exceeded everything of the kind of which the Hindús have any record. Aḥmad Sháh, the brother and successor of Fírúz, was a warlike and able monarch. He entered the territory of the Rájá of Vijayanagar, and compelled him to sue for peace. The King of Málwah, Sultán Húshang, having invaded Telingána, Aḥmad Sháh marched to the aid of the Rájá of Orankal, and overthrew Húshang in a great battle. In 1428 he sent his General, Maliku't-tujjár, into the Konkan, who overran that province, and occupied the island of *Maḥim* or *Bombay*, then belonging to the King of Gujarát. That monarch despatched his son with an army to encounter the invaders, and a desperate battle took place, in which the brother of Maliku't-tujjár and two other officers of high rank were slain, and the Dakhan army suffered a total defeat. To avenge this disaster, Aḥmad Sháh Báhmaṇí marched towards Gujarát, and fought near the Tapti an indecisive action, which lasted, with great carnage, all day. After this he retired into his own country. In 1432 he finished the fort of Aḥmadábád, at Bidar, and restored that ancient city, which, more than 2000 years before, had been the capital of the Hindú Rájá Bhím Sen, the loves of whose daughter Daman with Rájá Nal of Málwah are sung to this day throughout Hindústán, and were translated from Sanskrit into Persian verse by Faizi at the command of the Emperor Akbar.

In the reign of Alláhu'd-dín Sháh, the son and successor of Aḥmad Sháh, a sanguinary war with Vijayanagar was concluded successfully by the Báhmaṇí King. His General, Maliku't-tujjár, likewise defeated the King of Khandesh, and subjugated the greater part of the Konkan. But, in 1453, he was led with his army by Sirké, a Marátha chief, into a difficult pass, where he, with 500 noble Saiyids of Madínah, and nearly 10,000 men, were slaughtered by the Maráthas, led by the chief of Vishálgarh. Alláhu'd-dín's son, Humáyún Sháh, was only remarkable for his cruelties, whence he was called Zálím, "the tyrant." He caused his brother, Hasan Khán, to be cast to a tiger, which devoured him in his presence; and from a balcony glutted his eyes with watching the tortures of 7000 persons, male and female, who were by his command hewn in pieces, flayed,

boiled in oil, or otherwise destroyed with every refinement of cruelty. In 1461, Nizám Sháh, the son of Humáyún, being but a child, the Rájás of Orissa and Telingána invaded his territories with a great army, but were repulsed. They, however, soon took the field again; and, at the same time, Sultán Maḥmúd of Málwah entered Nizám Sháh's dominions, and after defeating him in a great battle, occupied the city of Bidar. But the citadel resisted his efforts; and soon after, the King of Gujarát advancing to the aid of Nizám Sháh, Maḥmúd was obliged to retreat through Gondwána, where the greater part of his army miserably perished.

Nizám Sháh died A.D. 1463, exactly two years and one month after his accession to the throne, on the very night of his nuptials with a Princess of his own family; and was succeeded by his next brother, Muḥammad Sháh, who was then in his ninth year. In 1470, his general, Khwájah Maḥmúd Gáwán, took Vishálgarh, and signally avenged the death of Malíku't-tujjár. He also reduced other strongholds of the Maráthas, and took the port and island of Goa from the Rájá of Vijayanagar. Next year, another of Muḥammad Sháh's generals, Malik Ḥasan Bahrí, called Nizámu'l-Mulk, reduced Rájamahéndri and Kondapalli (see Preliminary Information, N.D.) At the same time, Yúsuf 'Adil Khán, Muḥammad's deputy in Berár, made various conquests in that direction. In 1472, Muḥammad himself stormed the fort of Belgám, and annexed the town with all its dependencies to his empire. In 1477, he invaded Orissa, the Rájá of which country had stirred up a revolt in Rájamahéndri, and took the capital, compelling the Rájá to pay tribute. He then remained three years in Rájamahéndri, settling his newly-conquered territories. He likewise invaded the Karnátak, and sacked the city and temples of Conjeveram, where he obtained prodigious spoils; and subjugated the province of Machlipatanam, and several districts bordering upon it. All these triumphs, however, were tarnished and embittered by the slaughter of his faithful general and minister, Maḥmúd Gáwán, whom he caused to be put to death on a false accusation of treachery. From this event may be dated the dissolution of the Báhmaní empire, as Muḥammad Sháh's other great generals made it the pretext for retiring to their respective governments, where they soon rendered themselves independent. Muḥammad had previously (1478 A.D.) divided his dominions into eight provinces, and assigned them as follows:—1. Vijayapur, to Khwájah Gáwán, and at his death to Yúsuf 'Adil Khán. 2. Aḥsanábád, which included Kulbarga, Naladurga, and Sholapur, to the Abyssinian eunuch, Malik Dinár. 3. Daulatábád, to Yúsuf 'Adil Khán, and after him to Malik Hasan Nizámu'l-Mulk. 4. Junír, with the Konkan, to Fakhru'l-Mulk. 5. Telingána, including Rájamahéndri, Machlipatanam, &c., to Nizámu'l-Mulk, who governed these through his son Malik Aḥmad. 6. Orankal, to 'Azím Khán. 7. Gáwel and Berár, to 'Imádu'l-Mulk. 8. Mahúr, to the Abyssinian, Khudáwánd Khán.

Out of these eight principalities arose (after Muḥammad Sháh's death, which took place in 1482) the five kingdoms into which, in the year 1516, when Bábar conquered Delhi, the Dakhan was divided:—1. The 'Adil Sháhí, Kings of Vijayapur. 2. Kuṭb Sháhí, Kings of Golkonda. 3. 'Imád Sháhí, Kings of Berár. 4. Nizám Sháhí, Kings of Aḥmadnagar. 5. Baríd Sháhí, Kings of Bidar. The last Kings of the Báhmaní dynasty, Maḥmúd Sháh II., Aḥmad Sháh II., Alláhu'd-dín II., Walíu'lláh Sháh, and Kalímu'lláh Sháh were mere cyphers in the hands of the great chiefs, who founded the five new kingdoms. (*For the dynasties of these Kings, see "Chronological Tables."*)

After the reduction of the Dakhan by Aurangzib, it was governed by Zu'lfiḳár Khán as Viceroy, with Dáúd Khán as second in command. Kám Bakḥsh, the Emperor's youngest son, had Vijayapur, but on his father's decease, he engaged in an absurd contest with his elder brother, Sultán Mauzúm, and, riding out with a few hundred horse to encounter the whole Mughul army,

was cut to pieces with his followers. In 1765, at Mauzúm's death, Mír Kamru'd-dín, whose title was Chain Kulich Khán, was appointed Viceroy, and raised to the still higher title of Nizámu'l-Mulk, or "Regulator of the Realm." He was of Tátár descent, and consequently of the Sunni faith. His ancestor, Baháu'd-din Nakshbandi, of Samarkand, founded in the 14th century the order of Nakshbandi darveshes, which still exists in Tátary and Turkey. 'Abid Khán, the grandfather of Nizámu'l-Mulk, was the first of the family who settled in India, and while with Aurangzib's army, was killed by a cannon shot, at the siege of Golkonda, in 1686, falling before the very fortress of which his grandson was to become the sovereign. 'Abid's son, Gházíu'd-din, had been appointed by Aurangzib to act under his son, Kám Bakhsh, but when that prince resolved to oppose his elder brother, he accepted the Súbahdárship of Gujarát.

At this time, Nizámu'l-Mulk remained only a year and a few months at Haidarábád. His government was then changed for that of Málwah; but in 1720, the first year of the reign of the Emperor Muhammad Sháh, he incurred the suspicion of the two Saiyids, who were then supreme at court. They desired to remove him again, and offered him his choice of Multán, Khandesh, Agra, and Allahábád. To this proposal he returned a haughty reply; and, crossing the Narmadá, soon made himself complete master of the Dakhan. Husain 'Ali Khán, one of the Saiyids, then advanced with a great army to reduce him to obedience, but was assassinated on his march. This was followed by the defeat and death of his brother, Saiyid 'Abdu'lláh, and the Vazírship was then offered to Nizámu'l-Mulk, accepted, and held by him for a short time; but, on some disgust, he withdrew from Delhi, and added to his other possessions in the south, Gujarát and Málwah. Of these, however, he was soon dispossessed. After the retreat of Nádir Sháh from Delhi, Nizámu'l-Mulk obtained the Vazírship for his relation and partizan, Kamru'd-dín, and the high post of Amíru'l-'Umará for his eldest son, Gházíu'd-dín. He himself returned hastily to the Dakhan to defeat the projects of his second son, Názir Jang, then aiming at independence. Him he defeated near Ahmadnagar; and the Súbahs of Haidarábád, Aurangábád, Elichpur, Bidar, Ahmadnagar, and Vijayapur, were permanently settled under his rule. But though in reality independent, he acknowledged himself in form the delegate of the Emperor, as his descendants have continued to do. Coins at Haidarábád are stamped with the name of the Emperor of Delhi, and his name, not that of the Nizám, is mentioned in the public prayers. The state seal of the Nizám bears on it "servant of the Emperor;" and though he confers titles on his own subjects, he receives his own from Delhi. The government of Nizámu'l-Mulk, though on the whole prosperous, was one continued struggle with the Maráthas, and at times he was reduced to great straits. He died at Burhánpur on the 19th of June, 1740, in his 104th year. This remarkable age was even exceeded by that of one of his officers, Anváru'd-dín, Núwáb of the Karnátak, who was killed in his 107th year, in a sanguinary action fought at Ambur, with the French and Chanda Sáhib, about this same time. Nizámu'l-Mulk left six sons, Gházíu'd-dín, Názir Jang, Salábat Jang, Nizám 'Ali, Muhammad Sharíf, and Mír Mughul. The eldest being at Delhi, Názir Jang succeeded his father; and on the 5th of December, 1750, was treacherously shot near Arcot, by Muhammad Khán, the Pathán Núwáb of Kadapa, when on an expedition into the Karnátak. This event was brought about by the intrigues of M. Dupleix. Názir was destitute of his father's prudence, but had many of the qualities which go to form a gallant knight and an accomplished gentleman. The vice-royalty of the Dakhan was now assumed by Hidáyat Máhiu'd-dín Khán, grandson of Nizámu'l-Mulk, and better known by his title of Muzaffar Jang. He was supported by the French under Bussy, but in the end of January, 1751, he too, was slain in action. Şalábat Jang was now elevated to the Nizám.

ship by the French, while the Peshwá supported the elder brother, Gháziu'd-dín. The latter advanced towards the Dakhan with an army which has been computed at 150,000 men, and would, doubtless, have been successful in his aims, but accepting an invitation at Aurangábád, he was poisoned by the mother of Nizám 'Alí. Šalábat Jang was now left in undisputed possession of the Dakhan. In 1756 he appointed his brothers governors of provinces, Nizám 'Alí of Berár, and Basálat Jang of Vijayapur. They soon conspired against him, having the minister Sháh Nawáz Khán and the Maráthas as confederates; but the arrival of Bussy with 200 European cavalry, 500 European infantry, 5000 sipáhis, and 10 field pieces, disconcerted all their schemes. Bussy's Díwán, Haidar Jang, imprisoned Sháh Nawáz, and was meditating the imprisonment of Nizám 'Alí also, when he was murdered by the latter, who then fled to Burhánpur. In the tumult that ensued, Sháh Nawáz and his son were put to death by Lakshman, a Súbahdár of French Sipáhis, with whom Haidar Jang was very popular. This tragedy took place on the 11th of May, 1757. Bussy was soon after recalled by the peremptory order of Lally, and left Haidarábád at the moment when he might have consolidated the French power in the Dakhan, and, perhaps, changed the destiny of Hindústán. The English now began to court Nizám 'Alí, as his rupture with the French was irreconcilable. This compelled Šalábat Jang to conclude the treaty with Colonel Forde in 1759, by which he ceded Machlipatanam and the adjacent districts to the English. He also restored the office of Díwán to Nizám 'Alí. Next year Ahmadnagar was treacherously given up to the Maráthas by Káwi Jang. This led to an immediate war, in which the Nizám's forces were completely defeated near Dharúr, and the Nizám, in consequence, was obliged to cede, not only Ahmadnagar, but also the forts of Daulatábád, Sewnarí, Asígarh, Vijayapur, and the province of Aurangábád, except the city and two parganahs. On the 18th of July, 1761, Šalábat Jang was imprisoned by Nizám 'Alí, and having been recognized as Nizám in the treaty of Paris of the 10th of February, 1763, and being thereby rendered an object of jealousy to his ambitious brother, was by his order murdered in September of that year. In 1766, General Calliaud, the first British Envoy that ever visited Haidarábád, arrived in that city, and negotiated a treaty, by which Nizám 'Alí ceded the N. Sarkárs to the English. In the same year he pushed the Maráthas hard, and burned Púnah, their capital. In the preceding campaign he had recovered Daulatábád. In 1790 he subsidized two battalions of English sipáhis and one artillery corps, consisting of six guns manned by Europeans, and joined Lord Cornwallis in the war with Típu. He was subsequently engaged in 1799 in Lord Wellesley's war with the same prince, and the English troops serving with his contingent on that occasion were the first brigade which the Duke of Wellington, then Colonel Wellesley, ever commanded. Sir John Kennaway, who was appointed Resident in 1788, was the first permanently accredited English minister at this court. In 1798, the French force at Haidarábád, of 14,000 men, with 124 European officers, was disbanded by command of the Bengál Government. On the 12th October, 1800, the Nizám's subsidized force was fixed at eight battalions of sipáhis, two regiments of cavalry, with the usual complement of guns. For the payment of this force the territories acquired by Nizám 'Alí by the treaty of Seringapatam on the 13th of March, 1792, and that of Maisúr on the 2nd of June, 1797, with a revenue of £874,000, were given back to the Company. On the 6th of August, 1803, Nizám 'Alí died at Haidarábád, and was succeeded by his son, Mírzá Sikandar Jáh. He was less well disposed to the English than his predecessor, and held aloof during the war with the Maráthas. He died on the 20th of May, 1828, aged 59, and was succeeded by his eldest son, Náziru'd-daulat. Náziru'd-daulat died on the 16th of May, 1857, and was succeeded by his son Afzálu'd-daulat. His titles are Muzaáfaru'l-Mamálík, Nizámu'l-Mulk, Mír Farkhúndah 'Alí Khán Bahádúr Fath Jang.

There are few provinces in India where aboriginal races are so scant as in the Nizám's dominions. The Bedars, however, are a warlike aboriginal tribe, who have distinguished themselves much in the wars of the Dakhan. Briggs says (*Journal Royal Asiatic Society*, vol. xiii., p. 294), "The Rájá of Sorapur, in the heart of the Nizám's country, still holds his patrimonial appanage, surrounded by his faithful tribe, claiming a descent of more than 30 centuries; and, up to the middle of the last century, and even till the end of it, Bedar chiefs, with their clans around them, retained considerable power in Mysore and the districts east of it." On the other hand, Pathán, *i.e.* Afghán, Turkish and Tátár families are very numerous, and some of them are of very ancient descent. Mughuls and Persians are also numerous, and among all these Muḥammadans a deep feeling of regret for their former greatness, and of dislike to the advances of a more civilized government, prevails. Of the curious sect of Mahdi mention has already been made (see Nizám Sháhí dynasty). Notice of the Marátha tribes, which made so prominent a figure in the wars of the Dakhan, will fall more properly under the Preliminary Information to the Bombay Presidency. Of all places in India, Burhánpur, in Berár, is most famous for its Nách girls, who there seem to form the greater part of its female population. They are renowned for their beauty and accomplishments, and some of them, in the olden time, have risen even to sovereign dignity. Thus Aminah, a Nách girl, was married by Burhán Nizám Sháh, and continued to be his queen and favourite wife even after he had espoused a princess of Vijayapur.

ROUTE 18.

MADRAS TO HAIDARÁBÁD AND SIKANDARÁBÁD, BY SULÚRPÉT, NELLÚR, ANGULA, NAKRIKAL, AND HAITI-PÁMLA. 391 M. 5 F.

For this Route, as far as Angula, see Route 10, Centre Division.

MILITARY AUTHORITY—Officer Commanding Centre Division—*Madras*, as far as Krishṇa *r.r.b.* after Pondigal. Then Officer Commanding Haidarábád, subsidiary force—*Sikandarábád*.

CIVIL AUTHORITY—Collector of Chengalpatt—*Palikarni*, to Salt-water Inlet, after Wobalapuram. Thence to Chontupálliam, after Ardinghi: Collector of Nellúr—*Nellúr*. Thence to Krishṇa, *r.r.b.* Collector of Guntúr—*Guntúr*. Thence to Sikandarábád—British Resident at *Haidarábád*.

	PLACES.		STAGES.	
	M. F.	M. F.	M. F.	M. F.
ANGULA (Ongole).....	185 6	185 6		
× <i>n.</i> to Lingamgunta.....	3 5			
× 2 <i>n.</i> to Tudavapádu....	1 7½			
× <i>n.</i> to YELLAMPALLI, <i>b.</i>	4 0½	9 5		
Gundlakamma, <i>r. r. b.</i>	0 1			
Ditto, <i>l. b.</i>	0 0½			
Guntalgapalla.....	0 6			
× <i>n.</i> to Timmanapálliam,	2 7½			
Boluvárupálliam.....	4 1			
Ardinghi, <i>b. t. o.</i>	4 4½	12 4½		
Bhavanáshí <i>náld</i>	4 1½			
× 5 <i>n.</i> to Chontupálliam,	2 5			
× <i>n.</i> to KOPPERAPAD,	2 3	9 1½		
× 3 <i>n.</i> to Tankáralingam-				
gudepádu.....	2 6			
<i>Kammalpád, b.</i>	3 5			
× 4 <i>n.</i> to VELLECHUR,	4 0	10 3		
× 2 <i>n.</i> to Putuváripálliam	3 5			
× <i>n.</i> to <i>Tarumella</i>	2 1			
× <i>n.</i> and road.....	0 6½			
ROMPECHIRLA, <i>b.</i>	2 7½	9 4		
× 2 <i>n.</i> to Santagudipádu,	3 3			
Báraváripálliam.....	3 0			
Gorgaya <i>náld</i> to <i>Vippar-</i>				
<i>lah</i>	0 4			
Tallagandla.....	4 0			
NAKRIKAL, <i>b.</i>	1 1	12 0		
× <i>n.</i> to Tripurapuram....	2 3			
Navalepuri.....	2 5			
Pillaruvágu <i>náld</i>	0 2½			
Kotanamalepuri.....	0 7½			
Yerravágu <i>náld</i>	1 6			
PEDDIGURAL, <i>b.</i>	1 1	9 1		

PLACES.

STAGES.

	M. F.	M. F.
× <i>n.</i> to <i>Bráhmaṇapalli</i> ...	4 6½	
× 2 <i>n.</i> to Tammalachervu	2 0½	
A Tank.....	2 2½	
DACHAPALLI, <i>b. t. o.</i> ...	4 3	13 4½
× <i>Nágalar, r.</i>	0 2	
Gaumalpád.....	1 7½	
A tank.....	2 6	
Ditto.....	1 3	
PONDIGAL, <i>b.</i>	1 7	8 1½
Krishṇa, <i>r. r. b.</i>	0 2	
Ditto, <i>r. l. b.</i>	0 4	
WARAPALLI, <i>b.</i>	0 1	0 7
Dámalcherla.....	4 1½	
× 2 <i>n.</i> to <i>Kondrapádu</i>	4 4½	
Krishṇapuram.....	3 4	
Gudúr.....	0 7½	
MERIALGUDIAM, <i>b.</i>	2 7½	16 1
× 2 <i>n.</i> to Yámalpalli.....	4 4	
Kukádam.....	3 2	
Madhugalpalli.....	2 4	
× 2 <i>n.</i> <i>Salarmeagudiam</i> ..	2 7	
TIPARTI, <i>b.</i>	1 5	14 6
× <i>n.</i> to Indralúr.....	3 1	
Gorangilapalli.....	1 4½	
× 3 <i>n.</i> to <i>Nakerakall, t. o.</i>	5 5	
HAITIPÁMLA, <i>b.</i>	4 5½	15 0
× 2 <i>n.</i> to Kattangúr.....	3 0	
× <i>n.</i> to Bárangundla.....	4 1	
Lingodam.....	1 5½	
Pusalpádu.....	1 1½	
NARKAILPALLI, <i>b.</i>	1 5	11 5
Gopalaipalli.....	2 5	
Chittala.....	2 2½	
<i>Kapartí</i>	3 4½	
Yellamedu.....	3 4	
GUNDRAMPALLI, <i>b.</i>	2 3	14 3
Pantanghi.....	1 6½	
× 2 <i>n.</i> to Chautupalli.....	4 4	
<i>rd.</i> to Nallakonda.....	2 7	
Nagaram.....	0 3½	
Kaitarpuram.....	1 4	
MALKAPUR, <i>b.</i>	2 2	13 3
× <i>n.</i> to Chinaiaru <i>nálásh</i>		
(bridged).....	4 1	
Battasingaram.....	1 0	
Mandupam.....	1 1½	
AMBARIPET, <i>b.</i>	5 0	11 2½
Guntalúr.....	1 5½	
(a) <i>Haidtnagar</i> , 9 m. 6 f.		
from which is <i>Haidar-</i>		
<i>ábád</i> , and (b) <i>Golkonda</i> ,		
7 m. W. of <i>Haidarábád</i>	0 7	
Annáram.....	1 7	

PLACES.	STAGES.	
	M. F.	M. F.
Mathalgudiam	1 3	
Musi, r. r. b.	0 7½	
Ditto, l. b.	0 0¾	
rd. to Warangol.....	0 7½	
UPAL	0 3	8 1½
Auskanpalli	1 4	
Násaram.....	1 5	
Lállapét.....	0 6	
Cantonment Church.....	2 0	
(c) SIKANDARABÁD, p.o. and 6 m. to the N. (d)		
(Baldram)	1 2	6 1

391 5

There is no place of importance between Angula and Haidarábád. The country is level and open as far as Peddigural, when it first becomes hilly and jungly. Near Pondigal it is very stony. The road is good to Vellechúr, where it becomes indifferent. At Dáchapalli and Pondigal it is very hard and stony. At Haitipámpla it passes through low jungle infested with thieves. From the next station to the end of the route it is generally good, in some parts excellent.

Yellampalli is a small village. Water is procured from the Gundlakamma river. Ardinghi is a village about four times larger than Yellampalli. The *Bhavanáshi nála* is about 250 yards wide, but offers no impediment to the passage of troops. The next four stations are small villages, and require no particular remark. *Dáchapalli* is a larger place, with about 200 houses. The *Nágaldá river* is 50 yards broad, eight deep, and very rapid in the rainy season. At Pondigal there is always a supply of water from the *Krishna*. *Pondigal* itself is a small village. *Warrapalli* presents every convenience for a camp, if a force should require to halt there. From *Haidar-nagar* a road diverges to Haidarábád, as follows:—*Sírcwanagar*, 5 m. 4 f. (a good place for a camp); *Gate of the Residency, Haidarábád*, 4 m. 2 f.; *Sikandarábád*, 4 m. Total from Madras, 393 m. 5 f.

(a) *Haidarábád*.—This city was founded by the third son of Ibrahím

Kutb Sháh Muhammad Kulí, who, in 1589, determined to remove the seat of his government from Golkonda on account of its want of water, and consequent unhealthiness. He therefore built a new city on the banks of the Musi river, 10 m. from his former capital, and called it Bhágnagar, "fortunate city," from his favourite mistress Bhágmáti, but after her death he named it Haidarábád, "the city of Haidar," though for many years it retained its former appellation. A fine mosque, and the *Chahár Minár*, "four minarets," a college in the centre of this city, were among his public works.

Soon after establishing himself in his new metropolis, Muhammad Kulí commenced an aggressive war with the neighbouring Hindú Rájás. He took the strong fortress of Gandikóta, and one of his detachments sacked the city of Kadapa. Some of his troops penetrated even to the frontiers of Bengál, and he defeated the Rájá of Orissa, and subjugated the greatest part of the N. Sarkárs. In 1603 an ambassador from Sháh 'Abbás, king of Persia, arrived at Haidarábád with a ruby-studded crown and other magnificent presents. The palace of Dilkushá was allotted to the Envoy, and he remained there six years, receiving from Muhammad Kulí £2,000 yearly for his expenses. When he returned to Persia, Hájí Karam 'Ali, an officer of the Court of Haidarábád, accompanied him, bearing return presents, amongst which was some gold cloth, manufactured at Paitan, which it took 5 years to complete. In 1611 Muhammad Kulí died, after a most prosperous reign of 34 years. Besides the works already mentioned, he left the following memorials of his magnificence in the vicinity of Haidarábád:—

1. The palace and gardens of Iláhi Mahall.
2. The Muhammadí gardens.
3. The palace of Nabát Ghát.
4. The alms-house called the Langar of the 12 Imáms.
5. The Jam'a Masjid, or Cathedral Mosque.

According to the accounts of Mír Abú Tálíb, the king's private treasurer,

£2,800,000 was expended on public works during the reign of Muḥammad Kūfī; and £24,000 was distributed annually to the poor.

Sulṭān 'Abdū'llāh, the brother of Muḥammad Kūfī, succeeded him. The Mughuls now began to appear on the stage, and soon compelled the king of Golkonda to pay tribute. In 1643, 'Abdū'llāh gave his daughter in marriage to Muḥammad 'Adil Shāh of Vijayapur, but this alliance had no effect in checking the decline of their states. In 1655 Haidarābād was attacked by Aurangzīb, and plundered of great riches, and the yearly tribute was raised to £800,000. 'Abdū'llāh died in 1672, and was succeeded by his son-in-law, Abū Husain, who, in his youth, had been notorious for dissipated habits. He fell entirely under the influence of a Marātha brāhman, named Madhuna Pant, who became his prime minister. In 1676, at the invitation of this man, Sivaji entered Haidarābād with an army of 70,000 men, on his way to the Karnātak, and concluded a treaty with Abū Husain, from which that unfortunate prince derived no advantage. In September, 1687, Aurangzīb stormed the fort of Golkonda, after a siege of 7 months, and Abū Husain ended his life a prisoner in the fort of Daulatābād. An instance of the conqueror's pompous and hypocritical politeness to his captive deserves mention. Abū Husain was so pleased with the performance of a Hindūstānī musician that he exclaimed, "Would that I had a lākh of rupees to bestow upon him!" The wish was reported to Aurangzīb, and he immediately bestowed the money on the performer.

It is very remarkable that such scant descriptions of this celebrated city have, as yet, been given to the public. The brief notice of Hamilton is found repeated with trifling modifications in English, German, and French books. A tour through the Nizām's territory, with a really graphic account of the principal places in it, is altogether a desideratum.

The city of Haidarābād, the capital of the Nizām's dominions, is situate on

the S. side of the Musī or Musah river, which is there between 400 and 500 ft. wide, runs very rapidly in the rains, but has hardly 2 ft. of water in the dry season. The city of Haidarābād is 1,672 feet, and the cantonment of Sikandarābād 1,837 feet above the level of the sea. The population of Haidarābād is unknown. Hamilton reckons it at 200,000, which is probably much under the mark. A late writer (Bevan) describes its Muḥammadan inhabitants as "the most disorderly, turbulent, and ferocious set of ruffians within the limits of India." He adds, "No European can venture to pass through the city unprovided with a suitable escort; were he to make the attempt, he would not escape insult, and perhaps personal injury." There are few manufactories; the principal being silks, with gold embroidery interwoven in the web, called *Kimkhwāb*. Turbans also, and some trinkets, are prettily made in the city. The environs have a wild but highly picturesque appearance, being overspread with granite hills and isolated rocks, some of hemispherical form, others cubical or columnar.

Approached from the west, the appearance of Haidarābād is very striking: the palace and numerous mosques, rising above the surrounding buildings, give it an air of grandeur, which is much strengthened by the superb pile of buildings erected as the British Residency. These external attractions, however, as is often the case in the East, fade fast away as the traveller approaches the weak stone wall, which did, indeed, formerly protect the town from the ravages of Marātha horse, but would prove but a slight defence against the battering guns of a European army. Internally the city may claim to be considered as one of the filthiest in India, and, but for the ever-gliding waters of the Musī, it would be fairly intolerable.

In shape the town is a trapezoid, of which the N.W. side, extending along the right bank of the Musī, is 2½ m.; the S.E. side, 2 m.; the S., 1 m.; and the S.W., 1½ m. On the N. side of the Musī is a considerable suburb, built by the Hindū

merchants who supply the city, and called the Baigam Bázár, or "Princess Bázár," because the imports levied there are a perquisite of the Nizám's principal wife. In this quarter is the British Residency, and the communication between it and the palace of the Nizám, is kept up by a noble stone bridge, planned and erected with much skill by Colonel Oliphant, late of the Madras Engineers, long a distinguished officer attached to the Nizám's service, and a director of the East India Company. This fine structure was built in 1831, of squared granite stone. It has eight arches, semi-elliptical, each of 56 ft. span and 18 ft. rise, with piers 10 ft. wide, and a land arch on the N. side of 77 ft. span and 16 ft. rise. The bridge is 24 ft. wide on the roadway. It cost £10,200.

The *British Residency* stands on the site of a villa belonging to a favorite adherent of Nizám 'Alí, and was appropriated to the reception of Sir John Kennaway, appointed Resident in 1788. The house was small and inconvenient; and, in 1803, shortly before Nizám 'Alí's death, and while Aristú Jáh was minister, and Colonel Kirkpatrick Resident, the present Residency was begun. After various interruptions, it was continued and completed during the time that Mír 'Alam and Rájá Chandu Lál were Ministers, and Captain Sydenham and Mr. Russell, Residents. The design was made by Mr. P. Russell, son of the well-known Royal Academician, and then an officer of the Madras Engineers, who also superintended the erection of the edifice, which is remarkable, as well on other accounts as for having been raised entirely by native workmen. The north front looks away from the river Musí and the city. It is adorned with a magnificent portico, supported by six Corinthian columns. According to some, the size of this portico is disproportionately large, compared with the rest of the building. A flight of 22 steps, having on either side a colossal sphinx, leads up to the portico, and from the summit of the steps the gigantic Corinthian columns rise to the top of the upper story of the main build-

ing. They are faced with Chunam of a dazzling whiteness. The three points of the pediment are surmounted by statues, and the Company's arms, in alto relievo, form the centre ornament. The interior of the portico, the cornices, &c., are richly carved; the pavement is an imitation, executed in Chunam, of black and white marble. The building stands in ornamental pleasure grounds, with a circular basin of water in front of the portico, the whole enclosed by a wall with two gateways.

The lower story of the main building is one of arches, and this story, continued with a balustrade, connects the centre with two wings. The second story contains the dining-room, &c., used on ordinary occasions. Three lofty folding doors lead into a very stately hall, spacious and well-proportioned, supported by 32 columns, with architrave and cornices to correspond. Three splendid chandeliers hang from the ceiling; the furniture is of mahogany, manufactured at Calcutta. A smaller saloon adjoins at either end, similarly furnished, where the Residency officers usually take their meals.

The staircase is the grandest in India, each step being a single block of the finest granite; the walls, which are circular, are richly ornamented with stucco work, the niches containing statues of the Grecian divinities. The upper story is used only for State receptions. The apartments blaze with gilding and the richest hangings. The walls are hung with the finest scarlet cloth, bordered with gold; and the mirrors between the windows are of a gigantic size, reaching from the ceiling to the ground. The chandeliers cost a prodigious sum, and the lighting of the Residency on a single reception night, in former times used to cost £1000. On such occasions the crowd was so great, and the number of those who tried to force an entrance so excessive, that swords were often drawn, and blood shed in repelling them. While the male visitors were received by the Resident, their wives were entertained by the Resident's lady, in a superb man-

sion attached to the Residency, called the Rang Maḥall. This was built by Colonel Kirkpatrick, who formerly filled the office of English Minister at the Nizám's Court. He married an Indian Princess, and built this palace for her abode. It was enclosed after the Asiatic manner by high walls, the centre containing a large marble basin filled with water, and fed by numerous fountains, lined with stately cypress trees. The pavilions, galleries, and terraces around were ornamented in the richest style of Oriental architecture, with a profusion of delicate trellis-work, painting, and gilding. As the entertainments were conducted in the Oriental fashion, Nāch girls were commonly introduced, splendidly dressed; some of them have been known to wear £30,000 worth of jewels.

There is a large lake a few miles S. of Haidarábád, which supplies the city with water. The dam is of solid masonry, constructed by Captain P. Russell, who built the Residency, whence it is called "Engineer's Lake" by the Europeans, and by the natives the lake of Mir 'Alam, from the minister during whose government it was commenced. It was finished by Munirul-Mulk, at a cost of £80,000. The dam is formed of a series of 21 very large granite arches, laid on their sides, with the semi-circular projection opposed to the body of water. These arches are not ranged in a straight line, but form in the aggregate the segment of a circle. Nineteen of them are 150 feet, the other two 250 feet, in the span, with 150 feet of wall at the end, making in all 3,350 feet. When full, this sheet of water is nearly 20 miles in circumference, and covers 10,000 acres. There is a good boat upon it, with both oars and sails, belonging to the minister. On the margin tents may be pitched, and it is an excellent place for a pleasure party.

The *Palace of the Nizám* is badly situated, and is a confined and not over-clean building, without any pretensions to splendour. M. Langlès speaks of the palace of the Nizám, in his time, as more than a league in circumference, and as tenanted by 600 beautiful ladies,

of whom the majority were Georgians and Circassians, with a few Italians. These were under the surveillance of an Amazonian corps, who discharged the duties entrusted to eunuchs by our ally of Constantinople. Like a similar corps in the service of Ranjít Singh, they wore uniforms resembling those of our Sipáhi regiments, and could perform the manual and platoon exercises with great smartness, and deliver a volley with precision. They showed great steadiness in action, and on some occasions returned to the charge, when the Nizám's European force had been driven back.

The finest private residence in the city is the *Palace of the late titular Prime Minister*, Manirul-Mulk, called the *Bārah Dari*, "Twelve Doors." It is now occupied by his grandson, Salār Jang, the present talented minister. The gardens belonging to it are very beautifully laid out.

The *Palace of Shamsul-'Umard*, which has been recently erected, is also worthy a visit. He, himself, is the most respectable of all the nobles at the Nizám's court.

The *Old Palaces of the Chahār Maḥall* and *Dād Maḥall*, or "Hall of Justice," which date from the time of 'Abdu'lláh Kuṭb Sháh, or according to some, Muḥammad Kulí Kuṭb Sháh (see above), may also be noticed. Two parts out of four of the Chahār Maḥall have long since fallen down, and on their cleared sites corn is now sown.

As might be expected in such a stronghold of the Muḥammadan faith, the *mosques* are very numerous. The *Cathedral Mosque* is built of stone, after the plan of that at Makkah, and is called from it. It is large, but devoid of ornament. The minarets, however, are of an extraordinary height, and may be discerned from a very great distance. The pillars within are each of a single piece of granite, highly polished, and surprisingly lofty. The fakirs and other mendicants, who swarm in the vicinity of this mosque, are most extortionate in their demands, and think nothing of seizing the horses of passing gentlemen by the bridle, to

enforce their appeals. The *Mosque of the Prophet* is also of large dimensions. But, perhaps, the most interesting building in the city is the college, called the *Chahár Minár*, of which mention has been made above. It is built where the four principal streets meet, upon four grand arches, through which the thoroughfares run. Above are several stories of apartments, and in each story a different science was formerly taught. These chambers, alas! are now turned into warehouses. Above, and towering to a vast height, rise the four minarets, whence the building is named.

(b) *Golkonda*.—If the traveller makes a stay at Haidarábád, even of a few days, one day should be given to *Golkonda*. The town is 6 m. 2 f. from the Residency, and 6 m. 4 f. passing the *Husain Ságar* tank from the centre of the cantonment at Sikandarábád. The fort crowns a conical hill, and is deemed by the natives impregnable, every advantage being taken, according to the Indian style of fortification, of the masses of granite heaped together by the hand of nature. It is defended by several enclosures, and the works are strong and in good repair; and, as all the Nizám's treasures are deposited there, a strict guard is maintained. There are, however, within breaching distance (600 yards), several *tombs of the Golkonda kings*—massive buildings, where batteries might be erected which would soon reduce the fortress. These tombs bear testimony to their dangerous vicinity to the fort by the marks of shot fired at them when Aurangzib invested the place. They are all of a uniform character; each mausoleum standing in the centre of a vast quadrangular terrace, approached on all sides by flights of steps, which enter upon a rich arcade, formed of an equal number of pointed arches on each front, and finished with a lofty balustrade, and a minaret at each angle. The body of the building, also quadrangular, rises about 30 ft. above the upper terrace of this arcade, and is also surrounded by a balustrade, flanked with minarets of smaller dimensions than those below.

From the centre of this part of the building springs the *kubbah*, or dome, which, by its magnitude, adds greatly to the grandeur of the edifice. The principal material employed is grey granite, ornamented in some parts with stucco, and, in others, with porcelain tiles. The colors of the tiles retain their brilliancy to the present day, and the extracts from the *Kurán*, in white characters, on a polished blue ground, have all the richness of enamel. A mosque is attached to each tomb, which formerly possessed the privileges of a sanctuary; and its revenues, besides supporting a number of priests, afforded a daily meal to the neighbouring poor. The surrounding gardens were beautifully planted, and adorned with fountains, and with their falling waters formed a delicious retreat during any season in the year. Now desolation and silence reign around, and except the echoes which the footstep of the traveller awakes, not a sound is heard. The solitude adds, perhaps, to the impressiveness of these stupendous fabrics. Their vastness and solidity strike at once upon the eye, and produce a greater effect than the most elaborate sculpture. Some of them are said to have cost £150,000. The enamelled work with which they are ornamented, is reported to have been the performance of artists brought from China for the purpose; but there is every reason to believe that these decorations are of native workmanship, similar ornaments being found at Vijayapur and Agra, and in Bengál, Bahár and Sindh.

The country round is remarkable in its character. The plain is heaped with enormous masses of black granite, so fantastically piled together, that the task seems done by art. One huge rock is thrown upon another until a gigantic minaret is raised, the crowning mass being often the largest of all, and apparently requiring but a touch to roll headlong down, and topple all its supporters with it. The natives account for this chaos after their usual strange fashion. They say, "The great Architect of the universe having finished the earthly part of creation, threw the chips and refuse materials on this spot."

(c) *Sikandarábád*.—An excellent road, equal to any in England, leads to Sikandarábád, distant 5 m., and thence to the Nizám's cantonment of Boláram, 5 m. further. On leaving Haidarábád, it crosses the river Musi by the handsome bridge erected by Colonel Oliphant, and then passes, for upwards of a mile, over a gigantic dam (wide enough at summit for 3 carriages to pass abreast), carried across a valley, and built to pen the streams there, into a lake called Husain Ságar, which lies 4 m. N. of Haidarábád, and close to Sikandarábád. This latter place, in lat. $17^{\circ} 26'$, long. $78^{\circ} 32'$, is the head quarters of the Haidarábád subsidiary force, 6 m. N. of the city of Haidarábád, and 4 from the Residency. The cantonment extends in a direct line from E. to W., nearly 3 m. at right angles to the extremity of the tank; and forms one long curved and irregular street, with the officers' houses ranged on either side. The Madras road to Jálnah forms the N. limit, and beyond them, on the N.W., are the Horse Artillery lines, then a tank, a burial ground, the Foot Artillery lines, and, on the N.E., two very remarkable, large granite hills, of a hemispherical shape, lying about 3 m. asunder, and completely isolated. They are both of considerable height, with the tombs of Fakirs on their summits. The nearer is called Maula 'Ali; the other, named Imám Zámín, is about one-fifth smaller. There are annually great assemblages of pilgrims at them.

The original lines face the N., and behind them is the bázár, commencing at the E. end, and extending three-fourths of the length of the cantonment, and running parallel with it about 2 furlongs in the rear. To the E. of the whole line, is the European Infantry barrack (now condemned), and, proceeding W., the hospital and lines of the officers. S. of these European lines are those of a native corps added to the force in 1834; to the W. of these the lines of four Native Regiments. *St. John's Church*, a large handsome building, stands on the highest ground of the cantonment, due N. of the European barrack, and divided from it by the Madras Road.

The Trimalgadi (Trimulgherry) barracks, which have been lately built, beyond the Horse Artillery lines, to the N.W., for the European regiment, consist of ten ranges, eight of which occupy an elevated ridge near the village of Trimalgadi, about half-way between the cantonment of Boláram and Sikandarábád; and the other two occupy a second ridge at a short distance from the others. Each barrack range consists of a principal room or hall, 172 ft. long, 24 ft. broad, and 26 feet high; which being occupied by sixty men, allows each occupant 1788 cubic ft. of space. Extending the whole length of this hall, on each side, is an enclosed, and also an outer verandah; the former being 12 ft., and the latter 10 ft. in breadth, clear: the inner verandahs have each a flat terraced roof, as well as the principal hall; but the outer verandahs are provided with a sloping terraced roof, supported upon masonry columns. Each inner verandah, which includes a space of 32,640 cubic ft. is provided with fittings for 18 men. Thus, 96 men will be the number that can be accommodated in each barrack. Besides this accommodation, each range is furnished with two wings, and each wing contains four apartments, well suited for the non-commissioned officers. The buildings are laid out so as to face N. and S., the wings at each end being respectively opposite to the E. and W.

There are also ten other ranges of buildings to be occupied by the married men of the regiment. Each of these groups contain twelve families, besides a non-commissioned officer. Each married soldier will have two rooms, one of 16×14 ft., and the other 16×10 , with a private garden in front, and in the back yard a separate cook-room, bath, etc., for each family.

In connection with these, there is an hospital, containing accommodation for 144 men, besides a large number of women. The dimensions of the two principal wards are, 274 ft. by 19 high, and 40 wide, allowing each occupant 1450 cubic ft. of space. The building is 320 ft. long, and 100 broad, externally. The lower and upper stories

will be provided with deep, colonnaded verandahs, and the interior accommodation contains rooms for apothecaries, nurses, medical stores, bath and store-rooms, etc.

The total cost is 11,81,490 rs., of which 5 lakhs are for the barracks, 2½ lakhs for the married men's quarters, 1 lách for the hospital, and the remaining portion for the auxiliary buildings.

The whole population of Sikandarábád is about 40,000. A European Regiment, and 5 Native Infantry Regiments, 1 Regiment of Native Cavalry, 1 troop of Horse Artillery, and 4 companies of Foot Artillery, are cantoned there.

(d) *Boldram* lies about twelve miles N. of Haidarábád, and five N. of Sikandarábád. It was first occupied by the Nizám's troops in 1816, and ever since that time it has been famous for its salubrity and exemption from the periodical ravages of fever, to which Sikandarábád is subject. It stands on a granitic ridge, 1,890 ft. above the sea, and about 60 ft. higher than Sikandarábád. This ridge is of considerable extent, six or eight miles in circumference, but is bounded on all sides by rice fields. The gardens produce all kinds of European vegetables, in great perfection. Mangoes, grapes, figs, strawberries, and pine apples are also particularly fine. There are lines for two battalions of infantry, a Risáláh, or squadron of 200 irregular horse, and 250 artillerymen. Boláram is so healthy that invalids resort to it from other stations, for change of air. No rank vegetation is permitted to spring up within the limits of the cantonment; the hedgerows are cut down annually to a certain height, and the place is consequently open, and in a great measure free from the noxious exhalations which are the frequent causes of sickness at large military stations.

ROUTE 19.

SIKANDARÁBÁD TO JÁLNA (265 M. 3 F.),
AURANGÁBÁD (305 M. 2½ F.), DAULAT-
ÁBÁD AND THE CAVES OF ÉLÚRA
(ELLORA) AND AJAYANTI.
322 M. 7 F. TO ÉLÚRA (ELLORA).

MILITARY AUTHORITY—Officer com-

manding Haidarábád Subsidiary Force
—*Sikandarábád*.

CIVIL AUTHORITY — Resident at
Haidarábád—*Haidarábád*.

PLACES.	STAGES.	
	M. F.	M. F.
From Arsenal at Sikandar- ábád to Rasúlpur.....	1	2
Baigampéta.....	0	6
× <i>n.</i> to Bálánagaram.....	1	3
KUKATLAPALLI.....	2	7 6 2
Nizámpét.....	1	6
Miyánpuram.....	2	4
Gangáwaram.....	2	1
× <i>n.</i> to Rámachandrapuram	3	1
PATANCHERU, <i>b.</i>	2	4 12 0
× <i>n.</i> to Mutangi.....	2	3
× 2 <i>n.</i> to Rudraram.....	5	1
× <i>n.</i> to Kaulampéta.....	2	2
KANDI.....	2	4 12 2
× 2 <i>n.</i> to Potareddipalli....	2	0
× 5 <i>n.</i> to Nandi Kandi.....	6	5
SADASHIVAPE'TA, <i>b. t. o.</i>	2	4 11 1
× <i>n.</i> to Yempalli and Ná- galpalli.....	3	6
× 3 <i>n.</i> to MUNUPALLI... 3	3	7 1
Kammampalli.....	2	3
× <i>n.</i> to Pedda Chilmaira, 2	7	
× <i>n.</i> to Rartanapalli.....	1	2
× <i>n.</i> to Jarralapalli.....	1	6
× <i>n.</i> to Bhorgaon.....	1	1
Bápanpalli.....	1	5
× 3 <i>n.</i> to SANGAM, <i>b.</i>	1	5 12 5
× 3 <i>n.</i> to Sitápur.....	3	4
× <i>n.</i> to Dumsalpur.....	1	3
× <i>n.</i> to Rámatírtam.....	3	0
GUNJATTI.....	0	4 8 3
× <i>n.</i> to Shamsallápur....	2	6
Gumea.....	2	7
× 3 <i>n.</i> to Allad } Bidarpéta begins }	2	0
(a) BIDARPÉTA ends, <i>b.</i> t. o.....	1	0 8 5
× <i>n.</i> to Naubád.....	3	1
× 2 <i>n.</i> to Kulár.....	2	0
× <i>n.</i> to KANAPUR.....	4	4 9 5
× several <i>n.</i> and a Pass to HALBARGA, <i>b.</i>	4	7 4 7
Taigampur.....	1	6
× 2 <i>n.</i> to Ahmadábád.....	1	0
× 2 <i>n.</i> to Upalla.....	1	6
× 2 <i>n.</i> to Ambarsingu.....	2	1
× 2 <i>n.</i> to Kótikilwádi.....	1	7
Karrasudal.....	1	3

PLACES.	STAGES.		
	M.	F.	M. F.
× 'Inaiyatulláh náld to DIWÁN KUPRA.....	2	2	12 1
× n. to Manjira r. r. b.....	3	0	
Ditto, l. b.	0	1	
Alsúr	0	1	
× 2 n. to Chandasúr	2	5	
× n. to Digí.....	0	7	
× Daiú r. to MURGHPE'T, b. l. 4	8	2	
× Chikal n, to Tugarí.....	3	6	
Sāwargaon.....	1	4	
× 4 n. to Mugah	1	0	
Bāhmaní.....	1	0	
× 3 n. to Malawádí	2	0	
(b) × n. to UDGIR, b.....	2	6	12 0
Somnáthpur	1	2	
× Ghát to Usnakawádí.....	2	6	
× Ghát & 6 n. to Kallúr.....	2	2	
Isma'ilpur	0	4	
Yekruka.....	1	3	
× n. to Kinni.....	2	0	
× n. to Sukni.....	1	1	
× 3 n. to HALLI.....	2	2	13 4
× Tair r. Anderaguli	0	6	
× 3 n. to Gadaiwádí.....	2	0	
Sopalli	2	0	
× n. to Serúr.....	2	0	
× Laindi n. and 3 others to Talaigaon	3	0	
× 2 n. to RAJURA	2	4	12 2
× 3 n. to Kālegaon	2	4	
× Maniár r, and some n. to Sumtāna.....	3	0	
Khandáli	2	4	
× a hill and 2 n. to SAWAR- GAON	4	0	12 0
Jogalgaon	1	4	
× Kallatí n. to Potí	1	3	
Khandála	2	0	
Kaudgaon	1	7	
× Masúl r.....	0	1	
Wádí	1	3	
× a hill to GANGAKHAIR, t. o.....	3	1	11 3
Godávarí, r., r. b.	0	2½	
„ l. b.	0	1½	
Chotá Khair.....	0	1	
Mulí	2	1	
× 4 n. to Sonaigaon	2	0	
Jaura	1	5	
Dondí	1	6	
Takelli	2	3	
× 3 n. to PANGRI	1	5	12 1
× 3 n. to Bhorwan	3	1	

PLACES.	STAGES.		
	M.	F.	M. F.
× Indadí r. twice to Ugar- lamba.....	3	5	
× n. to Babúlgaon	1	2	
× 2 n. to MANDAKALLI	2	2	10 2
× 2 n. to Balúdí	2	7	
Saurgaon	1	4	
× n. to Sahulí	1	0	
× 3 n. to Utarwádí	2	4	
× n. to MANWAT	2	3	10 2
× 3 n. to Karobá	3	0	
Karanjí	1	4	
× n. to Pipalgaon	2	2	
× Khajurah r. to Dikarshi. 1 5			
SAILÚ	3	6	12 1
× 2 n. to Rāwalgaon.....	3	2	
Ut-gaon	1	6	
× n. to BARA SATONA... 2 2			7 2
× 2 n. to Chata Satona..... 1 7			
× 2 n. to Rohna..... 2 7			
× Woarpair r. to Woarpal 3 3			
× 2 n. to PARTUR..... 3 7			12 0
× n. to Maslah..... 2 0			
× 2 n. to Jaulah..... 2 0			
× n. to Ramjaní..... 3 3			
× n. to Chitrugaon & Dúdh- ná, r. r. b.	2	6	
Ditto, l. b.	0	1	
Pipaigaon	1	3	
× Gundalka r. to KARLAH 2 1			13 6
Wádí	2	7	
Wargaon	5	0	
× n. to Sārswádí	1	5	
× 2 n. & Gundalka r. to (c) JALNAH Cantonment, p. o.....	3	6	13 2
			265 3
× Gundalka r.....	0	4½	
× 3 ravines and a n to Nar- gawádí	3	6	
× 2 ravines to Jalgaon.... 4 1			
× a ravine to Pándí	1	0	
× n. to Pádalli.....	1	3	
BADNAPUR FORT.....	0	4½	11 3
Pass through a Péta, and cross n. to Wahaigaon... 6 1½			
Chotá Julgaon.....	0	4	
Karrigaon.....	1	7	
× Lohara r.....	0	6	
Jalgaon Fort.....	0	1	
KARUMAD.....	3	5	13 0½
× n. to Kunbepal.....	2	7	
× n. to Chandrávi.....	1	6	

PLACES.	STAGES.	
	M. F.	M. F.
× 3 n. and a ravine to Ján-dah.....	2 5	
× n. to CHIKALTHANA.....	1 4½	8 6½
Píraswádí.....	1 5½	
Pásipur, E. Gate.....	2 2	
" W. Gate.....	0 3½	
(a) " AURANGABAD, E. gate, b.p.o.....	0 2	6 5½
Ditto W. Gate.....		2 0½
	<hr/>	
	305 2½	
É'LURA (ELLORA)....	17 4½	322 7

Along this road there are some very considerable towns, and it passes through a country which, from its rich black soil, ought to be a garden; and, but for long misgovernment, would be as populous as any part of India. The first station, *Kukattapalli*, is a large village; where, however, supplies are but indifferent. The soil here is red, but at the next station becomes black.

Patan Cheru, now only a large village, was in ancient times a city, the remains of which are still spread over a great extent of country. It is to be observed that the name *Patan* only applies to cities of considerable size. Fragments of temples of black granite, among which images of Buddha are found, mark the site of the former town. Supplies are here most abundant. *Kandi* is a good-sized village.

Saddashivapét is a large and populous town. A market is held here every Wednesday. Supplies are most abundant, except firewood. The next two stations are hamlets. At *Gunjatti* the country assumes quite a different aspect, the road passing now between hills.

(a) *Bidar*, once the capital of the Dakhan, is still a large and populous town, surrounded by lofty walls, and containing about 2000 houses. It stands near the right bank of the Manjira river, on a table land, 2359 ft. above the sea, and about 100 ft. above the surrounding plain. Hamilton states that the E. side alone is on rising ground, and that 300 ft. high. There are the remains of some fine buildings still to be seen. It is noted for the manufacture of Bidarí ware, used for

the bowls of *lukkahs* and betel-boxes. The material consists of a tutenag, or alloy of 24 parts tin to one of copper. It is colored black, with a mixture of equal parts of muriate of ammonia and saltpetre-earth, made into paste with water. The color is very durable, and is easily restored by rubbing it with oil or butter. It shows off to advantage the silver ornaments with which it is usually adorned. There is a road hence to the large town of *Umdádd* (vulg. *Homnabad*).

The next four stations are small villages. The road, which is tolerably good to *Murghpéta*, becomes stony in places after passing it, and bad in wet weather, particularly at the Manjira river.

(b) *Udgir* (*Udayagiri*) ("Sunrise Mount"), Oudgheer of the Road Books, and Oudghir of Hamilton. This is a considerable place, containing about 1000 houses. There is a fort also, and a cypress garden. Supplies are abundant. A road branches off hence to *Shekhapur*. Near *Múgah* there is a small Ghát, which, though not steep, is extremely stony.

The next station—*Halli*—is a small village. The road thence is very rough in places, and crosses some Passes, which are extremely rugged. In wet weather the transport of guns is difficult. *Rájúra* is a large village; *Sdwar-gaon*, about one-third of its size. *Gangákhair*, or *Khair*, is a town with about 1,000 houses, and a well-supplied market. There is a branch road thence to *Akolah* and *Perlí*. Before arriving at *Pangri*, there is a *nála*, which it is difficult for carts to cross. The *Godávári*, which is passed directly after leaving *Gangákhair*, has steep, lofty banks of hard black soil, and its bed is of black sand and mud. It is unfordable from June to October. During the rest of the year the ford is good. *Mandakallí* is a small village; *Mánvat* a petty town. There is nothing particular to be remarked of the other stations, of which *Sailu* and *Partúr* are good-sized towns, the other two places villages.

(c) *Jálnah*, or *Jálnapur*, is a considerable town, or rather assemblage of

three towns: the *Cantonment*; *Kādirābād*, a town on the left bank of the river Gundalka, or Kandula, with 7,000 inhabitants, six furlongs from the cantonment; and old *Jālnah* on the opposite bank, with 10,000, of whom one-fifth are Muslims. *Kādirābād* is surrounded by a high stone wall, and *Jālnah* is defended by a strong well-planned Fort, 1 mile 3 furlongs from the cantonment. There was a flourishing manufacture of silk and cotton about 50 years ago, both at *Jālnah* and *Kādirābād*, which gave employment to 5000 weavers. Now, owing to the great influx and cheapness of English manufactures, the heavy taxation of the Nizām's government, and the rapacity of the officials, the trade has greatly declined, and the weavers are reduced to 400, who are chiefly employed on the coarser muslins and cotton cloths. The cotton raised in the neighbourhood is principally used for home consumption, and is of a superior quality. At *Kādirābād*, a beautiful scarlet dye is prepared, and sent to Bombay, where it is much prized for its brilliancy. The streets in *Jālnah* and *Kādirābād* are very narrow; the houses are tiled, and some of them have 3 or 4 stories ornamented with figures from the Hindú mythology, and with a corresponding number of balconies and verandahs. The ground floor is sometimes of stonework, overlaid with burnt brick and chunam, and the houses, generally, have a cleanly appearance.

The *Cantonment* of *Jālnah* is situated on a gentle slope, with a small range of hills, from one to two miles distant, to the north, forming an amphitheatre, and with the town of *Kādirābād*, at about an equal distance, to the S.; and just beyond it the river Gundalka, called Condoolon and Koondulka in the Statistical Reports. There are lines for one troop of European Horse Artillery, one Regiment of Native Cavalry, and 3 of Native Infantry. The barracks were built in 1827. The General Bazar intervenes between *Kādirābād* and the Infantry lines. The Cavalry lines are on the E.; N. of these are the Artillery lines and the general parade.

The river Gundalka rises near Taperan

and Rājūr, two small villages, 16 m. to the N. In its course it receives several tributaries, and empties itself into the Dūdhnā, a branch of the Godāvari, 15 miles to the S.E. During the monsoon, it comes down with great violence, and is then 100 yds. broad; but in the dry season it sinks rapidly to 12 feet in breadth, and 1½ ft. in depth. It is generally fordable at all seasons. The water is much esteemed by the natives. When it subsides, deep pools are to be found scattered along its bed, in which are excellent fish. A dam across it, with sluices, would preserve much valuable water through the hot season. The climate is most salubrious, and is well adapted for horticulture; European fruits and vegetables being grown in great perfection. Old people of the ages of 80 and 90 are not uncommon among the natives of *Jālnah*. A recent writer and enthusiastic sportsman, calls it "a most delightful cantonment, situated in an open fertile country;" and speaks much of the pleasures of the chase there. He mentions antelope shooting, and, in particular, coursing. The hares, he says, are astonishingly fine and fleet, so that to run down one is considered the criterion of a good dog. The lines are at present full, with the exception of those of one infantry regiment.

(d) *Aurangābād*, on the left bank of the Dūdhnā, a tributary of the Godāvari, is a city now in decay, but which still possesses a population of about 50,000, though it once exceeded 100,000. It was formerly called Khirkī, and is said to have been founded in the beginning of the 17th century, by Malik Ambar (see Chronological Tables); but, in 1650, Aurangzib fixed his residence there for seven years, after which it was called Aurangābād ("Throne-town"), in compliment to him. It is surrounded by a wall rather lower than the defences of native fortified towns in general, but with round towers at intervals, on some of which are heavy guns. From a distance the city has an imposing appearance. Lofty minarets peep out from among groves of trees; the large white domes of mosques with gilded points glitter in the sun, and

contrast well with the abundance of green foliage within the walls; and a number of large, terraced houses rise high above the ramparts. But on entering the gates the scene changes, and it is evident that desolation has done its work on the once imperial city. It is still, however, the capital of the province of Berár, and continued to be the residence of the native Governor, and the head-quarters of the Nizám's forces which occupied that territory, till its cession to the British in 1855. The late Governor, who had resided for some time at Jálnah, moved here in 1811. The streets are broad, and a few of them are paved. The public buildings, mosques, and caravanseras are of a superior description, and Aurangábád is still famous for its manufacture of silks, its gold and silver brocades, and tissues, as well as for its gardens, fruits, and vegetable productions of every kind.

Although the city is built in a plain, with low hills at some distance, its altitude above the sea, which is 1885 ft., assures it a climate of comparative coolness; and it is remarkable for the abundance and excellence of its water, almost every house having its own spring. Indeed, it was the salubrity of the place, the broad stream of the Dúdhná, and the vicinity of the then deemed impregnable fort of Daulatábád, that recommended it to Aurangzib as a residence. The pleasures of the chase, too, may be fully enjoyed, without there being any dense jungle to engender malaria. Wild fowl, partridges, peacocks, quails, hares, foxes, jackals, tigers, wild hogs, deer, and wolves may be found in the neighbourhood. The principal sights are Aurangzib's palace, the Mausoleum of Rabia Durrání, the Jam'a Masjid, and some of the gardens.

Aurangzib's Palace is, according to Fitzclarence and Seely, a ruin, which at the best had never any pretensions to magnificence, and was rather typical of that monarch's parsimony than of his splendor. It stands on the S. side of the Dúdhná, beyond which, and opposite to the palace is the city wall, and beyond that again the tomb of Rabia. The city stretches out to a great extent

either way, and from this point has a very picturesque appearance.

The *Tomb of Rabia Durrání* was built in 1645, after the model of the Táj at Agra, which was reared by Sháh Jahán, Aurangzib's father, to the memory of his favourite Sultánah, Mumtázah Begam, more generally known by her title, Táj Mahall, "Diadem of the Seraglio." Aurangzib's affection was, however, less expensive than that of his parent; for whereas the Táj is said to have cost £700,000, its imitation at Aurangábád was raised for £90,000, and is even meaner than the difference of cost would make us anticipate. The tomb stands within an enclosure of about 30 acres, laid out in gardens; the approach is through a gateway, the doors of which are plated with embossed brass, into a paved avenue, having a piece of water with 13 fountains in the centre, and shaded with orange, lime, pomegranate, peach, and apple trees. At the end of the avenue, within a spacious terraced area, stands the edifice, to which a few steps lead up. The building is a square of 72 ft. From the foundation on the terrace, for five feet upward, the material is white marble. There are here three windows of exquisite trellis-work, so fine that it is inconceivable how the chisel could have done its work without leaving a flaw. Above five feet, the structure is of stone faced with chunam, but the great dome is of marble. There are two smaller domes and four minarets, and at the four corners of the area, four other and still taller minarets. The tomb is in the centre of the building, and you descend to it by 24 steps, like going into a bath. Its top reaches to a level with the terrace. It is enclosed by an octagonal screen of marble trellis-work, exquisitely carved, each face of the octagon being 9 ft. long, 9 ft. high, and but 4 inches thick! The floor within the screen is two inches above the outer aisle, and the tomb itself stands on a terrace 10 inches higher than the floor. The whole of the vault is faced with white marble. A few feet above the tomb, a marble gallery runs round the interior of the edifice, on a

level with the three windows already mentioned. The tomb is covered with a pall of scarlet velvet, fringed with gold, and held down by eight marble knobs. This the attendants, if requested, will remove, but there is nothing to repay curiosity but a plain slab. It must be observed, that the marble used in this edifice was brought from Láhúr, which, according to the travelling in those days, was a four months' journey. Tavernier, in 1645, encountered 300 carts bringing large blocks of marble from Láhúr to Aurangábád.

The detached minarets at the corners of the terrace are 72 ft. high, and are ascended by a spiral stone staircase of 122 steps. At the top is a balcony 31 ft. in circumference. The girth of each minaret at the foundation is 48 ft. The view from the top is very fine, ranging all over the city and the surrounding country. To the left of the Mausoleum, between the gardens and the building, on a raised terrace, is a handsome room open on one side, 62 ft. by 54 ft., and 22 ft. high. The floor is of white marble intersected with streaks of black, but in some parts the marble has been replaced by a chunam imitation of a chocolate color. The open entrance is a Gothic arch well carved. The building is supported by fluted wooden pillars, graduated to the capital, the flutings being green and white alternately. This room is called the *Jam'a Khánah* or assembly room for the priests. At a little distance, and close to a grove of fragrant limes, is a smaller room, once richly adorned with painting and carving. This apartment is interesting as the place where Aurangzib was wont to retire with Rabia and a learned Mullá for devotional studies. From this, too, the Emperor proceeded to his grand hunts, when the country for 20 or 30 m. was surrounded and swept by hunters.

The *Jam'a Masjid* or *Cathedral Mosque* is plain in design. It faces Makkah, and is open on one side. The roof is arched and supported by pillars. This is all that Seely says of it. Langlès gives a view of it which resembles so much the

tomb of Rabia, as represented by Seely, that it is perhaps a copy.

The *gardens of Sháh Safi*, a holy man, who was the *Pir* or saintly adviser of Aurangzib, are well laid out. The Mausoleum is a neat building, which, without the architectural attractions of Rabia's tomb, receives more respect from the Muḥammadans, and is attended by a greater number of pilgrims. The descendant of Sháh Safi in Seely's time (1820) was a gentleman of parts and information. He had travelled to Rome and Palestine, returning by Suez, and had visited many other countries. The gardens where he resided were well worth visiting, and were remarkable for a water-mill, a contrivance then unique in India. These grounds may still attract the traveller. They are adorned by two large pieces of water, filled with innumerable shoals of fish, which are never killed, but constantly fed by the owners.

A splendid future may confidently be anticipated for Aurangábád, now that it has come under the British Government. Its position fits it to be the great emporium for Berár, the valley of the Narmadá, and all the central Dakhan; and a railroad will soon pass through it, or in its vicinity.

The caves of Élúra are close to Aurangábád, and the fortress of Daulatábád can be visited *en route*.

SUPPLEMENTARY ROUTE.

FROM AURANGABAD TO ÉLÚRA (ELLORA) BY DAULATÁBÁD.

PLACES.	STAGES.		
	M.	F.	M. F.
From the E. gate of the Fort at Aurangábád, to the Kaum river.....	2	1	
Masjid	2	6	
(a) DAULATABAD	4	2	9 1
Along the Péta Wall.....	1	1	
(b) Gampunchesa or Pipalghát	0	4	
To descent of Ghát.....	0	3	
Foot of ditto	0	1½	
Kághazpur.....	0	6	
(c) Rauzah	2	2	
Along the wall.....	0	6	
Top of Ghát.....	0	6	

PLACES.	STAGES.		
	M.	F.	M. F.
Descent	0	4	
(a) ÉLÚRA b.	1	2	8 3½
			17 4½

The Kaum river has no water in the dry season. Kághazpur is in the Route Book erroneously called Raguzpoor. It has its name from a paper manufactory, which, as Fitzclarence informs us, was established there in consequence of the advantageous vicinity of some large tanks of spring water.

(a) *Daulatábád*, "City of Wealth."—The route to this celebrated fortress from Aurangábád, lies through a fertile plain intersected with many streams. The fort is built on a huge isolated conical rock of granite about 500 feet high, with a perpendicular scarp of 150 ft. all round. The rock above this scarp is of a sugar-loaf shape, with a sharp point, and the whole may be likened to a compressed bee-hive. At the base is the native town, with now but very few inhabitants. It is defended by a loop-holed wall with bastions, which on the E. side joins the scarp of the fort. At the bottom of the scarp is a ditch, before reaching which, four lines of wall, including the outside wall of the Péta, must be passed. The fosse can be crossed only in one place by a stone causeway, so narrow that only two men can obtain a footing on it abreast, and commanded on the side near the fort by a battlemented outwork. The only means of ascending the rock is through a narrow passage hewn in the solid stone and leading to a large vault in the interior. From this a ramp or gallery gradually sloping upwards, and also excavated in the solid rock, winds round in the interior. The first part of the ascent is easy, towards the end it is difficult. The height averages from 10 to 12 ft., with an equal breadth, and it is so dark that torches are requisite.

In several parts of the ramp are small trap-doors, with flights of steps communicating with the outer ditch. There is an opening near the top of this gallery, in a hollow of the rock, nearly 19 feet square, and, in case of danger, this is

covered with an immense iron plate, on which a vast fire is kindled; and, to make it burn the fiercer, there is a draft-hole 3 ft. in diameter, cut through the rock, through which a constant gush of air acts as a bellows, and enters with such force that a man can hardly stand against it. Above and beyond this, the road to the summit is very steep, and on the top is some scattered and stunted brushwood. On the summit is a platform, 20 feet square, on which a 24-pounder is mounted, and where the Nizám's flag (now replaced by that of England) used to float. Tavernier says this gun was raised here under the directions of a European artillery man, in the service of the Great Mughul, who had been repeatedly refused leave to return to his native land, but was at last promised it on some occasion when the Emperor was passing near, if he could mount the gun on this spot. Stimulated by the promise, he at last succeeded, after great exertions. In a bend of the subterraneous passage are recesses excavated for stores, and there is a cistern which will hold about 40 hogs-heads of water. The road to the summit, after emerging from the ramp, passes through the governor's house, which is a handsome building, surrounded by a verandah with 12 arches, whence it is called the *Duwendah Darwendah*, or "Twelve-doors." The outer wall of the fort is 5,000 yards in circumference, and is 15 feet thick at the base, and 48 feet high. The space within is divided into 9 fortifications, separated by strong walls rising gradually above one another towards the centre, so that each interior one commands those beyond. The view from the summit is very fine, and the resting place of Aurangzib, at Rauzah, may be plainly discerned. Not far from the causeway, which crosses the ditch, is a minaret 120 ft. high, said to have been erected by the Muhammadans, in commemoration of their first capture of the place. At a short distance from this is a tower, on which a heavy brass gun is mounted, which Fitzclarence conjectures would cast a ball of 60 lbs. weight. The best authorities (see Ritter, vol. vi., p. 437), pronounce Daulatábád to be the

same as the ancient *Tagara*, and it seems probable that there must have been a vast population in this region at the time the Élúra caves were excavated; for these works could have been finished only by multitudes, great as those that erected the pyramids. In the year 1293, A.D., Alláhu'd-dín, afterwards Emperor of Delhi, took the city of Deogarh, but the citadel still held out. Subsequently Alláh raised the siege on receiving a ransom, the amount of which may well appear incredible, 15,000 lbs. of pure gold, 175 lbs. of pearls, 50 lbs. of diamonds, and 25,000 lbs. of silver being enumerated among the items. So much, at least, appears certain, that Alláhu'd-dín levied an enormous sum upon Deogarh, and that consequently it must, at that time, have been a very great city and a rich emporium. In 1338, A.D., Muḥammad Sháh Tughlak removed the inhabitants of Delhi to Deogarh, the name of which he changed to Daulatábád. It was this Emperor who dug the ditch round the rock, and made the fortifications so strong. The people, who had been brought from Delhi, soon fled back to their homes, and though the tyrant made a second attempt to establish his capital in the Dakhan, he was finally baffled. Still, we may suppose that Daulatábád received some accession to the number of its inhabitants by these forced migrations, enough to repair in some degree the ravages of the Muḥammadans under Alláhu'd-dín. For the subsequent history of the place, see Preliminary Information, Haidarábád. As the Kíl'adár, or Governor of the Fort, lives some way off, it will be better to send on before to him the order for admission, or Ahkám, which must be obtained from the officer commanding at Aurangábád.

(b) *Pipaḡghát*, which is the Ghát above Daulatábád, was paved by one of Aurangzib's courtiers, whose name, and the date when he performed this good work, are recorded on two small pillars, about half way up the hill, which is very steep. No one has thought it worth while to furnish a translation of what is inscribed on these pillars, and Seely remarks that he did not dismount to

inspect them; such is the apathy of Indian travellers. The stones used in paving the Ghát are many of them very elaborately carved, and were probably taken from some ruined building, which, to judge from these relics, must have been of great beauty. On the ascent, as far as the pillars, there are exquisite views of the fortress of Daulatábád, which from hence, indeed, appears truly impregnable. After passing the pillars, the road winds round the hill, and the view of the fort is shut out. At the top, there is an extensive table land to the right, the steep face of which is similar to that of the range of hills overlooking Élúra, with which it is connected by a ridge turning to the N. at right angles. On this table land are many Muḥammadan tombs, some large and of superior workmanship, extending all the way from the road over Daulatábád to Rauzah, about 6 miles.

(c) *Rauzah*, "Garden" or "Paradise," is famous as the burial place of Aurangzib. It is also remarkable for the tombs of several saints revered by the Muḥammadans. Among these worthies lies Burhānu'd-dín, a holy man, who is said to have founded the city of Burhānpur. The doors of the outer wall of his mausoleum are plated with silver, and the tomb is covered with a pall of green velvet, the color being emblematic of his descent from the Prophet. Outside is a *naubat khánah*, and there are many holy men attached to the service of the place. The *Tomb of the Emperor* is comparatively mean and insignificant, being a plain sarcophagus covered with green cloth, in a wooden screen, not even painted. Aurangzib is said by some to have reached the age of 94 years, when he expired at Ahmadnagar. His body, as had been directed by himself, was removed to Rauzah, and Fitzclarence ascribes the simplicity of his tomb to his parsimony, "the ruling passion strong in death;" but, in fact, Aurangzib was a sincere believer in Islam, and a strict follower of its precepts, and, according to these precepts, there should be no ostentation in death. The tomb of a true disciple

of the faith should be a plain *turbat*, rising about two ft. from the ground, and open to receive upon it the dews of heaven. Rauzah is surrounded by a stone wall, with a handsome gate of the same material. There is a fine view from it over Aurangábád and Daulatábád.

(d) *E'lúra (Ellora)* is a pretty rural village embosomed in trees, about a mile from the foot of the hill on which Rauzah stands, and consequently from the caves, for these are formed in the face of the hill just mentioned. The best description of the caves is that given by Colonel Sykes, in the 3rd vol. of the Bombay Asiatic Society's Transactions, and is for the most part followed here. The hill in which the caves are is of moderate height, and of a crescent shape, the concavity facing the W., and the horns rising considerably above the intermediate ridge. The slope of the hill is in general easy; but is occasionally interrupted by a disposition to stratification in the rock, which in such places presents a perpendicular face of from 20 to 100 ft. About 200 yards up the hill, which forms the N. horn, are the *Párasnāth* sculptures, and the extreme cave to the S. is the *Dher Wára*. Commencing, then, with the N., the description proceeds S., till it ends with the *Dher Wára*.

Párasnāth, or more properly, *Páraswandth*, "Lord of Purity," is the name of the Jain Deity, and it is here given to an image, about 10 ft. high, of a man in a sitting posture, with the hands in the lap laid one within the other, the fingers extended, and the palms inwards. The hair is curly, and the head is canopied by a seven-headed serpent, whose folds, doubled behind the image, serve it as a prop. From the centre of the seat of the image half projects a wheel, above which an astronomical table is carved. Elephants' and tigers' heads support the seat on either side. There are also 5 sitting figures, and 1 standing figure of attendants, decorated with ear-rings, necklaces, bracelets, and anklets. A banker at Aurangábád, named Naimidás, built a handsome stone porch over this

figure about 140 years ago, and caused a long inscription to be cut in front of the seat. This image is an object of worship to the Gujar Baniyas, and there is an annual pilgrimage to it on the 14th of the light half of the month Bhadra. A similar figure, in the desert of Parker in Kachh, is described by Captain McMurdo. Trans. Lit. Society of Bombay, vol. 1, p. 190.

The next caves are the three called *Indra Sabhá*, "Court of Indra," forming in all a square of 60 ft., the W. face being open, the other three supported by pillars elaborately carved. These caves are two stories high, but the lower story is destroyed by damp, and partially filled up by the earth that has been washed in. The first of these is 61 ft. by 48 ft. The ceiling is flat, and supported by 16 pillars and 12 pilasters. Its height varies from 13 ft. 8 in. to 14 ft. 6 in. There is a recess from this room in which is a figure of Budh, in the usual sitting attitude, with a triple canopy. This image is called Jagannāth Budh. In the centre of this recess are three circles, cut in the floor at equal distances. *Indra Sabhá* has its name from two figures, one of Indra seated on an elephant, and in that attitude 7 ft. high and 4 ft. 3 in. across the shoulders, and one of Indra's wife. A tree, probably the *Kalpa Vriksh*, supposed to grant all wishes, grows out of the head of the deity. *Indrāni*, the wife of Indra, is seated on a lion, and has also a tree growing from her head. She holds a child in her arms. The room is exquisitely carved, even the floor being covered with ornaments. All round in compartments are figures, seated or standing, which, according to some, represent Budh. It is possible, however, that these are images of the supreme Deity, or Bhagwān; otherwise the introduction of Buddhist or Bráhmānical figures into the same temple is inexplicable. The second cave, of the three which compose *Indra Sabhá*, is entered by a narrow passage from the first, which it resembles as regards its sculpture. There is here a figure similar to that above-mentioned, of *Párasnāth*, but it is here called *Parshurám*.

In two compartments, Bhaváni, the wife of Viṣṇu, of whom Parshurám was an Avatára, is represented, in one holding a mirror and flowers, in the other with a tiger by her side. Either, then, the figure of Párasnáth, at the N. extremity of the excavation is modern, or it should be called Parshurám, but probably to flatter the Jains from Gujaráṭ, the bráhmans have conceded to it the name of a Jain deity. If this conjecture be correct, the wheel is perhaps the *chakra*, or discus, with which Parshurám cut off the 1000 arms of Sahasrárjun. The third cave is entered from the second, and is 68½ ft. by 66½ ft., and 15 ft. high. It is supported by 16 pillars and 20 pilasters. There is a cross-legged sitting figure, which Colonel Sykes thinks to be Budh, but the bráhmans call it Ranchor, a name of Kṛiṣṇa. The doorway to the sanctuary is highly decorated with small figures of men and women, in attendance on similar sitting figures. These are said by the bráhmans to be the inhabitants of Dwárka, the city where Kṛiṣṇa reigned, which is another and stronger argument for supposing these seated figures, which Colonel Sykes calls Budh, to be the Supreme Deity, of whom Kṛiṣṇa was the seventh, and most special, incarnation. In the extremities of the front verandah of this cave, are the figures of Indra and Indráni above described.

The front of the Parshurám cave is divided into two compartments, in one of which is the representation of a battle. Colonel Sykes very properly remarks, "that this is a very unusual piece of sculpture for a Budh cave." It may rather be taken as a convincing proof that these are not Budh caves at all.

About 50 paces from Indra Sabhá, is a cave now choked up with earth, which rises three-quarters of the way up the pillars. Some distance further is a temple, in the midst of a large area cut out from the rock, but the rains have washed the earth into it up to the capitals of the pillars, a process which it must have taken ages to complete thus far.

The *Dhumar Lend*, or "Nuptial Palace," according to Colonel Sykes, or *Dumal Lend*, for *Dú Mahall*, "two-mansion cave," according to a very recent traveller, is the next in order, distant about 200 yards from the last, and so called from a group which is said to represent the marriage of Shiva and Párvatí. This is the most extensive excavation under one roof to be found at Élúra, being 185 ft. by 150 ft., and 19 ft. high. There are 28 pillars and 20 pilasters. On the left of the W. entrance is a gigantic eight-armed figure of Shiva, as Vírabhadra. With one arm he raises on a sword the head of Gajāsur, "the elephant dæmon;" with another he transfixes Ratnásur, "gem dæmon," with a spear; another arm holds the cobra; another a cup; another Rájá Daksha; and two arms appear to support the building. The central colonnade leads to the sanctuary, a square room containing the Lingam. It has four doors each of which is guarded by two colossal Dwárpáls, 14 ft. 8 in. high. In the S.E. corner of the Propylæum, is a group of Shiva and Párvatí as principals, with Viṣṇu on Garuda, and Bráhma on his goose, as subordinates, and the skeleton figure of an ascetic which is usually found near Shiva. In the N.E. corner is a figure, said by Colonel Sykes to represent Jum Dhurma, or to write the words more properly, Yama the Rhadamanthus of the Hindús, otherwise called Dharma. He sits on a strange thing, resembling a rake with the teeth pulled out, supported by two nude female figures. He has the Bráhmanical cord, necklace, earrings, bracelets, and a tiara. In his left hand he holds what is perhaps a club. His right hand is held up, with the thumb and two fingers extended, the other two fingers bent down. Close to the Dhumar Lená, on the S., the rock has a perpendicular scarp of about 100 feet, over which falls a stream, and forms a beautiful cascade. Ascending the hill here, and following the bank of the stream for about half a mile, the traveller comes to the cave of Devi on the right bank. The excavation is small, and

has no beauty to boast of; the only figure being the mis-shapen, unfinished image of the goddess Devī. There is, however, a yearly Jātra, or pilgrimage to the spot, and the fame of the miracles of this Deity is great. Consequently, steps have been cut down from the cave to the water, and pools have been dug in the bed of the stream, and among these the water dashes and whirls in a most picturesque manner.

Returning down the stream, several small caves are passed on both banks, each a cube of about 7 ft. In the centre is the Lingam: the right and left walls are devoid of sculpture, but the wall fronting the entrance has the bust of the celebrated Triad represented at Elephanta. The Elephanta bust being mutilated, it becomes possible to restore it from these designs, which are quite intact. The centre figure has a placid face; with one arm it holds the *mālā* or rosary, with the other a cocoa nut. On both arms above the elbow there is a twisted ornament, intended probably to represent a snake. In the cap is the crescent moon attached by a braid. On the left side of the cap is a skull. The Jānwā or Brāhmanical cord, unlike that of the present day, is as thick as a rope. The right hand face of the triad has an impression of fury; the eyes starting, the mouth open, and the brow and cheeks corrugated. The right hand holds a dish, which may refer to Shiva's drinking the poison which was produced when the Gods and Asurs churned the ocean, or it may be the vessel in which Shiva caught the blood of Ratnāsura, every drop of which on touching the earth produced a new dæmon. In this dish Colonel Sykes supposes rosin was placed and kindled to represent the God breathing fire, a characteristic of Shiva. The left hand holds the *Nāg* or cobra. The left face is smaller and more feminine. The head-dress consists of the *Nāg*, the head of the snake forming the top-knot. Both arms have bangles joined by a longitudinal bar, and like those worn by the women of Gujarāt, which thus establishes the female sex of the figure. The right hand holds a mirror, the left a pencil or brush for applying

collyrium to the eyelids. The bust is indubitably intended to represent Shiva, —in the centre face, in his ordinary character; and, in the other two faces, in his quality of Arddha-nārisha, half male, half female.

Returning to the *Dhumar Lend* and crossing the stream, two caves called the *Janwād* are reached. The word *Janwād* signifies the pavilion assigned by the father of the bride to the bridegroom, when he comes to marry his betrothed. There is nothing remarkable in these caves. The first has Viṣṇu in the Boar-incarnation, and three figures of Brahmā, Viṣṇu, and Shiva; the second has a few sculptures of Sevaka or attendants. Over the most N. of the two a stream falls, and forms a beautiful cascade.

A little to the S. is the cave called the *Kumhār Wāra*, "the potter's place." This cave is sacred to Shiva, and Col. Sykes finds nothing to explain the appellation it has received. It may be either that earthenware vessels, so much used by the Hindūs in their culinary and devotional operations, were really made here for the use of the priests and their followers. Or there may be a reference to Shālivanhan, who is said to have been a potter, and to have made figures of men, horses, and elephants, into which he infused life, so that he thus raised a large army, and became master of Hindūstān.

The *Tailī kē Ghānd*, "Oilman's Mill," comes next. A hole sunk in the floor, resembling the mill used by oilmen, has, doubtless, caused the cave to be so designated; but this hole is exactly similar to one in *Rāvan ki Khai*, which is there said to mark the place of sacrifice. The *Tailī kē Ghānā* is sacred to Shiva.

Ascending the hill there are three small caves called *Nil Kanth*, "Blue throat," a name given to Shiva from his drinking the poison produced by the churning of the ocean, and which stained his neck blue. These caves have no sculptures, but each has a Lingam, and in one of them the Lingam has a blue stain, whence probably the name given to the caves. This Lingam is a nicely polished stone of a nature different from that of the rock where the cave is formed. The

bráhmans send on a man to throw water over it, and then show the traveller his face reflected, for which he is expected to pay.

A little to the S. is *Rámeshwar*, "The Lord of Ráma," i.e. the Lingam, considerably below the level of Níl Kanth. The name is borrowed from a group supposed to represent the marriage of Ráma and Sitá. This cave is 90 ft. by 26 ft. 6 in., and is highly elaborated: a recess, in which is the Lingam, is not included in the measurement. In the first compartment on the left of the entrance is *Kúrtik Svami*, the god of war, with a goose at his feet. On his right is *Rájá Dakṣha*, the father of Párvatí, with a ram's head, his own having been cut off by Mahádev, on which Virabhadra supplied him with that of a ram. The N. wall is entirely covered with figures, the centre group being supposed to represent the nuptials of Ráma and Sitá; Sir C. Malet calls it the marriage of *Rájá Janaka*, Sitá's father. Colonel Sykes is inclined to think it is the marriage of Shiva and Párvatí, as the chief male figure has three eyes, a characteristic of Shiva, and as, in adjoining compartments, various conflicts of that God are portrayed, and his *gana*, or retinue, fill a narrow slip which extends the whole length of the wall, at the feet of the principal figures. Seven figures at the E. end of the N. wall are remarkable as having their heads shaven up the middle, leaving a sort of crescent above the ears. This is a tonsure quite dissimilar to that of the Hindús. In the first compartment on the right of the Lingam, is Bhaváni, as she appeared when she slew *Maheshásur*, "the buffalo daemon," in honor of which event the *Dasahrá* was instituted. In the second compartment, on the right of the Lingam, *Rávana*, with ten heads and numerous arms, is lifting Kailás with Shiva and Párvatí upon it, and endeavouring to remove it. An ass's head peeping out from among his other ten is, perhaps, intended to convey a sneer at the futility of his efforts. In the first compartment on the left of the Lingam, Shiva and Párvatí are playing at *chau-*

sar, the Hindú dice. The shake of Párvatí's hand, with extended thumb and fingers, indicates unsuccess or denial. Shiva's face is calm, and he is about to throw with his inner right hand. The *gana* below are playing pranks—one bites the tail of the bull Nandi, another seizes his leg, another holds a fellow attendant on his back by the heels. Two other compartments on the left show Bhairava preparing to kill the daemon *Siwásur Sonásur*, which he did at the village of Sonári, near Karwalla, in the Dakhan. The S. wall exhibits seven females seated on a bench, each with a child in her arms. At one end is Ganesh, at the other Bhairava. These figures are called the *Nau Rátri*, "nine nights;" the seven females, representing the seven principal goddesses, are multiplications of Deví. Underneath each goddess is the *Wáhan*, or vehicle of her husband. The group are supposed to be engaged in a *hom*, or sacrifice. These nine deities are worshipped on the nine nights preceding the *Dasahrá*. In a compartment on the right of the entrance, at an angle with the S. wall, are three skeleton figures, and another on a level with them. A fifth figure stands in the air. These are supposed to represent the miser and his family with a thief stealing his money. The supposed thief is flying in the air with a purse or bag for betel in his hand. The principal skeleton is armed with a crooked knife, while the others cling round his knees. As this group is only found near the *Nau Rátri* in this cave, in Kailás and in *Rávan ki Khai*, it perhaps represents the purchase of a mortal for the sacrifice, in which case the figure in the air is a minor deity sent with the money, or the figures may be *Rákshasas*, or devils, who gorge themselves with the blood of victims. The pillars which support *Rámeshwar* cave are singularly elegant.

Ascending the hill from *Rámeshwar* three small caves are reached immediately above Kailás. They are seldom shewn to visitors. Each has a Lingam, and over the door of the first, *Lakshmi* is sculptured with elephants pouring water over her. The second and third

have each a bust of the triad, behind the Lingam.

The next cave is *Kailās*, or "Mahádeva's heaven," a work which competent judges have pronounced to be second only to the pyramids in grandeur. To give a sufficient idea of the magnificence of this edifice, which surpasses all others at Élúra, it will be requisite in the first place, to mention the measurements of the work in the gross. The excavation has been carried back into the rock to the depth of 401 feet, measuring from the foot of the hill to the back of the E. colonnade, but from the wall across the area, in which is the doorway, it is only 323 feet. The extreme breadth is 185 feet, corresponding to the length of the E. colonnade, which runs due N. and S. Within this area stands a conical pagoda 100 feet high, with a noble portico, above which is a music gallery, five large chapels surrounding the adytum, and a spacious court bordered by three magnificent colonnades. On either side of the base of the portico are three elephants facing outwards. Gigantic columns support the *naubatkhánah*, or music gallery, and immediately opposite to the entrance is a figure of Lakṣhmī, the wife of Viṣṇu, in a sitting attitude, with two elephants by her side, and two standing on their hind legs and pouring water from vessels grasped in their trunks, over the Deity. In the outer wall of the portico are niches, with gigantic figures of doorkeepers.

On reaching the figure of Lakṣhmī, the passage opens to the right and left into the area. Facing these openings are two stone elephants of the size of life, more or less mutilated. About 30 feet beyond them are two obelisks most beautifully carved, 41 feet high and 11 feet square. Between these obelisks is the chapel of Nandī, with the figure of the bull, which is not large, and rather disfigured. About 30 feet further is the great pagoda, which is covered with sculptured figures from the summit to the base, both within and without. The hall of this pagoda is 66 ft. 4 in. by 55 ft. 8 in., and varies in height from 16 ft. 6½ in. to 17 ft. 10 in. It is supported by 16 pillars and 22

pillasters. The pillars run in right lines, but are discontinued in the middle of the hall, leaving an open space. There are five entrances to the hall, three from the W., N., and S., 12 ft. high by 6 ft. broad, respectively, with sculptured Dwárpás, and two from the E.

On the side nearest the portico are two flights of stairs, one at each corner, for ascending to the top. In the centre of the ceiling, according to Col. Sykes, Lakṣhmī Nāráyana is sculptured, but as Lakṣhmī is the name of the goddess, the wife of Nāráyana or Viṣṇu, there seems to be some inaccuracy in the account here. The adytum, in which is the Lingam, opens out of the great hall of the pagoda. The pillars in the great hall are in four rows, and not above four of them are of the same workmanship. The shafts are elaborately carved, but the capitals are quite plain, and the roof between them is carved so as to represent great beams, crossing and resting on the capitals of the pillars. The pillars themselves are of a vast and disproportionate circumference, and this, and the dimness of the light, which renders vision very indistinct at first, combined with the lowness of the ceiling, give the idea of an immense and crushing weight being superincumbent, so that there is a disposition on entering to crouch down. On each side of the centre of the great hall are porticoes, their roof supported by pillars resting on elephants. In the N. face of the basement of the portico, the exploits of the Pāṇḍus are sculptured. Bhīmah and Arjuna appear fighting in chariots. On the S. face of the basement the wars of Rāma are represented, and Hanumán is seen sitting on his tail, which bears him up higher than Rávana on his throne in Lanká. At the back of the adytum is a balcony or open gallery, and beyond, the five chapels all sculptured in the same manner. The outside walls are carved in panels with grotesque and obscene figures, and all these edifices are supported on elephants and tigers placed alternately. Between the scarp of the rock and the temple is an open space, varying from 22 ft. to 36 ft. In the N., E., and S. scarps are colonnades, consist-

ing of a single row of pillars in front, with corresponding pilasters at the back, and, between the pilasters, figures of Shiva or Vishṇu.

The *N. Colonnade* has 15 pillars and 15 pilasters. The sculptures begin between the third and fourth pilaster. At the third pillar a partition wall with a doorway crosses the colonnade. Measuring through the doorway the length is 175 ft.; the breadth, including thickness of pillars in front, 11 ft. 2 in.; the height from 14 ft. 8 in. to 15 ft. The first design on the left is Ravana cutting off with a sword his tenth head in honour of the Lingam, while nine heads which he has already severed are seen garnishing that emblem. Shiva, gratified by this devotion, promises Ravana a boon, and he asks for universal dominion, immortality, the Lingam and Párvatī. In another place he is seen carrying off his gifts, while Vishṇu, in the form of a bráhmaṇ, meets him, and recovers by a stratagem the too precious rewards. The next compartment represents Párvatī abandoned by Ravana endeavouring to recover her lost purity by worshipping the Lingam. The next shews Shiva and Párvatī in Kailás. The god turns his back on his wife in consequence of her pollution by Ravana. Kártikeya, son of Shiva, follows, and then Párvatī listening to a male figure reading sacred books as part of her purification. After this comes the Rīṣhi Muchkund, who is perhaps the figure reading in the preceding design. In the next, Párvatī has her arm entwined in Shiva's, who appears to be exhorting her. In the next, Shiva and Párvatī appear reconciled, the god throwing his arm over his wife's shoulder. In the next Shiva and Párvatī are seated, and he appears to be interrogating her with uplifted forefinger. She is shaking her hand, with the fingers open, in token of denial, as is the wont of Hindú women at the present day. In the next, Shiva stands erect with the cobra in his left hand. In the twelfth compartment a bráhmaṇ is worshipping the Lingam and is surprised by a figure who, having slipped a chain round his neck, is attempting to strangle him; but Mahádeva, issuing from the Lingam, rests one foot

upon it, and with the other kicks the assassin, at the same time transfixing him with his trident.

The *E. Colonnade* has 18 pillars, 20 pilasters, and 19 compartments. It is 185 ft. long, 13 ft. 1 in. broad, and 14 ft. 10 in. to 15 ft. high. In the first compartment Shiva and Párvatī are standing. He lays his hand upon one of hers, and is supposed to be promising that no penance of his votaries shall make him part with her again. Brahmá seated is witness of the pledge. In the next Shiva appears as Vīrabhadra. With one arm he holds Ratnásur on a spear, while another grasps a dish to receive the blood of the dæmon, for every drop, if it reached the earth, produced fresh dæmons like himself. In the next, Sadāshiva with six arms stands in a car drawn by four horses. He is said to have changed the four Vedas into steeds, seized the chariot of the sun, and with Brahmá as his charioteer, rushed to the attack of the dæmon Tripurásur. Shiva and Párvatī appear next, seated. Next comes a four-armed figure, called by some Kártikeya, but thought by Colonel Sykes to be Vishṇu. This is followed by Vishṇu in the Narasingh Avatár. With the 7th compartment begins the series called the Bandhkhānah or "prison," the gods being shewn as the captives of Ravan; in this Brahmá is chained. In the 8th compartment Shiva is in like plight; in the 9th, Vishṇu; in the 10th, Shiva stands holding the cobra, unchained; in the 11th, Brahmá is seen with three faces; in the 12th, a figure called Mahádev. From the 13th to the 19th compartment the eight Bhairavas, or manifestations of Shiva in his terrific character, are delineated. 1st, Bhairava; 2nd, Bhúpál Bhairava; 3rd, Baltuk Bhairava, with a trident in the left hand; 4th, Siddhiyogñi Bhairava, with the same; 5th, Nauyogñi Bhairava, with the trident in the right hand, the left resting on the head of a female; 6th, Kapál Bhairava; 7th, wanting; 8th, Kál Bhairava.

The *S. Colonnade* has ten perfect pillars, and three others broken by a fall of the rock, and twelve compartments. It is 115 ft. long. In the 1st

compartment is Shiva as Arddh-Nári, or "Half-Female;" in the 2nd he appears in his usual form. Next comes a four-faced, four-armed figure, called Brahmá by the bráhman guide of Colonel Sykes, but thought by him to be Viṣṇu. Viṣṇu in the Narasingh Avatár comes next. In the 5th compartment, Sheshaya Bhagaván, that is Náráyana, is represented on the eternal serpent Ananta, whose seven heads canopy the god. From Náráyana's navel springs the lotus on which Brahmá is seated. In the 6th compartment Kṛiṣṇa is shown attending the herds in Braj; the cattle are well represented. In the 7th, Viṣṇu appears in the Báman or Dwarf Avatár. Bali offers him an urn of pearls, which he refuses, and demands three strides of land, which Bali promises on his life. Viṣṇu is then shown in his proper form, making a monstrous stride. According to the legend, he fixed one foot on earth and one on heaven, and with a third thrust Bali down to Pátál, or hell. In the 8th compartment, Viṣṇu is seen mounted on Garuḍa; in the 9th, in the Varáha, or Boar Avatár, holding up the earth on his tusks; in the 10th, as Kṛiṣṇa, he holds the great serpent Kálí by the tail, and tramples on its body; in the 11th, he is Balají, who slew Indrajít, the son of Rávan. The last compartment exhibits Anna Púrná, an Avatár of Párvatí. The rear right hand holds the Ját Málá; the front right hand, a lotus inverted; the rear left hand holds something like a horn; the front left hand is open with the finger downwards. Anna Púrná is the Ceres of Eastern mythology, and not improbably the Anna Perenna of the old Romans. These compartments are from 8 ft. to 9 ft. high, and from 4 ft. to 5 ft. broad. Further down the S. scarp towards the gateway, in a long narrow cave, are the Nau Rátrí, already described. Close by is an arched excavation, with a ribbed roof and pillars, which, from the presence of the Lingam, is evidently a Bráhmanical work, and shows that arched excavations are not exclusively Buddhist, as some have thought.

In the scarp above the N. Colonnade

of Kailás is *Lanká*, a cave sacred to Shiva. It is 106 ft. long and 72 ft. broad. The ceiling is flat, and supported by 32 richly carved pillars and 8 pilasters. In a large central compartment, Brahmá, Viṣṇu, and Shiva stand side by side; in others, Viṣṇu and Shiva are represented in various Avatárs. In the scarp above the S. Colonnade of Kailás is the cave called the Pir Lanká, the communication with which from Kailás was by a bridge of rock, which has fallen down.

Before the entrance to Kailás is a Muḥammadan building, a square room with a cupola. A few paces S. of it is a large terrace, raised 5 ft. or 6 ft. with a Pápal tree growing out of it. The bráhmans say that Aurangzib was punished by the gods with the loss of his wife, for desecrating these caves and blackening them with fire, and to appease the divine wrath he built the room. They add that his son died next, and that he then built the terrace; and that his favourite horse then dying, he built up the doorway into the temple, which was once vast, but has been built up into a common-sized modern door.

Ascending the hill a few steps S. of Kailás, the cave of the *Das Avatár*, "Ten Incarnations," is reached. This cave has two stories, but in the lower there are no sculptures. Those in the upper cave, which is 102 ft. long by 98 ft. broad, and from 11 ft. 4 in. to 12 ft. high, are in such high relief as to be almost statues. The figures are all in recesses round three sides of the cave, the fourth being open to the light. The following is a list of the personages represented, each, or each pair, occupying a separate recess:—Vīrabhadra; Shiva; Shiva and Párvatí; Shiva and Párvatí, his hand placed over her shoulder; Rávan crushed in lifting Kailás; Shiva issuing from the Lingam; Shiva and Párvatí, with five human heads at their feet; a gigantic Gaṇesh; Sitá holding the *sitá phal*, elephants pouring water over her; Kártikeya; Viṣṇu in the Narasingh Avatár; Shiva in his chariot, having shot the arrow which slew Tripurásur; Viṣṇu; Viṣṇu on Garuḍa; Sheshaya Náráyan, with the lotus growing from

his navel, and Brahmá seated on it; the Varáha Avatár; the Báman Avatár; the Narasingh Avatár. There are 48 pillars, each 3 ft. 2 in. square, and 22 pilasters in the upper cave of Das Avatár.

Rávan ki khai, "Rávan's ditch," comes next, and is small but highly finished. The first figure on the left of the entrance is Bhágeshwarí Bhavání; second, Lakshmi bathed by elephants; third, the Varáha Avatár; then Shiva, Gangá, and Gaurí; Shiva and Párvatí with *gana*, and along the N. wall the Nau Rátrí. On the right of the entrance is Deví slaying the Maheshásur; second, Shiva, Párvatí, and Ganesh; third, Shiva girded with the *Nág*; fourth, Rávan shaking Kailás; fifth, Virabhadra.

The next cave, *Tín Thal* or *Tín Lók*, ("Three stories," or "Three worlds"), is said by Col. Sykes to be a Buddhist cave. The lower story, or Pátál, is 115 ft. long by 41 ft. 6 in. deep, and but 11 ft. 8 in. high. There is here a large figure of Ananta, and two sitting figures of Angari and Adináth, which almost touch the ceiling. Here, too, are cisterns containing an abundant supply of very fine water. The ascent to the second story is by 24 fine stairs. Half way is a recess 25 ft. by 20 ft. 6 in., with a gigantic figure of Kuvera. The second story consists of a large room 114 ft. by 82 ft. 6 in., and 12 ft. 4 in. high. At each end of this room are four small apartments and a recess 16 ft. deep, with a colossal figure of Lakshman, half brother of Ráma. Other 24 stairs lead to the upper story, which, with regard to the variety of rich sculpture, its massive pillars, the polish of the stone and its state of preservation, is perfect. It is 112 ft. 6 in. by 72 ft., and from 13 ft. 7 in. to 11 ft. 7 in. high. It has 50 pillars and 14 pilasters. In the grand recess is a gigantic figure seated, its legs doubled up so as to show the soles. This is called by the bráhmans, Rám Chandra. All round are females seated on the lotus. The Dwárpáls are represented with their arms folded and without weapons. The only figure on horseback, amongst thousands of figures sculptured at Élúra, is found on the staircase of Tín Lók. On

the second pillar in the second row of the centre cave is a modern inscription in characters resembling the Nágari, but which no one can decipher.

South of *Tín Lók* is the cave called *Dukhiya Ghar*, "House of Pain," from a figure said by the bráhmans to be Vishwakarma, the architect of the gods, who having finished Tín Lók, commenced this cave, intending it to surpass all his former efforts, but cutting his finger, he was compelled to stop short. Colonel Sykes thinks the figure to be Buddh, in one of the four meditative attitudes.

The next cave is *Vishwakarma*, and is called by Europeans "The Carpenter's Cave." It is the only grand arched temple at Élúra. It is 80 ft. by 42 ft. 6 in., and 35 ft. high. The extreme depth of the excavation is 156 ft. There are 28 octangular pillars in two rows, and two pillars supporting a gallery over the doorway. The front of this cave is magnificently carved, principally with figures of men and women in pairs.

The last caves are the *Dher Wára*, or "Outcast's Quarter." A stream, the water of which falls over the front of one of these, divides them from the Vishwakarma. On the walls are frequent groups of the *Nau Graha*, or "Nine Planets," represented by nine figures seated in a square. All these caves were once chunamed and painted. According to the bráhmans, this was done long after the original construction of the caves (for which they go back to a period beyond computation), by Rájá Élu, who is said to have lived 4750 years ago. The rock in which the caves are, varies in its nature considerably. Black and grey basalt is most abundant. Narrow veins of quartz frequently intersect the sculptures; and the hill is strewn with fragments of quartz and other silicious stones.

FROM JÁLNA TO AJAYANTÍ
(AJUNTA), 55 M.

MILITARY AUTHORITY—Officer commanding Haidarábád Subsidiary Force—*Sikandarábád*.

CIVIL AUTHORITY—Resident at *Haidarábád*.

PLACES.	STAGES.		
	M.	F.	M. F.
From Kádirábád to Jálna			
Péta begins	1	0	
Ditto ends	0	5	
Tank	0	5	
× <i>n.</i>	0	7	
× Kandula <i>r.</i>	1	0	
× <i>n.</i> to Pipalgáon	4	2	
Máng Dewalgáon	1	1	
PANGRI	2	6	12 2
Wári	2	1	
2 <i>n.</i> to Longáon	2	7	
Pipalgáon	2	6	
Palaskerah	1	4	
× <i>n.</i>	0	2	
Bará Nalní	3	5	
× Púrna <i>r.</i>	0	2	
CHOTA NALNÍ	0	1	13 4
Báranjalla	2	4	
Kodáli	3	3	
(a) × Khelná <i>r.</i> (Assye is close to this river)	0	1	
Babúlgáon	1	4	
× <i>n.</i> to BAIRI	2	5	10 1
Kahrah	1	2	
Dagháwári	1	0	
Kotra	2	6	
Wákrí	1	0	
× Jewai <i>r.</i>	0	3	
Kokri	0	1	
ANWA	3	4	10 0
Kodah	1	1	
An ascent	1	6	
Descent	1	5½	
× Wágúr <i>r.</i> to Diggres	0	5½	
× <i>n.</i>	1	1½	
Rájní	2	0½	
(b) × Wágúr <i>r.</i> to AJA- YANTI, begins	0	5	9 1

55 0

(a) *Assye*.—The three first stations are small hamlets. At the Khelná river, before reaching Bairi, is the village of Assye, the scene of General Wellesley's world-famous victory.

On the 23rd Sept., 1803, Wellesley, on reaching the village of Nalní, where he was about to encamp, learnt from his scouts that the armies of Daulat Rao Sindhia and Raghuji Bhonslah, Rájá of Nágpur, were encamped on the Khelná river within 6 m. of him. The English general had, at a council held

with Colonel Stephenson at Badnapur on the 21st, agreed that the forces under their respective commands should move separately, and attack the enemy on the morning of the 24th. Now, however, being apprehensive that the Maráthas would decamp if allowed a respite, he with great sagacity and decision resolved to attack them. He had with him about 4500 men, consisting of the 19th Light Dragoons, the 4th, 5th, and 7th Madras cavalry, detachments of Madras and Bombay artillery, the 74th and 78th Highlanders, a battalion of the 2nd, 4th, 8th, and 10th regiments of Madras N.I., and two battalions of the 12th. With these he prepared to encounter the Maráthas, of whom 10,500 were regular infantry, trained by De Boigne, supported by 100 guns, and who had besides 30,000 horse, and irregular infantry as numerous as their regulars. On ascending a rising ground to reconnoitre, the English general perceived this vast host extending in a line along the opposite bank of the Khelná river, near its junction with the Jewah. Their right consisted entirely of cavalry, and their left, formed of infantry and guns, rested on Assye. The English passed the Khelná at a ford beyond the enemy's left flank, and then formed, the infantry in two lines, and the cavalry, as a reserve, in a third line, the left wing being towards the Khelná, and the right towards the Jewah. The enemy changed position as the British turned their flank, and formed in two lines, one fronting the British, and the other at right angles to the first line, but the left of both resting on the fortified village of Assye. The Maráthas, as the British were forming, opened a heavy cannonade, which did terrible execution. The infantry piquets and the 74th suffered in particular, and when the officer commanding the piquets was told to advance, he replied that the guns were disabled and the bullocks killed, to which message the English general simply answered: "Tell him to get on without them."

While the 74th were suffering in this manner, a powerful body of Marátha

horse advanced to charge them, but were themselves met by the 19th Dragoons and the 4th Madras cavalry, who, passing through the broken ranks of the 74th, overthrew the Marátha horse, and rushed upon the infantry and guns beyond them. At the same time the English line advanced with the bayonet and completed the victory. Some loss was occasioned by the enemy's artillerymen feigning to be dead; and, after the British battalions had passed, rising and pouring in a fire in their rear. Eight of the old battalions of De Boigne, too, shewed much firmness, and re-formed after they had been deserted by their own cavalry. It was in charging one of these battalions that Colonel Maxwell, who commanded the English cavalry brigade, was killed. The English loss in killed and wounded amounted to 1566 men, more than one-third of the whole force engaged, for the horse belonging to the Peshwá and the Rájá of Maisúr, which accompanied General Wellesley, were formed at a distance across the Kheirná, and had little or no share in the action. The Maráthas had 98 guns taken from them, and their killed amounted to 1200, while the whole neighborhood was filled with their wounded. Yádu Rao Bháskar, Sindhia's minister, was among the slain, and his prince and the Nágpur Rájá ignominiously fled soon after the battle began. On the English side the cavalry particularly distinguished themselves, and, as cases of individual heroism, those of Lieutenant Nathan Wilson and Sergeant Strange deserve record. Mr. Wilson continued to charge at the head of his troop after his arm had been shattered by a grape shot, and hung dangling at his side; and Strange rode out the day after he had been speared through the lungs.

Amwah is a considerable village. The road is good all the way to Ajayanti, though in some parts stony.

(b) *Ajayanti* (Ajunta) is a village with about 300 houses and 5 shops. The word signifies "unconquerable," from Skr. *a*. "not," *jay* "to conquer." The caves are 6 m. to the N., in the face of the Ghát. As tigers and other beasts of

prey are very numerous, it will be requisite for the traveller to go well armed. At the time of Lieutenant Alexander's visit in 1824, there was some danger from the savage Bhils who inhabit this wild region, but at present there is no cause of apprehension on that score. There is a well built caravansera in the village or town of Ajayanti, which stands near the top of the Pass of the same name.

The road to the top of the Ghát is stony, and in the jungle on either side cairns may be remarked, the bushes round which are covered with rags, showing the spots where unfortunate travellers have perished by tigers. On reaching the summit of the Ghát, a magnificent scene displays itself. The vale of Khandesh extends at the foot of the Pass, stretching far into the blue distance, and enclosed by wooded mountains. Lakes and streams intersecting it in every direction, diversify its surface; and here and there the pointed top of the Hindú pagoda, or the white cupola of a mosque, gleam from among the trees. The traveller must here dismount, and lead his horse down a precipitous pathway to the left of the Pass, when he will find himself in a glen filled with the sweet-smelling *Khas-Khas* grass. At the *débouche* of this glen there is a mountain stream, along the banks of which lies the pathway to the caves, leading through low underwood, interspersed with trees and water-grass 15 ft. high. On one occasion three tigers were killed in this spot. The defile through which the caves are reached is remarkable for its beauty, winding among hills 500 ft. high, on which grow the *nim*, *pipal*, *mahwa*, *babul*, and other trees. The scenery far surpasses that of the hills in which the Elúra caves are situated.

The caves here are excavated in horizontal strata of greywacke, with imbedded portions of quartz, approaching chalcedony. Blood-stones, in which the portions of jasper are larger than usual, may be picked up in a water-worn state, in the bed of the stream. Indurated felspar is also in abundance. On reaching the extremity of the defile,

the traveller comes to what is called the *sát kund*, or "seven falls," being a cascade of which the lowest fall is about 100 ft. high, the others together about 100 ft. more. Immediately below the fall, the ravine makes a sudden turn to the right, and it is in the perpendicular cliff, forming the outer side of the bend, and facing the ravine, that the caves are situated. The whole series extends about 500 yards from N. to S.E. The most ancient are those about 150 yards from the N. end, and lowest down in the rock, being not above 30 or 40 ft. from the bed of the torrent. From this point they gradually rise to the S. extremity, where they are from 100 to 150 ft. from the bottom of the glen, and are unapproachable, the pathway on the face of the rock, by which they were formerly accessible, having fallen. To the N. also, the altitude at which the caves have been dug increases to about 80 ft.

Mr. James Fergusson has pronounced the Ajayanti caves to be "the most perfect and complete series of Buddhist caves in India, without any admixture of bráhmanism, and containing types of all the rest." Following his arrangement, the caves may be numbered from 1 to 27, the first being the lowest down the stream, beginning at the N. end, and 27 being the last accessible cave at the S.E. extremity. All the 27 caves are *Vihdras*, or monasteries, with cells and flat roofs, except the 9th, 10th, 19th, and 26th, which are Chaitya, or Daghopa vaulted caves, without cells. The lowest down and most ancient are the 12th and 11th, of which the 12th is the plainest of the series, having no pillars, sanctuary, or any visible object of worship. The only ornament consists in seven horse-shoe canopies on each side, four over the doors of the cells, the other three merely ornamental. These canopies are very similar to those at Katak (Cut tack), and under them is a reeded string course found only at Katak and Kárlí. This cave is 36 ft. 7 in. square. There is an inscription on the inner wall, in a character slightly modified from that on the *Lafs*, and written

probably early in the Christian era. No. 11 is only 37 ft. 10 in. by 28 ft. 6 in. It resembles No. 12, but has four figures in the centre supporting the roof, being probably one of the earliest instances of the introduction of pillars for such a purpose. The sanctuary is unfinished. On the walls are antelopes, lions, and a boy praying, sculptured in the very best style of art, and evidently coeval with the Ganesha Gumpha at Katak. The walls have been stuccoed and painted, but the paintings are now scarcely distinguishable.

Nos. 10 and 9 are Daghopa caves, of which 10 is 94 ft. 6 in. deep, and 41 ft. 6 in. wide, while 9 is only 45 ft. by 23 ft. No. 10 has 29 pillars surrounding the nave, of which 13 are fallen. They are plain octagons without capital or base, and have been stuccoed and painted. The roof is ribbed, the ribbing in the aisles being of stone, and in the nave of wood, though only now the fastening pins and the footings for the ribs are left. The Daghopa is plain and solid, with only the square capital or tau on the top. Mr. Fergusson thinks it was once richly ornamented in wood, and had three umbrellas, as at Kárlí. The whole of this cave has been painted, though now only some figures of Buddha and his disciples are left. On the interior face of the cave, and very high up, is an inscription in the pure *Laf* character, which would give an antiquity of from 200 to 100 B.C. No. 9 has only 20 pillars surrounding the nave, of which 8 are broken; but there are four pillars at the entrance, of a different shape and more rich in detail. There are three inscriptions, probably of the second or third century A.D.

The 8th cave is merely a natural cavern devoid of interest.

No. 7 is a large verandah 63 ft. 4 in. long and 13 ft. 7 in. broad, with cells at the back like the Katak caves. Two porches of two pillars each project from the front line of the verandah, resembling those at Elephanta and the Dhumar Lená, at É'lúra, and probably of the same date. There is also a chapel with two pillars at either end. To the left of the sanctuary are five cross-legged figures seated on the lotus, with a lotus

between each pair; on the right are two cross-legged and seven standing figures, the centre lotus of each series supported by figures with snake canopies. Within the sanctuary, on each side, are two large figures and one small, and two men sitting cross-legged holding cháoris. On the step are 16 cross-legged figures.

No. 6 is the only two-storied cave here. In the upper story are 12 pillars, octagons, with plain squares at top and bottom, and bold bracket capitals, not painted, but carved with figures of Buddha. This cave is 53 ft. square, and the aisles are 9 ft. wide. The lower story has 16 pillars, of which 9 are fallen.

From No. 5 to 1 are the most modern caves, dating from the sixth to the tenth century A.D. From 20 to 27 are also of about the same date. No. 5 is choked with mud. It is a square cave of no great dimensions. No. 4 contains nothing of interest. No. 3 is a very fine cave, one of the largest vihārahs of the series. The colonnade in the centre consists of the unique number of 28 pillars, the pillars being in 4 ranges of 8 pillars each, counting those at the angle in each line. The pillars are bold octagons, 11 ft. in circumference. The hall is 91 ft. square; the aisles, 12 ft. 2 in. wide, which is also the width of the verandah. The bats lodge here in such numbers, and the acrid exhalations from their dung are so intolerable, that it requires great resolution to inspect the cave. No. 2 is a cave with 12 pillars, on which the paintings are tolerably perfect. There is a statue of Buddha in the sanctuary, and a chapel on each side of it. In the N. chapel are two fat figures, a male and female; and in the S. chapel two obese males. Cells line each side of the hall. No. 1 is very handsome, and the paintings are in fair preservation and extremely interesting. The hall is 64 ft. square, with 20 pillars, each 3 ft. in diameter, richly carved, with bracket capitals. The verandah is 98 ft. long, and there is a chapel at each end.

Returning now to the centre, No. 13 is a small cave with two cells, and devoid of interest. No. 14 is a large unfinished cave beneath it. Only the pillars of the verandah are finished.

Within, the first line of pillars are hewn out, but left in the rough. No. 15 is a plain square cave, nearly filled up with mud and *débris*.

Nos. 16 and 17 are the two finest vihārahs of the series. On the external faces are two long inscriptions. These caves date, probably, between the fourth and sixth century A.D. No. 16 is 67 ft. 6 in. wide, and 66 ft. 2 in. deep, exclusive of the sanctuary. Around the centre hall are 20 pillars painted with something like a Roman scroll, alternating with wreaths of flowers. The paintings in the great hall are very interesting, representing battles. The soldiers hold short swords like the Nipālese knife, and oblong shields. The architectural details are more elegant than in any cave in the series. No. 17 is called the Zodiac cave, and resembles 16, except that it is not so lofty, and the details are not so elegant. The paintings, however, are more perfect. It is 64 ft. by 63 ft., and has 20 pillars. On the right hand wall, as you enter, a procession is painted. Three elephants are issuing from a gateway, one black, one red, and one white. Flags and umbrellas are borne before them, and men with spears and swords make up the train. On the back wall is a hunting scene, in which a maned lion is a prominent figure. In the verandah are some curious paintings, especially a circular one, with eight compartments. Over the door are 8 sitting figures, of which 4 are black, and the rest each a degree fairer, the 8th being quite white and wearing a crown. Mr. Fergusson pronounces these paintings to be decidedly superior to the style of Europe during the age in which they were executed.

No 18 is merely a porch with two pillars. No. 19 is a Chaitya cave. It is only 45 ft. 4 in. by 23 ft. 7 in. wide, but it is remarkable for the beauty and completeness of its details. Seventeen richly ornamented pillars surround the nave, and above them a band with niches containing Buddha, standing and sitting alternately. The roof is ribbed in stone. The Daghopa has three stone umbrellas, rising till they touch the roof; in front is a standing figure of Buddha.

No. 20 is a vihārah 28 ft. 2 in. wide, by 25 ft. 6 in. deep, with two cells on each side. The roof is supported by advancing the sanctuary 7 ft. into the hall, with two columns in antis in front. By this arrangement an external colonnade is dispensed with.

Leaving No. 20, the traveller proceeds some distance along a narrow and dangerous ledge, and the heat radiating from the rock is terrific. No 21, which is reached after this passage, is 52 ft. 6 in. deep, by 51 ft. 6 in. wide. The paintings are almost obliterated, except on the left hand as you enter, where there is a large black Buddha, with red hair, attended by black slaves. There are, also, a number of females, fair as Europeans. The ornaments in this cave are executed in an inferior style.

No. 22 is but 17 ft. square, and has only two rough hewn pillars in front of the sanctuary, in which is a seated figure of Buddha with the legs down.

No 23 is an unfinished vihārah, with 12 pillars, and without paintings. It is 51 ft. by 51 ft. 8 in. No. 24 is half filled with mud, and is unfinished; but the details, where completed, are so rich as to leave no doubt that this would have been one of the finest caves had the design been fully carried out. Only one pillar has been completely sculptured; it was intended that there should be 20. The centre hall would have been 43 ft. square, and the whole cave 74 ft. square. The verandah is finished, but of the six columns three are broken. In this cave the whole process of excavation may be traced. It appears that the rough work was done with the pickaxe, and that stones were not regularly quarried, but the rock being a soft amygdaloidal trap, it was first cleared roughly with the pick, and then carved into pillars, etc. No. 25 is a small rude vihārah with 10 pillars. No. 26 is a vaulted, or chaitya cave, and decidedly the most modern of the series. It resembles No. 19, but is much larger, being 66 ft. 1 in. long, and 36 ft. 3 in. wide. The width of the nave is 17 ft. 7 in. Its sculptures are more numerous and minute than those of any other, but they are inferior in design and execution. The Buddha in front of

the Daghopa is seated, with his feet down. The walls are covered with sculptures of Buddha and disciples. In the S. aisle is a figure 23 ft. long, reclining all its length, in which attitude Buddhists prepare to receive *nirvāṇah*, "beatitude." Above are many angels, one of them sounding vigorously a big drum. The fat figures with wigs, which serve as brackets, have here four arms. There are two inscriptions on the outside, one under a figure of Buddha on the left of the entrance; the other much broken, but more distinct, on the right, in the character of the 9th or 10th century, A.D.

No. 27 is a small square vihārah without pillars, unfinished, the sanctuary being only commenced. The front has completely crumbled away. There appear to be one or two caves beyond this, but the ledge having fallen they are quite inaccessible. It must be noticed, that the E. I. Company have wisely and liberally employed Capt. Gill for some years in taking copies of the paintings at these caves, which have already suffered much, and must in the course of time utterly perish. Several of these copies have been sent to England, and are now (1857) exhibited at the Crystal Palace, Sydenham. They have been much admired by eminent English artists. Although the chief subjects are undoubtedly Buddhist, yet some few are as indisputably Saiva. Several of the Buddhist paintings represent incidents that are related in the popular legends of the life of Buddha. Others delineate domestic manners and customs of singular interest. The dates are obviously diversified, but none probably are later than the third or fourth century of the Christian era, while others precede it by one or two centuries. In spite of what has been said, however, and what is generally believed, as to their connection with Buddhism, some may think that they really portray the history of Kṛishṇa. That deity is represented of a black or blue hue, and the introduction of soldiers, women, and elephants, is some ground for believing that the scenes relate rather to the seventh than the eighth incarnation of Viṣṇu.

N Á G P U R .

Preliminary Information.

1. BOUNDARIES AND GENERAL ASPECT OF THE PROVINCE—DIVISIONS.
2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

1. BOUNDARIES AND GENERAL ASPECT OF THE PROVINCE—DIVISIONS.

This province, lying between lat. $17^{\circ} 15'$, and $23^{\circ} 5'$, and long. $78^{\circ} 3'$, and $83^{\circ} 10'$, is bounded on the N. by the British territory of Sagar and Narmadá; on the E. by Sirguja, the British districts of Sambhalpur and Udaipur, and a large tract of unexplored country; on the S. by the Indrawatí river, a tributary of the Godavari, and the hill Principality of Jaypur and the Gháts, which skirt the collectorate of Ganjam; and on the W. by the territories of the Nizam. Its extreme length, from N. to S., is 368 m., and its greatest breadth, from E. to W., 278. Its area is 76,432 square miles.

In shape the province of Nagpur resembles a triangle, the base being the E. side in the direction of Bengal, and the other two sides running up to the apex a little beyond the city of Nagpur on the N.W. On the N. this tract of country is of a mountainous character, being traversed by spurs from the great Vindhyan range. No part of it, however, towards the W. has a greater elevation than 2500 ft. above the sea, though on the E. it rises above 3000 at Amarakanthaka, but it soon sinks into a plain, the average level of which is but 1050 ft. above the level of the sea, and is thus considerably below the summits of the E. Gháts. The table land of the Dakhan, therefore, which towards the W. is in some places 3000, in others 2000, ft. above the sea, here sinks into a hollow lower than the hills which form its rim. The climate, as might be expected, is in these parts generally hot, close, and unhealthy. The slope is from N.W. to S.E., and the drainage is for the most part received into the Bay of Bengal, into which the two principal rivers—the Mahanadi, and the Wain Gangá, the latter falling into the Godavari—flow. Of the unexplored country on the S.E., all we know is, that it is hilly, covered with jungle, and swarming with wild beasts.

The province of Nagpur has five principal divisions. 1. Sindhvára, or Deogarh above the Gháts; 2. Nagpur, or Deogarh below the Gháts; 3. Bhandára, or Wain Gangá; 4. Raipur, or Chhattisgarh; 5. Chanda.

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

Little or nothing is known of the ancient history of this country. Elliot, in his "Glossary" (357), says that it derives its name from the *Nág* races, who were Scythians, and who were so called from their having a snake (*Nág*) represented on their standard. The same authority tells us this people invaded India about 600 B.C. All this is mere conjecture. It is extremely improbable, or rather wholly unimaginable that any Scythian people should have had the particular serpent—the cobra—which alone is designated *Nága*, on their flag. If they had a common snake as their emblem, the Indians would not have called it *Nága*, but given it a generic name. Further, we know that

an old mythological legend of the Hindús makes Pátál, or Hell, peopled with a snake-race, and this legend either arose from the world-ancient tradition of the Fall, or was invented by the bráhmans after the Nága had become associated with their worship of Mahádev and Durgá, *i.e.* long after the supposed Scythian invasion. Finally, it would be strange if invaders should give their name especially to that tract of territory which, owing to its impenetrable jungles, and still more to its comparative worthlessness, has been of all parts of India the most exempt from invasion.

After the Muḥammadan invasion of the Dakhan, inroads were made into the Nágpur territory, and, in time, parts of it, particularly on the N.W., were occupied; but Gondwána remained unconquered. One of Aurangzib's generals, indeed, took prisoner the Gond Chief of Deogarh, and carried him to Delhi, where he was converted to Islám, and then permitted to return to his country. It was not, however, till the middle of the 18th century that permanent progress was made in subjugating the Gond tribes. In 1734, Raghuji Bhonslé, descended from a family whose native village was Devúr, near Satára, and who were of the same name as that of the great Sivaji, superseded his cousin Kánhoji in the office of Sena Śáhib Súbah. Śáhu Rájá, son of Sambhuji, grandson of Sivaji, and then the head of the Marátha nation, at the same time that he elevated Raghuji to this high office, gave to him in marriage the sister of one of his own wives, of the great family of Sirké, and assigned to him the province of Berár.

Raghuji soon showed himself to be one of the best Marátha generals. He plundered Katak, and made an incursion as far as Allahábád, where he slew Shuj'a Khán, the Súbahdár, and returned loaded with spoil. In 1740, Raghuji, with a large army, invaded the Karnátak, and defeated and slew Dost 'Alí, the Núwáb, in the neighbourhood of the Dámalcheri Pass. He then left the army for some time, and went to Satára, to oppose the elevation of Balaji Baji Ráo to the office of Peshwá. Failing in this object, he returned to the Karnátak, and on the 26th of March, 1741, took Trichinápalli, and sent Husain Dost Khán, commonly known as Chanda Śáhib, son-in-law of Dost 'Alí, to Satára, where he remained a prisoner seven years. Next year, Raghuji led back his army to his own territories to support his Diwán, Bháskar Pant, in an invasion of Bengál; but the Peshwá, allying himself to Aliverdí Khán, the Subahdár of Bengál, attacked and defeated Raghuji. In 1744, Raghuji formed so powerful an alliance against the Peshwá, that he was obliged to concede to him the collection of revenue from Lakhnau, Patna, and Lower Bengál, including Bahár, and also the sole authority of levying tribute in the territory from Berár to Katak. On the conclusion of this treaty, Raghuji despatched Bháskar Pant with 20,000 horse, to invade Bengál. Aliverdí Khán, on pretence of coming to an agreement with that chief, invited him and twenty of his principal officers to a banquet, where he put them all to death. Raghuji Gaekwár, who was left in camp, led back the discomfited army to Nágpur. Undismayed by this disaster, Raghuji Bhonslé invaded Orissa, but was compelled by an insurrection of the tributary Gond Chiefs of Deogarh and Chanda to return. He quelled the insurrection, and annexed Deogarh and Chanda to his own dominions.

In 1749, Raghuji sent his son Janoji with 10,000 horse to aid Názir Jang in his expedition into the Karnátak; and in January in the next year proceeded to Satára with 12,000 men, to confer with the Peshwá as to the successor to Śáhu Rájá, just deceased. On his recognising Rám Rájá, he received new grants of Berár, Gondwána, and Bengál. Returning to Nágpur, Raghuji despatched his son, who had left Názir Jang, into Orissa, and in 1751 compelled Aliverdí Khán to cede the whole province to him, as far N. as Balasúr. In the meantime, Raghuji himself was not idle, but made new acquisitions in Berár, and took the forts of Gáwelgarh, Narnalla, and Manikdrug, with the districts dependent on them. He also laid the whole country between the Páin Gangá

and the Godávarí under contribution, drove out the Mughul posts, and established his own. In March, 1753, he died, and bequeathed to his eldest son, Janojí, the territories of a king.

The exploits of Janojí are scarcely worth chronicling. He had the good fortune to be absent from the terrible defeat of Panipat, where so many Marátha chieftains fell. In 1763, he joined himself to Nizám 'Alí, against the Peshwá, and with his Muḥammadan allies plundered Púnah, but shortly afterwards deserted them as they were crossing the Godávarí, and so occasioned their defeat, with the loss of 10,000 men. For this treachery he received from Raghunáth Ráo, uncle of the Peshwá and Regent, territory yielding £320,000 a-year. In 1766, the Nizám and the Peshwá formed an alliance, and compelled Janojí to restore three-fourths of the land he had received. In 1769, the same allies entered Berár, defeated and killed Náru Pant, Janojí's Viceroy, and plundered Nágpur. Janojí, on his part, carried the war into the enemy's dominions, and ravaged the neighbourhood of Púnah. Nevertheless, on the 23rd of March, 1770, he was obliged to agree to disadvantageous terms. He gave up the rest of the territory he had received for deserting the Nizám in the war of 1763, and submitted to pay a tribute of £50,000. This was called the treaty of Kankapur.

In May, 1773, Janojí died childless, and was succeeded by his only nephew, Raghují, whose father, Mudají, held the reins as Regent. In 1779, Warren Hastings despatched Mr. Elliot to Mudají, offering to form an alliance with him, and to aid him in becoming Rájá of all the Maráthas, an impossible and impolitic project. Mudají, sensible of his own want of claims, declined the alliance. In 1780, Hastings offered terms of peace to the Peshwá, through Mudají; but the Nágpur chief was already inclined to join his countrymen against the British, and Baillie's defeat happening just at this time, still more disposed him to avoid a connection with the foreigners. He therefore so managed the negotiations that they came to nothing. In the meantime he had despatched his second son, Chinnají, with 30,000 horse, into Katak. Hastings obtained the recal of this army, which a great authority tells us might at that moment have pillaged Bengál, and burnt the towns from Bardwan to Point Palmyras. The Governor-General, however, paid high for this concession, and for the aid of 2,000 Nágpur horse, which was to move with Colonel Pearce's detachment against Haidar 'Alí. He gave £160,000, or 50,000 rupees a month for the pay of the auxiliaries, and his aid to Mudají in raising a loan of £100,000 more, and in reducing Garha Mandala.

In 1786, we find the Nágpur troops assisting the Peshwá in taking the fort of Badámí from Típu. In 1788, Mudají died. In 1796, Náná Farnavis made a treaty with Raghují very advantageous to the latter. In 1803, Raghují joined Sindhia in his war with the English, was present at the battle of Assye, and fled disgracefully from the field. On the 17th of December of that year, Raghují made peace, and ceded to the British the province of Katak and all his territory to the W. of the river Varada, and S. of the hills on which stand the forts of Narnalla and Gavelgarh. This was the treaty of Deogáon. On the 22nd of March, 1816, Raghují died, and was succeeded by his son Parsají, but he being of weak intellect, the government devolved upon his cousin, Mudají, commonly called Appa Šáhib, son of Venkají Manya Bápu, who commanded at the battle of Argáon. Appa Šáhib, in order to consolidate his power, made overtures to the English, and concluded a defensive alliance with them, by which he agreed to pay the field-charges of one regiment of cavalry and 6,000 infantry, and to maintain a subsidiary force of 3,000 horse and 2,000 foot. As soon, however, as he felt his power secured, he murdered Parsají, and engaged in intrigues with the Peshwá. The English, ignorant of the manner of Parsají's death, proclaimed Appa Šáhib his successor, by the name of Mudají Bhonslé. On the 26th of Nov., 1817, Appa Šáhib threw off the mask, and attacked the English at

Sitábaldf, an account of which battle is given elsewhere (see Nágpur). On the 15th of December, Appa surrendered and was reinstated; but being shortly afterwards discovered intriguing against the British, he was arrested and sent off to be confined in Allahábád. On the way he corrupted his guard of Bengál Sipahís, and made his escape to the Mahádev hills, where he was joined by the celebrated Pindárf chief, Chítí, and subsequently threw himself into Asirgarh. This fortress was taken by General Doveton on the 9th of April, 1819, but Appa Šáhib escaped to the Sikhs, while Chítú, having also fled from the fort, was devoured by a tiger. A grandson of Raghuji was proclaimed Rájá of Nágpur, in succession to Appa, by the name of his grandfather. During the minority of this prince, the Nágpur territory was placed under the able management of the Resident, Mr. Jenkins, and, to use the words of Colonel Sutherland, "became comparatively a garden." In 1826, the Rájá having attained his 19th year, his territories were made over to him, except the tract the revenues of which were applied to the pay of the Contingent. In 1829, this tract was likewise given up to the Rájá, and in lieu of the Contingent, he agreed to pay a yearly subsidy of £80,000. In 1840, Appa Šáhib died at Jodhpur, the Rájá of which place, Mán Singh, in accordance with the chivalrous feelings of the Rájputs, had refused to surrender the fugitive to the English. The English, to their honour be it said, respected the feeling which prompted the refusal; and, while they informed Mán Singh that he would be held responsible for the behaviour of his guest, forbore to enforce his extradition. On the 11th of December, 1853, Raghuji, the last Rájá of Nágpur, died without issue, and his territories lapsed to the British.

The most remarkable people in these territories are the Gonds, who are the aborigines of the Ságur provinces and of Nágpur, and are not improbably the same as the Khonds of the N. Sarkárs. They are very black, short in stature, but thick-set and muscular. Elliot describes them as truthful, drunken, and superstitious. The two latter qualities they undoubtedly possess; their truthfulness is probably only a deficiency of invention. Human sacrifices were common among them before the strong arm of the British Government interposed. Spry accuses them of cutting the throats of the sick and devouring them. They have a language peculiar to themselves, unconnected with the Sanskrit, but probably akin to the Drávidian stock. Their country is covered with a dense jungle swarming with tigers and other beasts of prey, yet it is marvellous with what confidence and security they thread the forests. The fact is their step is noiseless, their dark color conceals them, and they are thoroughly acquainted with the localities. Thus, they avoid open glades surrounded with jungle, where the tigers resort to hunt the deer, and, in general, they move out only when the sun is hot. Yet, no doubt, numbers are destroyed by wild beasts. They are fond of rearing fowls, swine, and buffalos, and these last are no doubt a protection to them.

Gondwána has been thought by some to be the ancient Chedí, which was ruled by Sisupál in the time of Kṛishna. They identify Chandéri, his capital, with Chandail. In 1433, we find the Gond Rájá, Narsingh Rái, who is represented as powerful and wealthy, slain in battle by Hushang, king of Málwah, and his capital Kehrla taken. In 1513, the Gond chiefs formed a powerful confederacy against the king of Málwah. Akbar reduced the W. part of Gondwána, and the Maráthas, as has been already recounted, subjugated almost all the accessible parts. Much of the country, however, remains even yet unknown.

ROUTE 20.

JÁLNA TO NÁGPUR AND KAMPTÍ.

257 M. 1½ F. TO NÁGPUR; 267 M. 6½ F. TO KAMPTÍ.

MILITARY AUTHORITY to Varada river after Tuesa—Officer commanding Haidarábád subsidiary force—*Sikandarábád*. To Kamptí—Officer commanding Nagpur Subsidiary Force—*Kampti*.

CIVIL AUTHORITY to Varada river after Tuesa—Resident at *Haidarábád*. To Kamptí—Resident at *Nágpur*.

PLACES.	STAGES.	
	M. F.	M. F.
From <i>n.</i> on left of cantonment at Jálma to Pípalgáon.....	5 1	
Manga Dewalgáon	0 6	
× large <i>n.</i> to PANGRI ...	2 5	8 4
× <i>n.</i> to Asarkaira.....	4 0	
× 2 <i>n.</i> to Dongáon	0 7½	
× 5 <i>n.</i> to AKOLI	5 6	10 5½
× 3 <i>n.</i> to Timborni.....	2 5	
× <i>n.</i> to Sangi	2 4	
× Púrna <i>r.</i> to J'AFARÁBAD, <i>t. o.</i>	1 6	6 7
Pipalkóta	2 1	
× Damna <i>r.</i> and 3 small <i>n.</i>	0 1	
Borkaira	4 2	
× large <i>n.</i> to WARUD ...	0 5	9 2
Sanjol	4 2	
× <i>n.</i> to Pokhar.....	1 1	
Paláskaira	1 7	
Chándi	1 2	
× large <i>n.</i> to Chiklī.....	1 9	
Ditto PE'TA ends	0 3	11 0
Salúd	1 6	
Deothánah	2 6	
× Páin Gangá <i>r.</i> to Uttara-dapét.....	1 2	
× <i>n.</i>	0 3½	
Ascend a hill	0 2½	
Daigáon	2 1	
Descend hill.....	3 6	
× <i>n.</i> to AMARAPUR.....	1 2	13 5
× Man <i>r.</i> and 2 <i>n.</i> to Torenwára	4 5	
Chichapur.....	2 7	
Gate at the top of Lákhenwári Ghát.....	3 7	
× 2 <i>n.</i> and Lindí <i>r.</i> to LAKHENWARI	2 3	13 6
× 3 <i>n.</i> to Ambé Taklī.....	4 4	

PLACES.	STAGES.	
	M. F.	M. F.
Re-cross Lindí <i>r.</i> and 2 <i>n.</i> to BOTA.....	2 7	7 3
Descend a hill	2 0	
Pass up the bed of <i>n.</i> to Loní	2 3	
× Man <i>r.</i> to Chicholi	2 2	
× 2 <i>n.</i> to WARAGAON...	3 6	10 3
× Nirguna <i>r.</i> and <i>n.</i> to Nakkasí	1 4	
Bara Koragáon	3 7	
Kalmajer	4 0	
× 2 <i>n.</i> to AKOLAH FORT <i>t. o.</i>	4 1	13 4
× Murna <i>r.</i> to Dásenpét...	1 2	
Umri.....	1 3	
× 4 <i>n.</i> to Khurdi.....	1 7	
× <i>n.</i> to Shísa	3 6	
× 2 <i>n.</i> to BHORGAON...	2 5	10 7
× 3 <i>n.</i> to Rhambapur.....	2 3	
× Katapúrna <i>r.</i> to KURANKAIR	3 7	6 2
× <i>n.</i> to Koragáon	3 1	
× 2 large <i>n.</i> to Chiklī.....	2 4	
MURTAZAPUR	3 1	8 6
Irup	2 1	
× Khambé <i>n.</i> to Jatapur...	2 3	
Manna	3 1	
× Umah, Korti, Bota, and Landí <i>n.</i> to KORAD ...	6 1	13 6
× 5 <i>n.</i> to Pichínági.....	3 1	
× 3 <i>n.</i> to Gannúri	2 2	
× 2 <i>n.</i> to BIALAM.....	2 5	8 0
× 2 <i>n.</i> to Kautah.....	2 2	
(a) × 4 <i>n.</i> and the Nandini <i>r.</i> to Amráwatí, <i>t. o.</i> ...	5 2	
End of AMRAWATI ...	0 7	8 3
× 4 <i>n.</i> to Ráhadgáon	3 2	
× 3 <i>n.</i> to Bhorgáon	2 2	
× Bhor and Nand <i>r.</i> to Nandgáon	2 2	
× 2 <i>n.</i> to Sávali	3 3	
× 2 <i>n.</i> to PIPALJIRAH	2 6	13 7
× Suru Gangá <i>n.</i> to Sewan-gáon	2 2	
× Ditto to Sindholah	2 1	
× Bhágal <i>n.</i> to Mojerí ...	1 9	
Taligáon	1 6	
Pengala <i>r.</i> to TUESA.....	2 5	10 7
Mandapur	3 5	
× Varada <i>r.</i> to Bishnúr ...	1 4	
× Pákallí <i>n.</i> to TALIGAON	4 4	9 5
× Ganeshpét <i>n.</i> to Baolí Ghát.....	2 0	

PLACES.	STAGES.		
	M.	F.	M. F.
Descend Ghát	1	3	
Descend a Ghát	1	7	
× <i>n.</i> to Sabandí	0	7	
SARWARÍ	3	6	9 7
× 5 <i>n.</i> to Kaprí	2	0	
× 2 <i>n.</i> to Karinjáh	3	3	
Pass 2 hills and 4 <i>n.</i> to THANAGAON	4	3	9 6
× 6 <i>n.</i> to KONDALI	12	0	12 0
× Jám <i>r.</i> and several <i>n.</i> to Ringnapuri	5	1	
× Sakdo <i>n.</i> to BAZAR- GAON	3	7	9 0
× several <i>n.</i> and Khirkí <i>r.</i> to Kanní	6	5	
Bahár	0	5	
× Woni Gangá <i>r.</i> and <i>n.</i> to KAIRÍ	2	1	9 3
× a hill and 4 <i>n.</i> to Takiya	3	0	
× 3 <i>n.</i> and the Kálapání <i>n.</i> to Wári	3	5	
Rájá's Banglá	3	1	
× 2 <i>n.</i> to Karkao	1	1	
(b) × <i>n.</i> to NAGPUR RESIDENCY, <i>p. o.</i> ...	1	0	11 7
			257 1½
Old Barracks	1	2	
× <i>n.</i> to a chauki and bázár	1	2	
× 4 <i>n.</i> to Khaírí	4	7	
× <i>n.</i> to Kamptí (church)...	2	0	
(c) KAMPTÍ (Main Guard) <i>p. o.</i>	1	2	10 5
			267 6½

There is nothing particular to be remarked until the traveller reaches the flourishing town of *Amráwati*. The country is undulating, and in some places intersected with ravines. *Chiklí* is a place with about 1000 houses. *Akolah* is a town surrounded by a stone and brick wall, with a lofty fort. At *Waragdon* supplies are scarce and dear. *Murtaẓapur* is a considerable town with 4000 houses. After *Korad* the road becomes indifferent, and passes through thick jungle.

(a) *Amráwati*, prop. *Amaravati*, "immortal," as the great entrepôt for the cotton of Berár, is likely to become one of the most important towns in India. The district in which it is

situated has been made over by the Nizám to the British, and, consequently, the vexatious imposts and transit duties, which so long impeded and crippled the trade of the place, are at an end. It has, indeed, long been a flourishing commercial town, and most of the leading merchants in Upper India (see Thornton's Gazetteer), as well as those at Bombay, have their correspondents or branch houses here. Their agents traverse the cotton growing districts, and make advances of money to the cultivators, by which they secure the produce to themselves. Thus, when the crop is ripe for picking, the cultivator has, in general, nothing further to do with it. The capitalists have it picked under the superintendence of their subordinates, and it is then transferred to Amráwati, where large warehouses are open to receive it. It is then cleaned and repacked for exportation, either from Bombay or Calcutta. It is easy to see that this system has its faults. The cultivator is kept poor and impoverished, and has not the capital to use means for improving the growth. If he is employed to pick the cotton, as must often be the case, he has no interest in its being clean and in good order, his bargain being already concluded. We may look, however, for great improvements, now that the whole country is in the possession of the English Government. What Amráwati may become may be inferred from the amount of its trade under all its disadvantages. Statistical information is wanting, but a single fact may be quoted as to its commerce. In 1842, a single merchant despatched thence to Calcutta 100,000 bullock-loads of cotton:

Water is deficient at Amráwati during the hot season. The soil is black. There were here several remarkable Buddhist sculptures surrounding the base of a hillock, no doubt the site, and possibly the remains, of a Tope. They were first noticed by Colonel Mackenzie. Several specimens were brought away, and so rescued from the destruction caused both by the villagers and Company's officers, who used the slabs uncere-

moniously for building materials. Some were deposited in the Calcutta Society's Museum; but several of very elaborate execution are preserved in the Museum of the East India Company.

There is nothing of interest on the route between this and Nágpur. The road is in general hilly and stony, and in some parts narrow.

(b) *Nágpur*, "Snake city," from *Skr. nág*, "a cobra," and *pur*, "town," is the capital of Gondwána. It is 930 ft. above the level of the sea, but this elevation is owing to its being situated in the table land above the Gháts, for, as compared with the country of which it is the capital, it lies low. It is, in fact, built in a low swampy hollow, unhealthy by nature, and even more so through the negligence and filthiness of its inhabitants. It is, including the suburbs, which are extensive, about 7 m. in circumference, and contains about 115,000 inhabitants, of whom, more than half live in thatched huts. These huts are interspersed with a vast number of trees, which intercept the air, and increase the unhealthiness of the place. The town lies on the N. bank of the Nág river, a small stream which falls into the Kanhan some miles to the E. About a mile due W. of the town, are the two hills of Sítábaldí, where the celebrated action—named after the place, the battle of Sítábaldí—was fought. In close proximity to them on the W. is the Residency. Due E. of them, and between them and the town, is a tank about three-quarters of a mile long, and 400 yards broad, called the *Jam'a Táláo*, surrounded by the Pétá, or suburbs, and a few hundred yards to the E. of it is the wall of the city, properly so called, about 3 m. in circumference, but very imperfect. Towards the centre of this, is the old palace of the Rájás, and more to the E. the old fort.

The Palace is a large tasteless stone building encrusted with mean huts, which have been reared against its very walls. The grand entrance is on the N. side. There are some finely-carved black wooden pillars, 30 ft. high, supporting the portico and the principal courts; but

the grand entrance itself is choked up by an unseemly pile of stables and workshops. These were happily burnt down in 1845, but the Rájá, with the obstinacy of his race, insisted on their being rebuilt, brick for brick, in the same objectionable locality. There is a row of fine houses extending in a line due E. from the palace, but the way to them is obstructed by a foul open sewer, across which the Rájás and their families have for generations passed by stepping-stones. The houses of the great nobles look into this ditch, and some of the chiefs have not failed to pay the penalty of residing in such a neighbourhood, being martyrs to cutaneous diseases. N. of the fort extends the suburb, in which are three small tanks. On the S. bank of the Nág river are the Imámbárah, and a suburb called *Naráyan Ráo Vakíl Ká Pét*. About three-quarters of a mile to the S.E. of this suburb is the Sukhí Darah garden; and in this spot, between the said garden and the suburb, on the 16th December, 1817, General Doveton defeated the forces of Appa Sháhí, Rájá of Nágpur. The W. gate of the fort is called the *Jam'a darwázah*, and here General Doveton, after three days' battering, on the 23rd of December, attempted to storm, many of the troops of the Rájá, particularly the Arabs, having thrown themselves into the town after their defeat on the 16th. In spite of the gallantry of the troops, the attempt to enter the city failed, with the loss of 2 officers and 53 men killed, and 14 officers and 216 men wounded.

The action of Sítábaldí, fought on the 26th and 27th of November preceding General Doveton's operations just mentioned, was one of the most glorious in the page of Indian history. The English force at Nágpur consisted of a brigade of 2 battalions of Madras Native Infantry, the 1st battalion of the 20th Regiment, and the 1st of the 24th, both much reduced by sickness; 2 companies of Native Infantry, forming the Resident's escort; three troops of the 6th Bengál Cavalry; and four 6-pounders, manned by Europeans of the Madras Artillery: in all 1,350 men, commanded

by Colonel Hopeton Scott. The Marátha army numbered about 18,000 men, of whom 3,000 were Arabs, with 36 guns. The Sitábaldí hills, which the English had chosen for their position, were naturally very strong. Two eminences, N. and S. of each other, and due E. of the Residency, are joined by a broad saddle about 300 yds. long. The N. hill being almost a cone, could only cover a few men with two guns; but the S. eminence had been used as a Muhammadan burying ground, and, being flat at top, could hold one or two battalions in column. It was accordingly occupied by the main force, while 300 men of the 24th Regiment, under Captain Sadler, occupied the conical hill to the N. The cavalry, under Captain Fitzgerald, held the enclosures surrounding the Residency, behind and partly to the right of the S. hill. A village of the Arabs skirted the bottom of the N. or lesser hill, and the gathering of the Arabs there grew so menacing that Col. Scott thought it requisite to post sentries close up to it on the evening of the 26th. The Arabs remonstrated against this measure, but the English commander informed them that it was a military precaution which had become indispensable, and that the sentries could not be withdrawn. On this the Arabs opened a fire of matchlocks and drove in the picquets. A severe action then began, and a sharp fire was kept up on both sides throughout the night.

At daylight the Arabs had got their heavy guns into position, and recommenced the attack with a heavy cannonade and volleys of musketry. By this time the 1st battalion of the 24th had suffered so severely that it became necessary to reinforce them with 50 men of the 20th Regiment. At five a.m. this force was again so crippled that the remains of the 24th Regiment were withdrawn, and their place taken by the Resident's escort. At the same time, the lower part of the hill was abandoned, and only the very summit retained, a breastwork of grain bags being formed to shelter the defenders. At nine o'clock some confusion was created by the explosion of a tumbril, and the Arabs, who had formed

under cover of a deep quarry, which allowed them to get within 30 yds. of the English unseen, charged sword in hand, and carried the N. hill or lower eminence. At the same time they forced their way into the huts of the British troops, and the cries of their women and children reached the ears of the Sipáhís. The grounds of the Residency were also now attacked, cannon were brought to bear on the enclosures, and the enemy's cavalry, in masses, threatened to break in.

At this desperate moment the courage and judgment of one man saved the English force from total destruction. Captain Fitzgerald had repeatedly requested permission to charge with his cavalry, and had been as often refused. He now sent once more to ask Colonel Scott for leave, and was answered, "Tell him to charge at his peril!" "At my peril be it," said Fitzgerald, and instantly gave the word to advance. As soon as he got clear of the enclosures, he formed his men and made a furious charge upon the main body of the enemy's horse, which melted away before him, as an eye-witness said, "like a thread in the flame of a candle." He took 2 guns which the Marátha cavalry had with them, overthrew and cut to pieces a body of infantry drawn up near them, and came back to the Residency with the captured guns in triumph. The English troops on the hill were spectators of this brilliant charge, which they acknowledged with repeated huzzas, and, glowing with enthusiasm, rushed down upon the lower hill to recover it from the Arabs. It fortunately happened that at this very moment a magazine of the Arabs exploded, and threw them into confusion. Before they could recover, the English troops were upon them, and swept them headlong down the hill, capturing two guns which they spiked. In a short time the Arabs rallied at the foot of the hill, and were preparing to charge up it again, when they were broken by a troop of cavalry under Cornet Smith, which, passing round the base of the hill, took them in flank and dispersed them. The English infantry now advanced, drove the enemy

from the surrounding huts, and by noon the contest was over, and the British arms were crowned with complete success.

Our loss was 333 killed and wounded, according to Hamilton and Grant Duff; 318, according to Fitzclarence; and 367, according to Blacker. Mr. Sotheby, first assistant to the Resident, a very promising civilian, Captain Sadler and Adjutant Grant of the 24th, Lieutenant Clarke of the 20th, and Dr. Nixen were killed, and 11 European officers were wounded. It is remarkable, that in the description of this memorable battle, there should be the most pointed discrepancies between those from whom the greatest accuracy might have been expected. The accounts of Colonels Blacker and Fitzclarence have been here followed. On the other hand, Grant Duff and several others maintain that it was the S. hill that was taken and not the N. In the same way, Grant Duff allots but one 6-pounder to the defence of the hill which was carried by the enemy, while Fitzclarence gives two. The difference in the statements as to loss has been already noticed.

(c) *Kamptí*.—After the treacherous attack of the Rájá of Nágpur on the English troops at Sitábaldí, it was resolved to occupy the neighborhood of the capital permanently with a subsidiary force. At the close, therefore, of the Marátha war of 1817, a cantonment for such a subsidiary force was formed close to the Residency at Nágpur, at the foot of the Sitábaldí hills. This situation, however, was found so unhealthy, that in a few years it was abandoned, and Kamptí was selected in its stead. The cantonment extends about $4\frac{1}{2}$ miles on the right, or S. bank of the river Kanhan (Kunnan of Top. Reports). The river flows tortuously from W. to E., and falls into the Wain Gangá, near Bandaola, 54 miles below

Kamptí. It rises in a range of hills 120 miles N.W. of Kamptí. On the extreme W. are the race-course, the artillery exercise ground, and the European horse artillery lines. Proceeding E., the next buildings are the barracks for European infantry, calculated to hold 1,000 men, lofty, and situated on high ground. N. of these are the lines of the Gun Lascars, and E. of them the Native infantry lines, for most part on elevated ground, and the officers' quarters, the best to be found throughout the Madras Presidency. Next comes the bázár, which is of considerable extent, with many shops of Pársis, well supplied with European stores. S. of this, is another race-course and the brigade parade-ground; and at the E. extremity of the cantonment are the cavalry lines. The climate of Kamptí is remarkable for the extremes of heat and cold. During the cold season, that is, from the 20th of October to the middle of March, the mean temperature in the house is 68°, and at sunrise, outside, the thermometer sometimes falls to 36°. In the hot season, from the middle of March till the 10th of June, from 12 to 4, p.m., the heat is generally from 96° to 104° in ordinary houses. In the rainy season which succeeds, the heat is less oppressive. Gardens are cultivated with great success at Kamptí. Among fruits, oranges are especially to be mentioned, being of a superior kind here. When the late Rájá was questioned by the Resident with respect to the products of the country, in order that the best might be transmitted to the London Exhibition, he said, "My country is famous for oranges and *pán*," i.e., the betel leaf; a pregnant saying, which might be interpreted, "Nature has not been niggardly, but man has done nothing here."

CEDED DISTRICTS.

Preliminary Information.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.—2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

This division, lying between lat. $13^{\circ} 12'$ and $16^{\circ} 19'$, and long. $75^{\circ} 44'$, and $79^{\circ} 48'$, is bounded on the N. by the Tunga Bhadra river, which separates it from the Nizám's dominions; on the S. by the N. division of Arcot and part of Maisúr; on the W. by Maisúr; and on the E. by the Collectorates of Nellúr and Guntúr. In shape it may be described as a triangle, having the base towards Guntúr, and the other two sides running up to an apex a little beyond Ballári on the N.W. The whole province forms part of the table land between the E. and W. Gháts, and slopes from the W. and N.W. towards the S.E.; the elevation of Ballári being 1,600 feet above the sea, and the average elevation of the plain to the E. of Ballári and Gutti 1,182 feet. Karnúl again, to the N. of Kadapa, has an elevation of about 900 feet, which sinks in the E. parts of Kadapa to about 500 feet.

The Ceded Districts are, in the first place, divided into three Collectorates—Ballári, Kadapa, and Karnúl. Karnúl is not at present included in "the Regulation Districts." Ballári collectorate is bounded on the N. by the Tunga Bhadra river, which separates it from the territory of the Nizám; on the E. by Kadapa and Karnúl; on the S. by Maisúr; and on the W. by the Tunga Bhadra, dividing it from the S. Marátha country. The general aspect of this region is bare and arid, there being no forests and but few trees. The climate is very dry. Ballári is thus subdivided (the districts are taken in the order from W. to E.) :—

Tálúks or Districts.	Chief Towns.	Distance from Ballári.	Direction of Chief Towns from Ballári.	Distance from Madras.
		M.		M. P.
1. Ballári	Ballári	"	"	306 6
2. Kompli	Kompli	31	N.W.	
3. Harpanhalli	Harpanhalli	86	S.W.	
4. Kudligi	Kudligi	50	S.W.	
5. Hoven Hadgalli	Hoven Hadgalli	76	W.	
6. Adhwani (Adoni)	Adhwani	43	N.E.	
7. Gúlliam	Alúr	27	N.E.	
8. Panchapálém	Pattikonda	45	E.N.E.	
9. Gutti	Gutti	52	E.	
10. Yadakí	Yadakí	72	E.	
11. Ráídrug	Ráídrug	33	S.	
12. Táúduputri	Táúduputri	84	E.	
13. Anantapur	Anantapur	58	S.E.	
14. Pennagonda	Pennagonda	96	S.S.E.	
15. Kodegonda	Hindúpur	110	S.	
16. Madagasíva	Madagasíva	98	S.	
17. Dharmavaram	Dharmavaram	77	S.E.	

2. KADAPA.

Táluks or Districts.	Chief Towns.	Distance from Kadapa.		Distance from Madras.	
		M.	F.	M.	F.
1. Jammalmadugu	Jammalmadugu	42			
2. Duvúr	Poddatur	30			
3. Koilgunta	Koilgunta	67			
4. Kamalapur	Kamalapur	14			
5. Channur	Kadapa			166	
6. Sidhávát	Sidhávát	10			
7. Pulivendala	Kadiri	50			
8. Guramkonda	Vailpád	70			
9. Rácheti	Rácheti	35			
10. Chitwél	Chitwél	46			
11. Badwél	Badwél	37		198	4
12. Madanpalli	Madanpalli	87			
13. Kambam	Kambam	92	2	261	7
14. Dupád	Markapur	112			

The direction here taken is from W. to E., and afterwards to the N.E.

3. KARNÚL.

Táluks or Districts.	Chief Towns.	Distance from Karnúl.		Distance from Madras.	
		M.	F.	M.	F.
1. Chágalmarri	Chágalmarri	85			
2. Sirwél	Sirwél	56			
3. Nandiál	Nandiál	44			
4. Pániam	Pániam	42			
5. Dhonc	Ramalakóta	20			
6. Gudúr	Kalúr	1		290	
7. Nandikotkúr	Nandikotkúr	20			
8. Atkúr	Atkúr	42			

2.—HISTORICAL SKETCH—CASTES—EMPLOYMENT OF THE NATIVES.

About the year 1515, A.D., in the reign of Kṛṣṇa Rái, of Vijayanagar, a chief named Timmapa came from the Konkan to the Tunga Bhadra river, and there settled. Kṛṣṇa Rái bestowed on him the táluks of Ballári, Kargod, Takkalkót, and Handé Anantapur; and Timmapa chose Ballári for his residence and built a small fort there, which was enlarged and strengthened by his son Rangappa, who assumed the title of Náik. In 1559 Rangappa died, and was succeeded by Deopa. In 1564, after the kingdom of Vijayanagar had been overthrown by the Muḥammadan kings of the Dakhan, at the battle of Tellikóta, Ballári became tributary to Vijayanagar. It had before paid a tribute of 1,000 rupees yearly to Vijayanagar. Deopa dying in 1600 was succeeded by his son Hanappa, the first of the line who called himself Rájá. He defeated the descendant of the Vijayanagar Rájás in the plain of Komplí. In 1650, he died and was succeeded by his brother Chikka Rámappa, who defeated Venkat Rái of Vijayanagar, and dying in 1681 was succeeded by his son Hanappa. Hanappa carried on the feud with the Rájás of Vijayanagar, and died about 1700. His son Rámappa took the chief of Anantapur prisoner, and carried him with all his family to Ballári. He died in 1716, and was succeeded by his son Hanappa, who died in 1750 without issue, and was succeeded by his adopted son Dúdappa. In 1769, Safdar Jang and M. Bussy were despatched by Basálat Jang from Haidarábád to take Ballári. While before the place they were attacked by Haidar 'Ali and defeated, and Dúdappa, who had been a spectator of the battle, escaped by night from the fort with all his women and treasure, and fled to Sholapur.

Ballári was now strongly fortified by Haidar, and remained in his possession and in that of Tipú his son till 1792, when by the treaty of Seringapatam it was ceded to the Nizám. On the 12th of Oct., 1800, it was made over with Kadapa to the British for the support of the auxiliary force which they engaged to maintain and officer for the Nizám. Sir T. (then Major) Munro was the first Collector, and held the appointment nearly 8 years. He found the country swarming with freebooters, and terribly wasted by armies, which, incessantly marching through those parts, had left scarce a tree to be seen. He restored order, established the Ryotwár revenue settlement, and did much to improve the province; and afterwards, when Governor of the Presidency, unwilling to quit India without once more visiting the scene of his labors, proceeded to the Ceded Districts, was seized with cholera, died at Patti Konda on the 6th July, 1827, and was buried at Gutti. Among the public works executed in his time was the road from Kadapa to Ballári, planted on both sides with trees, chiefly *pipal* and *nim*. As it runs chiefly through black cotton soil, it is hardly passable in the rains; but metal being found at no great depth, this important road will shortly be so improved as to be practicable at all seasons. There are excellent banglās at the different stations.

Kadapa was formerly held by the Chiefs of Chitwél, under the Rájás of Vijayanagar. In 1589 it was taken by Muḥammad Kuli Kuṭb Sháh, king of Golkonda. When Mir Jumlah, Vazír of Golkonda, made his expedition into the Bálághát and Karnátak, he left Nekkám Khán, in charge of Chinnúr Táluk. This nobleman annexed the districts of Gandikót, Sidhávát, Badwél, Kambam, and Jammalmadugu, and founded a Muḥammadan city at Kadapa, on the site where Mir Jumlah's army encamped. It was first called Nekkámábád, but soon took the name of the ancient Hindú town adjoining, *i.e.*, Kadapa Kovil. In 1750 the Núwáb of Kadapa was a party to the assassination of the Nizám Náẓir Jang, when preparing for action with the French near Jinjí. In 1779 Haidar 'Alí took Kadapa, and carried Halím Khán, the Núwáb, to Seringapatam, where it is supposed he was put to death. Kadapa was ceded in 1792 to the Nizám, and by him to the British in 1800, together with Ballári.

Karnúl, also called Kammír Nagar, was governed by an Afghán family, under the Kings of Vijayapur. We have no information as to when or by whom it was originally founded. In 1651 Aurangzib conferred the district on Khizr Khán, from whom the late Núwáb was lineally descended. Khizr Khán was murdered by his son Dáúd, who was killed in battle in 1715, and his body dragged at the tail of an elephant round the city of Burhánpur. His brothers, Ibrahim Khán and 'Alí Khán, succeeded him in the Núwábship of Karnúl, and governed jointly for 6 years. Ibrahim Khán, the son of 'Alí, succeeded, and rebuilt and enlarged the Fort. After ruling 14 years, he was succeeded by his son, Alif Khán, who governed 17 years, and was succeeded by his son, Himmat Bahádur, who, in 1750, accompanied Náẓir Jang, the Nizám, into the Karnátak, and treacherously slew him at the battle of Jinjí in that year. Wilks says that Náẓir Jang, who was mounted on an elephant, was in the act of saluting the Núwáb of Kadapa, who was similarly mounted, when two carbine shots were fired from the haudaj in which the Núwáb of Kadapa was seated, and mortally wounded Náẓir Jang. These shots were fired, it is supposed, by Himmat Khán. In 1752, a bloody revenge was taken for this treason, when Šalábat Jang, brother of Náẓir, stormed the Fort of Karnúl, and put all the garrison and most of the inhabitants of the town to the sword. Munáwir Khán, son of Himmat, now succeeded, and, in 1790, sent a party of horse, under his third son, Alif Khán, to join Lord Cornwallis at Seringapatam. Shortly after, Munáwir died, and Alif Khán—his two elder brothers being absent—seized Karnúl. In 1800, the rights of sovereignty were transferred to the British, and Alif Khán paid regularly to them his tribute of 100,000 rupees until his death in 1815. Muẓaffar Khán, second son of Alif,

now seized the Fort and attempted to displace his elder brother *Munáwir*, but a force under Colonel *Mariott* marched against him from *Ballári*, and he surrendered. *Munáwir* reigned until 1823, and died much regretted as a just and lenient ruler. *Muzaffár Khán* would now have been installed, but while on his way to assume the *Núwábship* with Mr. *Campbell*, Collector of *Ballári*, he put his wife to death at *Adoni*. As this murder was committed within the Company's territory, *Muzaffár Khán* was imprisoned for life in the hill fort of *Ballári*, where he still is. *Ghulám Rasúl Khán*, a son of *Alif Khán* by a *Nách* girl, though not the eldest surviving, was now raised to the *Núwábship*. He owed this to his having been a favorite of his father, who had applied to the Governor General to recognize him as his successor. In 1839, *Ghulám Rasúl* incurred the suspicions of the English Government, as he was believed to have received emissaries from the Amirs of *Sindh*, and was known to have made a vast collection of warlike stores. On being called upon for an explanation, he refused to give it, and a force marched against him from *Ballári*. The troops prepared to attack *Karnúl*, on which the *Núwáb* quitted the fort with a body of *Rohilla* mercenaries; and being summoned to surrender, he made a furious charge on the English force, but was taken prisoner and his *Rohillas* were cut to pieces. He was then sent prisoner to *Trichinápalli*, and having visited the Mission Chapel more than once, a report got abroad that he was about to embrace Christianity. As he was coming from the chapel on one occasion, he was assassinated by a retainer, but whether out of private revenge, or from religious feeling, cannot be known with certainty. The murderer was hanged, and the *Núwáb's* body was sent to *Karnúl* for interment. It was subsequently ascertained that the *Núwáb* had no intention of rebelling against the English; that he was fond of military display, and that his minister, *Námdár Khán* encouraged the fancy, as his family were enriched by the contracts. Most of the guns were not powder proof, and the shot were too large for use. Those who have dispassionately studied the history of similar occurrences in Anglo-Indian history, will come to the conclusion that it was considered convenient to remove the *Núwáb*, and that those who were commissioned to deal with him were careful not to be too explanatory.

In the latter half of 1853 and the early part of the following year, *Ballári* was visited by a great scarcity (owing to the failure of the ordinary monsoon), which threatened to devastate the district. Pestilence, the usual attendant of famine, broke out among the population and cattle. Prices rose high, and such was the distress prevailing throughout the country that hundreds fled from their homes to the sea coast. Cattle were found dead in numbers on every road; and, owing to the want of forage and water, it was practically impossible to convey food into the district. It was known that much grain remained in the larger towns and villages, but the exorbitance of the prices rendered it inaccessible to the poor, except by the commission of gang robberies, which soon became very prevalent. Under these circumstances, there remained no alternative to save the district from ruin but for Government to interpose its aid, which was promptly and cheerfully done, by at once undertaking the construction of several arterial roads. The lines selected at first were—

1. That from *Ballári* to *Adoni* *viá* *Aulúr* 50 miles.

2. That from *Ballári* to *Karnúl* *viá* the same village..... 90 "

But the work on them being insufficient for the employment of the numbers that were obliged to resort to labor to save themselves from starvation, other additional lines were undertaken. These were—

From *Adoni* to *Gutti*..... 45 miles.

" Ditto to *Kudamúr* towards *Karnúl* .. 32 "

" *Karnúl* to *Anantapur* 54 "

" *Ballári* to *Kodúr* by *Honáwar* 105 "

" Ditto to *Anantapur* and *Diampéta*..... 85 "

making in all upwards of 450 miles. It was estimated that a number of 118,800 *kuls* (coolies) would find employment daily on all the above roads at a cost of 3,53,925 rupees monthly; but the actual numbers employed, it is believed, fell considerably short of the above. The expenditure, for which bills have been submitted to Government, exceeds 13 lakhs of rupees, or £130,000; and a good portion of all the roads has been operated upon, though the exact extent is as yet not reported. Similar distress prevailed in the other inland districts, but to a much more limited extent than at Ballári.

It may fairly be said that out of the 450 miles thus roughly undertaken by untaught and debilitated men, women, and children, more than 300 miles have been completed and metaled, so as to be a permanent acquisition to the district; 120 miles require partial assistance to complete them, and perhaps thirty miles may be so far abandoned that nothing more will be undertaken by Government.

This gratifying result is very much to be attributed to the admirable arrangements of the Collector and the organization of the Civil Engineer; and the Government so fully appreciate the value of the lines already executed, that an annual allowance of 10,000 rupees has been sanctioned for their maintenance, and estimates have been ordered for constructing masonry bridges throughout.

The *Patháns* of Karnúl and Kadapa are genuine representatives of the old Muhammadan warriors, who conquered Hindústán. They are brave, courteous, and cruel; fond of horsemanship, cockfighting, and ram fights, and despise other pursuits as effeminate. They would, no doubt, make good irregular cavalry, but could never be depended upon, in India at least, as they have a bigoted hatred of all who are not followers of Islám. Beyond the frontiers, in places where they could not easily regain their own country, they might be usefully employed.

The Hindú castes present nothing remarkable.

ROUTE 25.

MADRAS TO BALLÁRI, BY NÁGARÍ (NUGGERY), KAÐAPA (CUDDAPAH), AND GUTTI (GHOOTY). 316 M. 6 F.

MILITARY AUTHORITY—To Boundary after Karkambadi: Officer commanding Centre Division—*Madras*. Thence to Ballári: Officer commanding Ceded Districts—*Ballári*.

CIVIL AUTHORITY—To Pándúr after Kákalúr: Collector of Chengalpat—*Pallikarni*. Thence to Boundary after Karkambadi: Collector of N. Arcot—*Chittúr*. Thence to Boundary after Gundalúr: Collector of Kaḍapa—*Kaḍapa*. Thence to Ballári: Collector of Ballári—*Ballári*.

	PLACES.		STAGES.	
	M. F.	M. F.	M. F.	M. F.
PUNAMALLI, <i>b. & t. o.</i>	12 4	12 4		
(See Route 6)				
Paité Chattram	2 4			
<i>rd.</i> to Arcot	0 2			
Trimuchi	1 0			
× <i>n.</i> to Wellawaid Chattram	1 7			
KORATUR (new Chattram) <i>b.</i>	2 4	8 1		
<i>rd.</i> to Perambákam	0 6½			
× Madras <i>r.</i> 1 fur. wide to Tiru-úr	2 3½			
× 2 <i>n.</i> to KAKALÚR ...	2 7	6 1		
Trivellúr begins, <i>t. o.</i>	1 6			
Ditto ends	1 0			
(<i>a</i>) Tripatúr, <i>b. and t. o.</i> ..	1 4			
× 2 <i>n.</i> to Pándúr	2 2			
× Kortilli <i>r.</i> 220 yds. wide to Krishnapur	1 7			
× <i>n.</i> to RAMANJERI ...	3 2	11 5		
Kánuka Chattram, <i>b.</i>	3 1			
× <i>n.</i> to Arkádu	2 2			
Nágarázupalli	0 6			
× <i>n.</i> to Illatúr	2 2			
Venkammapuram	1 7			
NELLATÚR, <i>b.</i>	1 4	11 6		
Podúr	2 4			
× <i>n.</i> to Bugé Agraháram ..	2 0			
× <i>n.</i> to Nágari	3 0			
NÁGARI PÉTA, <i>b. & t. o.</i> ...	1 0	8 4		
Pass ends	2 6			
Pameshweramangalam ..	2 0			
Rámkrishnapurampéta ...	0 6			
PUTÚR, <i>b.</i>	2 5	8 1		
× 2 <i>n.</i> to Agraháram	2 0			

	PLACES.		STAGES.	
	M. F.	M. F.	M. F.	M. F.
Tádáku	1 3			
× <i>n.</i> and the Woramalli Pass to WORAMALLI-PÉ'T, <i>b.</i>	5 0	8 3		
× 4 <i>n.</i> to Gázulamandiyam ..	3 5			
× Suwarnamukhi <i>r.</i> 140 yds. wide to Yellamandiyam ..	1 0			
× 7 <i>n.</i> to Rénukunda	3 0			
(<i>b</i>) KARKAMBADI, <i>b. & t. o.</i> (near this is Tripetti)	1 4	9 1		
× 2 <i>n.</i> to Bairágipalli	2 0			
× 2 <i>n.</i> to Mámándúr	4 5			
× 5 <i>n.</i> to Boundary	4 2			
BALAPALLI, <i>b.</i>	0 1	11 0		
× <i>n.</i> to the Kuruwán Pass, 6 f. long	1 7			
× 2 <i>n.</i> to Shettiguntah	3 6			
× 3 <i>n.</i> to Kótapalli Agraháram	2 2			
× <i>n.</i> to KODUR, <i>b.</i>	5 7	13 6		
× 2 <i>n.</i> to Chenchu Amma Chattram	1 6			
× Gundel <i>r.</i> to Anantarájupéta ..	1 6			
× 3 <i>n.</i> to Mangammapéta ..	1 6			
Konimbapalli	1 3			
Chillampéta	1 4			
× 3 <i>n.</i> to WORAMPADU	2 2	10 3		
Reddipallipéta	3 3			
× <i>n.</i> to Apparájupéta	1 2			
× <i>n.</i> to Pulampéta, <i>b.</i>	1 6			
× <i>n.</i> to Venkatarámárájupéta	3 2			
UDKUR	0 6	10 3		
Rájampéta	2 4			
Mannúr	1 0			
Yellakóta	1 2			
× <i>n.</i> to Yerrapalli	1 4			
× <i>n.</i> to Gundalúr	2 0			
× Seea <i>r.</i> 3½ fur. wide to NANDALÚR, <i>b.</i>	1 0	9 2		
× 2 <i>n.</i> to Mallapéta	4 4			
× 3 <i>n.</i> to Mangampéta	3 4			
× 2 <i>n.</i> to Cherlopalli	2 1			
(<i>c</i>) WONTIMETTA, <i>b.</i>	2 3	12 4		
× <i>n.</i> to Chimmanapalli ...	4 4			
BAKERAPE'TA	0 3	4 7		
× 2 <i>n.</i> to Kannawoyypalli ...	2 5			
× 3 <i>n.</i> to Chincháku	6 2			
(<i>d</i>) KADAPA begins <i>b. & p. o.</i> ..	1 2	10 1		
Kaḍapa ends	1 4			
× 2 <i>n.</i> to Bassamipalli	1 1			

PLACES.	STAGES.	
	M. F.	M. F.
× 3 n. to Pirzádapéta.....	5 6	
Wullúr	1 1	
(e) × n. to TAPE'TA.....	1 5	11 1
× Pápaghni (Paupugny) r. 650 yds. wide to Áppya- palli, b.....	2 2	
Sádapuralla	2 1	
× 3 n. to Pandalapalli	3 1	
× Págar r. 100 yds. broad to TÍPPALUR	1 2	8 6
× 2 n. to Yerragunta.....	3 2	
× 2 n. to Nirjevi.....	2 5	
× 2 n. to CHILLAM- KUR, b.	2 1	8 0
× 4 n. to Kótapalli	3 0	
Timmapuram	1 2	
× 3 n. to Mumareddipalli ..	2 6	
× 2 n. to YAIMAWE- RAM	1 3	8 3
Chettiwárpalli, b.....	5 7	
× 2 n. to Tallapalli.....	3 1	
× 2 n. to GUNDALUR....	2 5	11 5
× Siri or Sir, r. 3½ f. wide and n. to Chaiwotipalli .	1 4	
Gangápuram	1 4	
× n. to Talapodutúr, b....	3 4	
Boundary	2 2	
BONDALDINNI.....	0 5	9 3
× 3 n. to Yirapuram	2 5	
× 3 n. to Kótapalli.....	3 6	
Tárpatri, b.....	1 6	
Pennár, r. r. b.....	0 4	
Ditto, l. b.....	0 3	
SUKALUR	2 3	11 3
Yeggadúr.....	3 0	
× 5 n. to VAIMALPADU ..	7 1	10 1
× 3 n. to Ryalcheru, b....	4 1	
× 4 n. to Yirapalli.....	6 4	
JAKALCHERU.....	1 2	11 7
× n. to Tondapádu.....	1 4	
Hospéta	3 4	
(f) GUTTI centre, b. & t. o.	2 2	7 2
× 3 n. to Kojáipalla.....	3 0	
× n. to Yerratimmaryen- cheru	3 0	
Patakocheru, b	4 0	
× n. to AMYNAPALLI... ..	1 4	11 4
Timmapuram	3 6	
× n. to GUNDUKAL, b.	4 3	8 1
× n. to Pinchellapádu.....	7 3	
× n. to GADDAKAL, b....	3 1	10 4
× a deep n. twice to Doánakal	3 3	

PLACES.	STAGES.	
	M. F.	M. F.
Joáladarasi	5 7	
PARAMADAVENHAL- LI, b.....	3 7	13 1
Huggadi (Huggery) r. to Budeyálu	1 1	
Amarapuram	1 5	
Chikka Bavenhalli.....	0 6	
Bavenhalli.....	0 4½	
Bissanhalli.....	1 2	
(g) BALLÁRI FORT, E. gate	3 7	9 1½
		316 6½

This route, now being greatly improved, is one of the great trunk roads from Madras, leading up into the Ceded Districts, a province which produces much cotton, and possesses a rich black soil of the highest fertility. As this road avoids the lofty chain of hills which everywhere encircles Maisúr, and as the Ceded Districts, though of considerable elevation above the sea, are 1,000 feet lower than the said province, the communication by this route with the Bombay Presidency, especially for the line of rail, seems preferable to that by Bengalúr.

A good road, though sandy in some places, leads from Punamallí, through the small villages of Koratúr and Kálakúr, to Tripatúr.

(a) Tripatúr (prop. *Tiru-pati-úr*, from the Tamil words *Tiru*, "divine," *pati*, "lord," *úr*, "town"), is the first place of any interest. For the last 5 miles the Madras river runs close to the road. Tripatúr was once a place of some importance as a depôt for provisions, and was defended by a fort, not, however, of much strength. On the 22nd of August, 1781, Sir Eyre Coote took it from Haidar 'Alí. It was then garrisoned by 1,500 men, who surrendered after three days' cannonade; and, upon the English general offering to exchange them for an equal number of English prisoners, Haidar replied, "These men are faithless; they know they dare not approach me; they are your prisoners, and I advise you to put every one of them to death with all speed." Four days afterwards, Sir

Eyre Coote, advancing from Tripatúr, fought a drawn battle with Haidar, almost on the same ground on which Baillie's army was destroyed the preceding year. The English army, 11,000 strong, lost 421 men, and retired again to Tripatúr, after burying the bones of those who fell under Baillie, as well as their own dead. The *Kortilli* river (written also, by Wilks, Cortelair and Cortelaur, and in the Trigonometrical map, Corteliar, but prop. *Kodatal-arudru* signifying "river" in Tamil), rises near Arcot, and is joined by the Nágari river close to the place where it is crossed on this road, about 4 m. from Tripatúr. It disembogues at Ennúr, 9 m. N. of Madras. In August it sinks, but is liable to be swollen by rains which fall in the hills. By a sudden rise of this kind Colonel Baillie was detained on its N. bank 11 days, and this delay was one main cause of his subsequent disaster. Orders have lately been issued for the construction of a permanent masonry bridge across this stream.

The road as far as Nágari is very sandy, and runs beside the river of that name. *Nellatúr* is a considerable village; *Nágari* itself a town of some size. Hence the road turns almost direct N. to *Karkambadi* (Circumbaddy), and about one mile from Nágari, begins to ascend a pass through the Gháts. Again, after the large village of Putúr, the Woramalli Pass is ascended. This Pass is easy of ascent and descent; the hills around are covered with a thick bamboo jungle, but, beyond, the country is richly cultivated. *Woramallipét* is a large place. The Suwarnamukhí river, also about to be bridged, which is crossed between this and the next stage, has its name from Skr., *suvarna*, "golden," *mukham*, "mouth." The stream rises in lat. 13° 26', long. 79° 11', and, after a course of 100 miles, falls into the sea in lat. 14° 8', long. 80° 11'.

(b) *Karkambadi* is a good sized village with a fort. W. of this, at the distance of about 10 miles, is the temple of *Tripetti* (prop. *Tirupati*: Tamil, *tiru*, "holy," *pati*, "lord," "holy lord"), the most celebrated Hindú temple S. of the Krishna. It stands in lat. 13°

46', long. 79° 24', and is 80 miles N.W. of Madras. The pagoda is placed in an elevated hollow or basin, enclosed by a circular crest of hills, the sacred precincts of which are said never to have been profaned by Christian or Muhammadan feet, while, it is added, that even the exterior of the temple has never been beheld but by a genuine Hindú. To obtain this immunity from desecration, large sums have been paid to Government, the fee in 1758 amounting to no less than £30,000. An incarnation of Vishnu is worshipped here, called, in Skr., *Venkat-asha*; in the Karnatak, *Tripati*; in the Telugu country, *Venkat-Rama Govinda*; in Gujarát, *Thakur*; and in Maráthi, *Balaji*. The temple is built of stone, covered with plates of gilt copper, and has an extensive district appended to it for its support. Crowds of pilgrims resort to it from all parts of India, especially from Gujarát, and pour in offerings of goods, grain, gold, jewels, etc. These gifts, which formerly yielded a surplus revenue to Government, maintain several thousand priests and ministers, and defray all the expenses of the worship, which is here conducted on a magnificent scale. The British Government at one time, before its connection with the native religion was abolished, realized from the profits of this temple from £15,000 to £20,000 a year. The deity here worshipped is thought to preside in a special manner over commerce, and the merchants and shopkeepers of Gujarát are accustomed to offer a percentage of their gains to this temple annually. The god is said in this incarnation to have been attended by two of his wives, Lakshmi and Satyabháma, and they are generally represented with him. His name of *Venkat-asha*, "Lord of difficulties," probably refers to the legend of his restoring plenty to the Yádvavas by the recovery of a certain jewel called Sumantiká, which is said to have belonged to his wife Satyabháma's father. It is remarkable that the earliest recorded outbreak of cholera took place at Tripetti in 1772. It is mentioned in the journals of the missionaries of that date (Allen's *India, Ancient and Modern*,

p. 530). The great festival was held that year in September, and half of the vast concourse of pilgrims were swept away.

The road from Karkambadi to *Bald-palli*, a much larger place, is but indifferent, and for the next 6 m. becomes still worse; but these difficulties are now in course of removal. It then improves a little, passing through a hilly and jungly country to Kodúr, a small village; after which it again becomes bad. *Worampádu* has about 100 houses. The nálas to be crossed in this stage are troublesome and difficult. *Udkúr* is a fine village on high ground; the road after passing it becomes very bad and stony. *Nandalúr*, with about 500 houses, is the *Kaṣbah*, or principal town of the district. The road here is bad and stony.

(c) *Wontimetta* is a considerable town, much larger than Nandalúr. About 6 m. from it, on the N. bank of the Pen-nár, is the town of *Sidhávát* (Sidhout) (prop. *Siddhavam*; Skr. *Siddha*, "Saint," *vátam*, "a fig-tree," i.e. the *Ficus Indica*, under which the Saint dwelt), once the head quarters of the European civil establishment. The Pathán Chief of Kadapa fled here in 1779, when attacked by Haidar, but was compelled to surrender, and was sent prisoner to Ser-ingapatam. The Maisúr prince, however, was nearly losing his life from the sudden attack of 80 Afghán prisoners, and owed his escape to his great coolness and presence of mind. These Afgháns, men of prodigious strength and courage, had refused to surrender their swords, and Haidar, hoping to enlist them in his own service, had suffered them to retain their weapons, though he took care to have them watched by a strong guard. At night, however, they rose on the soldiers who were guarding them, and cut them to pieces, while two of their number forced their way into Haidar's tent. Hearing the tumult, Haidar covered the long pillow of his bed with a quilt, and with his sword cut a passage for himself through the tent, and escaped to the next battalion. Mean-time, one of the Afgháns dealt a furious blow at the bed, and was thunder-struck

at finding that his intended victim had escaped. While he stood in amazement, a soldier of Haidar's, who was sleeping in the corner of the tent, roused by the noise, sprang up, and transfixed the intruder with a spear, and on the second Afghán advancing, slew him also. The rest of the band were then overpowered. Some had their hands and feet lopped off, and were then thrown to die on the public roads, while others were dragged about the camp tied to the feet of elephants. One of these latter, after he had been unfastened, to all appearance, dead, unexpectedly recovered, and was seen, twenty years afterwards, by Sir Barry Close, a powerful, healthy-looking horseman.

Bakerapéta is a village of moderate size. Before reaching it an extensive plain is passed.

(d) *Kadapa*. — *Kadapa* (Cuddapah) signifies in Telugu "a doorway," and here means "the gate of Tripetti," Kadapa being on the way to that sacred spot. The word is written Kurpa by Wilks, and wrongly derived by Hamilton from the Skr. *kṛpá*, "mercy." It is a large town, a civil and military station, and the capital of a Collectorate which has a population of 1,451,921 inhabitants.

The Cantonment in lat. 14° 28', long. 78° 52', is situated on a gentle declivity, 507 ft. above the sea, and nearly in the centre of the Collectorate. It is bounded on the E. by the Bogawanka river (called in the Trig. map, Boogoo, but properly *Bogga-vanka*: *bogga*, "a fountain," *vanka*, "a rivulet,") and over which a bridge has just been completed. This stream separates it from the town of Kadapa, whence it is distant about 3 miles; on the W. it is bounded by an extensive and open plain, stretching with little interruption to Gutti; on the N. by the Ballári road, some cultivated ground, and a large tank; and on the S. by a road on its left flank, and by cultivated ground. There are two barracks for Europeans, and spacious lines for native infantry, of which there are generally about 1000 men at this station. The climate is excessively hot and dry. The

wind blows generally from S.W. to W. and N.W. from March to Oct., and during the rest of the year from N.E. to S.E. In Jan. and Feb. it often shifts from N.E. to S.W., W., and N.W., and is usually strongest in March and April. Showers fall from April to November, at first attended with severe thunder-storms. March, April, May, and June are the hottest months; Nov., Dec., and Jan. the coolest. The greatest fall of rain is generally in Sept. and Oct. Owing to the great heat, the climate is unfavourable to the European constitution, and fevers in particular are rife from the end of June to October.

During the hot season the high table land of *Madanapalli* (Muddenpilly) and adjoining range of hills, 56 miles to the S.W., form an agreeable retreat from Kadapa, and exhibit a delightful contrast both in climate and scenery. The temperature on these hills seldom exceeds 87° during the day, and the nights are refreshingly cool, while the place abounds in fruitful gardens, shady clusters of trees, and green valleys. The gardens produce grapes both green and purple, as well as peaches, strawberries, apples, and guavas. The plain of Kadapa, on the contrary, is encircled by mountains, which add to the sultriness of the atmosphere. Those to the W., being more than 30 miles distant, do not so much affect it, but those on the N.E. and E. being within from 3 to 8 miles, have the most injurious influence. These latter are the Nalla Malla and the Lanka Malla ranges, and turn beyond Kadapa in a S.E. direction towards the famous hill-shrine of Tripetti. Their formation is clay slate, sandstone, quartz rock, silicious and arenaceous schist, with a few hills of blue and grey limestone. The base of these rocks is granite. To the W. the Sondar or Sandúr and Kámpilí ranges have a somewhat parallel direction. A blue limestone, imbedding iron pyrites, occupies a large portion of the Kadapa plain, where it occurs in beds dipping generally at an angle of 5° to the E. Granite is found in clustered and dome shaped masses, often crowned with tors and logging-stones. Near Chinnúr, about 7 miles

from the town of Kadapa, on both banks of the Pennár river, which here washes the base of a hilly range, whose greatest elevation is about 1000 ft., are the once famous diamond mines. These mines are surrounded by cultivated fields, and have the appearance of heaps of stones, and pits half filled with rubbish. The mines are said to have been worked for several centuries, and sometimes stones of a considerable size were found. They are always met with either in alluvial soil or rocks of the latest formation. Heyne thinks they are by no means yet exhausted. Hence, and from the vicinity of Gutti, were brought the celebrated Golkonda diamonds; the province of Golkonda itself not producing any.

Kadapa was for many years the capital of an independent Pathán state, and many old Pathán families still reside there, who speak the Hindústání dialect with remarkable purity; but the prevailing language is Telugu. The principal products of the surrounding country are indigo and cotton.

(e) *Tápéta* or *Tárpatri* (vulg. Taputla), is close on the *Pápaghni* (Pau-pugny) "guilt-removing," river, which rises in Maisúr, in lat. 13° 30', long. 77° 50', and, after a course of 130 m. flows near this place into the N. Pennár. On the opposite bank to *Tápéta*, and about 3 miles from it, is the town of Kamalapur, capital of a taluk, and a place of some importance. The *N. Pennár* flows close to it on the E. This river rises in Maisúr in lat. 13° 23', long. 77° 43', from a square stone tank in the centre of the ruined fort of Chandradrug, and after a course of 355 miles, falls into the Bay of Bengál in lat. 14° 38'.

The remaining stations between Kadapa and Gutti present nothing worthy of remark. They are all unimportant villages, with good and high ground for encamping. The road runs through a flat country, the black soil of which becomes difficult to cross in wet weather. There is considerable cultivation. At Jukalcheru (prop. *Zaggula-cheuru*) there is a fort.

(f) *Gutti* (Ghooty) is a place of remarkable strength. We first hear of it

during the reign of Aurangzib, when it formed part of a small state held by the predecessors of the Sháhnúr family, who were dispossessed in 1758 by the Marátha partizan chief, Murári Ráo. It was taken from this chieftain in 1776, by Haidar 'Alí, after a siege of upwards of 9 months, and Murári Ráo was sent prisoner to Seringapatam, and afterwards to Kabul Drug, where he died. His family were all put to the sword, by command of Tipú, in 1791. The fort is composed of a number of strong works, occupying the summits of a circular cluster of rocky hills connected with each other, and enclosing a space of level ground forming the site of the town, which is approached from the plain by two breaks or openings, forming fortified gateways to the S.W. and N.W., and by two footpaths across the lower hills, communicating through small sally-ports. An immense smooth rock, rising from the N. limit of the circle, and fortified by gradations surmounted by 14 gateways, overlooks and commands the whole of the other works, and forms a citadel which famine or treachery alone can reduce. When it was taken by Haidar, the supply of water had failed, and the garrison were compelled by thirst to surrender themselves unconditionally. A small detachment of Sipáhís is kept at Gutti. Thence to Handé Anantapur, a large town, and formerly the capital of a race of petty Hindú Rájás, is 31 m. 4 f., and, if the traveller has abundance of time, he may visit this place as a specimen of a Hindú baronial residence. There is also a tank worthy of inspection; and it is said by Wilks (p. 5) to be the boundary town between the Kanarese languages, on the W., and the Telugu, on the E., though in point of fact the Kannadi or Kanarese is spoken in many places E. of it. The stages are from Gutti:—

M. F.	
Pámri	12 7
Gurudinni	8 5
Handé Anantapur, b. & t. o.	10 0

The intermediate stations are moderately-sized villages, with good encampment-ground, excellent water, and supplies.

Handé Anantapur (prop. *Handé*

Ananta-Puram, "The eternal city of Handé,") was anciently called *Ananta-Ságaram*. It was built A.D. 1364, by Chikkapa Wadeyar, chief minister of Bukka Ráyulu, Rájá of Vijayanagar, or, in the vulgar corruption, Beejanuggur. This Chikkappa raised an embankment so as to stop, at Devarakonda, the river Pandu, which rises in the Kambu-giriswámi hills. To the lake thus formed he made two outlets, at each of which he built a village. The village on the W. outlet he called after his lady, *Ananta Ságaram*, or "Ananta's sea." Some time after this, Chikkappa died. The lake, owing to heavy rains, burst its embankments, when Musalamma, the seventh and youngest daughter-in-law of Basi Reddi, a farmer, who dwelt at Bukka Rája Samudram, the village at the E. outlet, was offered as a sacrifice, being built into the gap. In 1569 A.D., Anantapur, together with all the surrounding districts and Ballári, was bestowed by the Rájá of Vijayanagar on Handé Hanumappa Náyudu, who is said to have defeated the Muhammadan kings of the Dakhan, and to have taken the Nizám Sháhí king prisoner, for which services he was liberally rewarded. He was originally chief of Sonnalapuram. His grandson, Malakappa Náyudu, built a palace at Anantapuram, and took up his residence there, and thenceforward, from his family name, it was called Handé-Anantapuram. The descendants of this family were afterwards mercilessly hanged on hooks by Tipú, near the town. There is no place of importance between Gutti and Ballári. The road runs almost due W.; is good, and supplies are plentiful.

(g) *Ballári* (erroneously derived by some from the Skr. *Bala*, name of a daemon, and *ari*, "foe," "Foe of Bala,"—a name of Indra, but written by Hamilton *Valahari*), in lat. 15° 8', long. 76° 59', with a population, in 1836, of 30,426, is the capital of the Collectorate of the same name, which, with an area of 13,056 square miles, has a population of 1,229,599. (See *Preliminary Information* "Ceded Districts.")

The face of the country in this Col-

lectorate is generally flat and open, but numerous isolated mountains of granite are scattered over it, and it is intersected by many lower ranges of hills. In the hot season it has a sterile appearance, from the absence of trees and all vegetation, but shortly after the rains fall in June, the plains become converted into vast fields of luxuriant grain. The open country is a rich black cotton ground, but near the hills it is of a deep red, and is generally thickly covered with stones, of the same geological character as the rocks round. Granite is chiefly met with about Ballári, Vijayanagar, Adoni and Pálsamudram. The principal ranges of hills are the Nalla Malla on the N.E. frontier, and the Kámpli and Sandúr on the W. A spur from the Sandúr range runs along the S. side of the cantonment of Ballári, and extends in an E. direction to Budihál, 8 m. distant, where it abruptly terminates. A high point in this range is opposite to the fort of Ballári, and within 4 m. of it, and is called the *Copper Mountain*, the height being 1,600 ft. above the plain, or 2,800 ft. above the sea. There is a small space of table-land on the top, which might be made available as a sanatorium. The chief objections are the steepness of the ascent, and the necessity of carrying up supplies of all kinds, and even water. About 15 years ago, as a party of officers were preparing to ascend this hill, a baggage tent pitched on the summit was struck by lightning, and two or three men were killed. The copper ore here found is the green carbonate, in the state of clay, lying below the crest of the S. épaulement of the hill. Excavations are still to be seen, said to be the remains of mines worked by order of Haidar 'Alí, but abandoned in consequence of the expense exceeding the profit. Besides copper, hæmatitic iron ore in large quantities is found, some of which possesses magnetic properties.

The chief produce of this Collectorate is cotton. On first preparing the ground for this crop, and once in about every 10 or 12 years, the soil is turned up with a large plough drawn by 12 or even 16 bullocks, and traversed several times in different directions, until weeds and jun-

gle plants are entirely extirpated. A large tree is then drawn over the ground to break the clods thrown up by the plough, and it is afterwards harrowed with an instrument called *chinna kunda*, 3 ft. square, in order still further to level and smooth the surface. In succeeding years the small plough, worked by 2 bullocks, and the harrow only are used.

The inhabitants are partly Telugu, who worship Vishnu and burn their dead, and partly Kanarese, who worship Siva, and are chiefly of the Jangam caste, wearing the Lingam or Phallus in a silver box on their breast, or tied round the arm: these bury their dead. There are also considerable numbers of Maráthas and Muhammadans: they are tall, stout, and well-formed, and are comfortably clad.

The Fort, or fortified rock, around which the cantonment of Ballári is situated, is a bare granite hill, of an oblong, or rather a semi-elliptical form, the longest diameter of which extends from S. to N. It rises abruptly from the plain to the height of 450 ft., and is about 2 m. in circumference. Viewed on its E. and S. sides, it presents a bold and precipitous aspect, and appears to be composed of a huge heap of loose fragments, irregularly piled on one another; but on its W. face it declines with a gradual slope toward the plain, and exhibits a smooth unbroken surface, indicating that it was originally one entire solid mass, and that, on its more exposed aspects, it has been gradually decomposed by the continued action of the elements. At the distance of a few hundred yards to the N. is a long ridge of bare rugged rocks of similar formation, and a short distance to the E. are several lesser elevations of the same character. They are all of granite origin, and are chiefly composed of felspar and ferruginous hornblende, the former frequently presenting large rhomboidal prisms, which strongly reflect the rays of light; and the latter, disseminated through the rock in black shining crystals and granules, giving to it, when recently fractured, a dark grey colour, but which, after exposure to the atmosphere, first assumes a dull greenish hue, and after-

wards a light rusty brown, apparently from the readiness with which this species of hornblende undergoes decomposition.

The rock is defended by two distinct lines of works, constituting the upper and lower forts, both built of granite. In the upper one, the summit of which is flat and of considerable extent, stands the citadel, which is reputed to be of great antiquity, and might be rendered impregnable. It affords, however, no accommodation for troops, and is consequently never occupied except by a small guard. The cells for the prisoners are built within it, and from their elevation are at all times cool and pleasant. Several tanks or cisterns have been hollowed out in the rock, to hold rain water. The lower fort, which is of more recent construction, consists of low turrets, connected together by curtains. Its shape is quadrangular; it has a dry ditch and covered way in front; and surrounds the base of the rock from its S.W. to its N.E. angle. It is half-a-mile in diameter, and within it are the barracks for the Queen's regiment, and the Company's European Artillery, the arsenal, the ordnance, and commissariat stores, the Protestant church, and numerous banglās for officers. The soil is much impregnated with saltpetre; the wells within the fort are therefore all brackish, and the water used by the troops is brought from without.

On the S. side of the fort, about 100 yards from the rampart, is a large tank, with a road running along its edge. To the N., at the distance of about 200 yards, is a rocky hill of granite. On the S.W. the ditch is widened, and walled up at one end so as to form a tank, which is filled by the rain from the upper fort, and which descends from the rock in cascades during heavy showers; and on the E. is a wide esplanade, containing the burial-ground, beyond which are the zila court, gaol, collector's kacheri (cutcherry), and the houses of the principal European gentry. S.E. of the fort, and below the embankment of the tank, is the *péta*, or native town, in which those who formerly inhabited the fort now reside, having been removed out in

1816, at a considerable expense to Government. At the head of the tank is the bázár, and about half-a-mile off is the cantonment, with the barracks and officers' houses of the native troops.

The climate is characterised by the extreme dryness of the air at all times. The fall of rain is less than in any other part of S. India; dews in general are light, and last but a short time, and there are no heavy fogs. The wind blows principally from the W. and N.W. from March to November, and from the E. and S.E. in December, January, and February. In the hot season a strong W. wind blows during the night, and about sunset, occur oppressive calms or lulls. The hottest part of the year is from March till the end of May, when the temperature is 93° in the shade. In the cold season the thermometer in the open air falls at times below 50° in the morning, and rises to 100° at 2 p.m. in the sun. The glare is at all times very great, from the white sparkling nature of the ground, which, as well as the roads, is composed of the *débris* of granite rock; and hence ophthalmia is very common. Thunder storms occur from April to July, and again in September and October, and a year seldom passes without the electric fluid injuring buildings or persons within the fort or cantonment.

ROUTE 26.

MADRAS TO BALLÁRI, BY NÁGARÍ, RÁCHOTI AND BALÁPÁNÚR. 334 M.

MILITARY AUTHORITY—To Munureddiwáripalli, after Mangalampéta: Officer commanding Centre Division—*Madras*. Thence to Ballári: Officer commanding Ceded Districts—*Ballári*.

CIVIL AUTHORITY—To Kortilli river after Kákálúr: Collector of Chengalpatt—*Pallikarni*. Thence to Munureddiwáripalli: Collector of N. Arcot—*Chittúr*. Thence to Boundary after Balápanúr: Collector of Kadapa—*Kadapa*. Thence to Ballári: Collector of Ballári—*Ballári*.

PLACES.

STAGES.

M. F. M. F.

PUNAMALLI, &c. &c. 12 4 12 4

PLACES.	STAGES.		PLACES.	STAGES.	
	M. F.	M. F.		M. F.	M. F.
Koratúr, <i>b.</i>	8 1	8 1	× Talliáwá <i>r.</i> to Boiwári-		
Kákalúr	6 1	6 1	palli	2 0	
Rámanjeri	11 5	11 5	Trimmareddipalli	1 3	
Nellatúr, <i>b.</i>	11 6	11 6	RAJAWARIPALLI ..	2 3	10 1
Nágari, <i>b.</i> and <i>t. o.</i>	7 4	7 4	Daipatla	0 5	
Kótápéta	0 4		Chambargarh	1 7	
Chattrawádah	2 2		Bolreddipalli	2 3	
Karambaido	2 0		× <i>n.</i> to Gólapalli	2 4	
Naddiam	2 0		Kammapalli	1 3	
Konetti Amma Agraháram	2 2		Mittawárlápalli	0 7	
(<i>a</i>) PALLIPAT	1 7	10 7	RACHOTI, <i>b.</i> and <i>t. o.</i> ..	1 7	11 4
<i>Rd.</i> to Arcot, left	0 6		× Mándawa <i>r.</i> to Másapéta	1 0	
× Kortilli <i>r.</i> 440 yds. wide			<i>Rd.</i> to Kadapa	0 2	
to Chokamaddagu	1 4		× 3 <i>n.</i> to Tátáreddipalli ...	3 3	
Kondapalli	1 7		× <i>n.</i> to Bandahalli	0 4	
Sulakallu	3 0		× Maddiál <i>n.</i> and Ráil-		
(<i>b</i>) × 6 <i>n.</i> to TYUR	3 3	10 4	chaiwu <i>n.</i> to Pedda Gár-		
× 2 <i>n.</i> to Kannagapuram .	2 1		lapalli	4 3	
<i>Rd.</i> to Chittúr, left	1 1		LIKIREDDIPALLI	0 4	10 0
Kammampalli	1 2		Kuruvireddipalli	1 0	
Gudiwánipalli	2 6		Ganalanutlaválápalli	2 6	
Goralgundapalli	2 1		× small Ghát and <i>n.</i> to		
PENNAMUR	1 1	10 4	Rámanapalli	4 4	
Rassamanpalli	1 2		Bodibandapalli	0 6	
Udahalli	2 4		Vangamartárapalli	1 6	
Rudriagaripalli	2 5		Gowindappapalli, SURU-		
WUDÁLWALAPALLI ..	3 1	9 4	PU AGRAHARAM ...	1 2	12 0
Mallyampalli	1 5		Daivaragudupalli	0 6	
<i>Rd.</i> to Chittúr, left	1 7		Chakrapéta	3 4	
× <i>n.</i> to Dámalcheri	1 3		Wopalnidupalli	1 4	
× Puné <i>r.</i> to Mogralpéta ..	2 2		× Komár Kalwoy to Sá-		
Tellakondapalli	2 4		malwálápalli	1 2	
× Puné <i>r.</i> twice to MAN-			× Pápaghni <i>r.</i> to Kumba-		
GALAMPE'TA	3 4	13 1	warpalli	2 6	
× Puné <i>r.</i> to Rámareddi-			VAIMPALLI	2 2	12 0
palli	1 5		× <i>n.</i> to Nandipalli	3 6	
Pulicherlah	2 6		× 2 <i>n.</i> to Tátimágálápalli	1 6	
Munureddiwáripalli	3 0		× 2 <i>n.</i> to Sákaleru	1 7	
Yellawáripalli	3 0		× 2 <i>n.</i> to GÓLALGUDUR	3 1	10 4
Bolreddipalli	1 4		× <i>n.</i> to Chintallagutúr...	1 5	
(<i>c</i>) PILE'R (Tripetti is			× 2 <i>n.</i> to Ulimilla	3 0	
near)	2 5	14 4	× 4 <i>n.</i> to Ráyalapuram ...	3 0	
× Pinchi <i>r.</i> to Sonapara-			× 4 <i>n.</i> to BALAPANUR...	5 1	12 6
lapalli	2 0		× <i>n.</i> to Boundary	2 4	
Raghupalli	0 6		Angalammagudúr	0 4	
Kammapalli	2 4		Agraháram	2 4	
Kótapatti	2 3		× 3 <i>n.</i> to Simmádrípalli...	2 6	
Surkháipéta	1 0		× 2 <i>n.</i> to Pátapalli	2 0	
Agraháram'	3 0		Krishnapuram	2 4	
(<i>d</i>) GUNDLUR (Gurram			Pátapéta	1 4	
Konda is near this)	1 3	13 0	YELLANUR	0 4	14 6
Mahal	1 2		Chitráwati <i>r. r. b.</i>	1 4	
× Bahu <i>r.</i> to Kalkatta	3 1		Do. <i>l. b.</i>	0 4	

PLACES.	STAGES.	
	M. F.	M. F.
× 2 n. to Nittúr	1 0	
× 3 n. to Shivanagyapalli...	2 6	
Narranapalli	1 2	
SANNAGALLAGUDUR	1 7	8 7
× 2 n. to Gandlapádu.....	2 3	
Tippareddipalli	2 2	
× 2 n. to Tárpatrí b.	2 2	
Pennár r. r. b.	0 6	
Do., l. b.	0 3	
Boundary	1 2	
SUKALÚR	1 0	*10 2
Vaimalpádu	10 1	10 1
Jakalcheru	11 7	11 7
Gutti, b. & t. o.	7 2	7 2
Aminapalli	11 4	11 4
Gundukal, b.	8 1	8 1
Gaddakal, b.	10 4	10 4
Paramadavenhalli, b.	13 1	13 1
Ballári, b. & p. o.	9 1	9 1

334 0

This Route is the same as the preceding as far as Nágari; after that it takes a direction a little to the W., running parallel with it by Gutti, at a distance on the average of about 20 miles.

(a) *Pallipat* is a small village, with a large tank. To the left of the road between it and Nágari, runs the Kortilli river as far as Naddiam. The road itself crosses a red soil for some furlongs, and then enters the bed of a river, which is very sandy. After 5 m. of a low and well cultivated country, hills are close on the right for the next three, and thence the country is open to Pallipat.

(b) *Týúr* is a hamlet much smaller than Pallipat. The country during the first half of the stage is open and cultivated; but after that hilly and wooded, except near the road.

Pennamúr is a village of moderate size; *Wudalwálpalli* a very small hamlet. The road from Pennamúr to Rájáwáripalli is very bad. At Mangalam-péta, which is a small village, it becomes a little circuitous for a short distance, in order to avoid the *Dámalcheri Ghát*, which is impassable by carts. The stage from Dámalcheri to Pilér is thus

* For remarks referring to this and following stages see Route 25.

lengthened about 4 miles, the direct distance being 15m. 7f.

(c) *Pilér* or *Pillier* is a large place, with a good bázár. The Pinchí river supplies the town with water. From this place the Pagoda of Tripetti, which is about 20 miles distant, may be conveniently visited.

(d) *Gundlúr*.—This is a large village 1 m. 2 f. to the left of the road. Water is supplied from the Bahu river. There is a road hence by the Namma or Dumbra Ghát, which, however, is quite impassable. Hence Gurram Konda (from Telugu, *gurramu*, "horse," *konda*, "hill," "horse hill"), 8 m. distant to the W., may be visited. The mountain of Gurram Konda is one majestic, almost perpendicular, mass of granite, towering to the height of about 800 or 900 ft. The rock is throughout naked, and its convex summit is crested with a strong fortification, constituting a formidable hill-fort, inaccessible, save on the E. face, where a narrow difficult pathway winds through a defile of projecting rocks, which, through the disintegrating influence of ages, have been rent from the mountain. Here once stood the capital of the district of Gurram Konda (at present comprehended in that of Kadapa), but now a heap of shapeless ruins, the haunt of beasts of prey, such as jackals, hyenas, etc., and the source of deadly malaria; the noxious influence of which is seen in the sickly and dropsical appearance, the premature senility, the anasarcaus extremities and enlarged spleens, of the squalid and thinly scattered population of the surrounding country; which, though much more elevated than that of Ráchoti, is overgrown—particularly between the hills—with low dense jungle, while the country about Ráchoti is perfectly open and free from underwood. The natives complain of the water, too, being bad; and it is certainly much imbued with saline particles. The fortress Gurram Konda was besieged in 1791 by the Nizám's army, assisted by a small British detachment, which stormed the lower fort without much loss, and was afterwards ordered S. to join the grand army. Some troops were left to garrison the lower fort and

blockade the upper, under the command of one of the Nizám's generals, who was shortly afterwards attacked by the eldest of Tipú's sons, totally routed and slain. Haidar Shāhib then threw supplies into the upper fort, and retired with complete success. In 1767, it had been surrendered to the Maráthas by Mir 'Ali Riza Khan, the brother-in-law of Haidar 'Ali. The Mir's grandfather had received it from the court of Golkonda; and his son again had been dispossessed by the Pathán Núwáb of Kadapa, and reinstated by the Maráthas. In 1768, however, Mir 'Ali Riza returned to his alliance with Haidar; but, in 1770, his nephew, Sayid Shāhib surrendered Gurram Konda to the Maráthas under Trimbak Rao, after a siege of two months; but it was again reconquered from them by Tipú three years after, and held by him until his fall.

After passing the hamlet of Rájawáripalli, *Ráchothi* is the next large village. *Likiredipalli* again is a small hamlet; *Surupu Agraháram*, a cluster of villages. *Vaimpalli* and *Bálpánúr* are both large villages; the intermediate one, *Golagudúr* has about 100 houses. *Yellanúr* and *Sannagallagudúr* are both large villages. For the remaining places, see the preceding Route.

ROUTE 27.

MADRAS TO BALLÁRI, BY ARCOT AND PALMANÉR. 340 M. 2½ F.

MILITARY AUTHORITY—To Palmanér: Officer commanding Centre Division—*Madras*. Thence to Rámasamudram: Officer commanding Ceded Districts—*Ballári*. Thence to boundary after Bágaipalli: Officer commanding Maisúr Division—*Bengalúr*. Thence to Kogirra: Officer commanding Ceded Districts—*Ballári*. Thence to boundary after Tirumani: Officer commanding Maisúr Division—*Bengalúr*. Thence to Ballári: Officer commanding Ceded Districts—*Ballári*.

CIVIL AUTHORITY—To boundary after Balchetti Chattram: Collector of Chengalpatt—*Pallikarni*. Thence to boundary after Palmanér: Collector of N. Arcot—*Chittúr*. Thence to Rámasamudram: Collector of Kadapa—*Kadapa*. Thence to boundary after Bágaipalli:

Sup. of Bengalúr—*Bengalúr*. Thence to boundary after Kogirra: Collector of Ballári—*Ballári*. Thence to boundary after Tirumani: Sup. of Bengalúr—*Bengalúr*. Thence to Ballári: Collector of Ballári—*Ballári*.

PLACES.	STAGES.	
	M. P.	M. P.
PUNAMALLI, <i>b. & t. o.</i>	12 4	12 4
Shriperambudúr, <i>b. & t. o.</i>	13 0	13 0
Rájá Chattram, <i>b.</i>	14 2	14 2
Bálchetti Chattram, <i>b.</i>	10 2	10 2
Wocheri Chattram, <i>b.</i>	8 0	8 0
Arcot, <i>b. & p. o.</i>	12 5*	12 5
Sairkád	9 7½	9 7½
Narharipéta, <i>b.</i>	8 0	8 0
Chittúr, <i>b. & t. o.</i>	9 4	9 4
Bairipalli	6 7	6 7
Venkatagadi, <i>b.</i>	7 6	7 6
Palmanér, <i>b. & t. o.</i>	11 3½	11 3½
Bengalúr Rd. joins	0 1½	
Werradanangi Sitápalli..	1 7	
Kalpalli	2 5	
Boundary	0 4	
× <i>n.</i> to Pandanghi	1 3	
× <i>dry n.</i> to LINGAPURAM	3 5	10 1½
Basapuram	3 2	
Kulupalli	3 7	
PUNGANUR, private <i>b.</i>		
& <i>t. o.</i>	2 3	8 4
Viddawaldinni	1 3	
Wannagánpalli	1 7	
Kudursinnapalli	1 6	
Minniki	1 4	
Dinpalli	1 7	
Rámasamudram	1 6	
SOMIADULAPALLI	5 6	15 7
Yerrataimanpalli	3 0	
× <i>n.</i> to Timbálá	3 5	
Ronúr	0 7	
YAICHAMPALLI	2 1	9 5
Ariguntah	2 0	
Allátam	3 4	
Appíreddipalli	2 3	
Uláwalwadi	2 0	
CHINTOMANIPE'T	2 4	12 3
Timmasamudram	1 2	
Sorpal	2 0	
Sandapalli	1 1	
Battalpalli	2 7	
GUNTALGURKI	1 1	8 3
Darrupalli	3 2	
Venkatampalli	2 2	
TAIKUPALLI	2 2	7 6

* For remarks relating to this and six following stages see Routes 7 and 9.

PLACES.	STAGES.	
	M. F.	M. F.
Bábishettipalli.....	2 0	
Wallásáipalli.....	1 3	
Bammanapalli.....	2 6	
Gaddaminchepalli.....	1 6	
SADILLI.....	1 7	9 6
Wusampalli.....	1 7	
Mittimarri.....	3 6	
Kótakóta.....	1 3	
Marriganipalli.....	1 3	
Yellampalli.....	1 7	
Gundapalli.....	2 3	
BAGAIPALLI, <i>t. o.</i>	2 3	15 0
× Chitráwati <i>r.</i> to Gantwárpalli <i>b.</i>	1 2	
Pulaparti }	2 2½	
Boundary }		
Kodikunda.....	1 0½	
Chillamatúr.....	2 5	
× 2 <i>n.</i> to KODUR.....	1 1	8 3
Kambalpalli.....	2 2	
Pulagorapalli.....	2 7	
× 3 <i>n.</i> to PALSAMU-DRAM, <i>b.</i>	2 3	7 4
Pápireddipalli.....	4 4	
<i>Rd.</i> to Gutti.....	1 6	
Rangapalli.....	2 1	
JAULÍPE'TA <i>b.</i>	3 0	11 3
Sumpalli.....	2 3	
× <i>n.</i> to Turukulputra.....	2 0	
KOGIRRA, <i>b.</i>	1 6	6 1
Ráginakulapalli.....	3 0	
× <i>n.</i> to Rámchúr.....	1 5	
Jakalcheru, Boundary.....	0 4	
Rápéta.....	0 6	
Hanumanpalli.....	4 1	
Tirumani, <i>b.</i>	1 2	11 2
Ráchirla.....	0 5	
Kiawaganicherlah.....	4 5	
Boundary.....	1 5	
Makaiyengámapalli.....	0 2	
PAIRUR, <i>b.</i>	2 6	9 7
Conettinainipálliam.....	2 7	
× <i>n.</i> to Anantapuram.....	1 6	
× 2 <i>n.</i> to Dinnamída Chennaiipalli.....	3 2	
× Pennár <i>r.</i> 220 yds. wide to RAMPURAM.....	2 1	10 0
Yennamúl Chennaiipalli.....	1 6	
× <i>n.</i> to Kauperlapalli.....	4 0	
× <i>n.</i> to GOLAH <i>b.</i>	4 5	10 3
× Siareddi <i>n.</i> to Gangawaram.....	3 1	
Sírpí.....	2 5	
× dry <i>n.</i> to Áwala-anna.....	1 3	

PLACES.	STAGES.	
	M. F.	M. F.
× ditto to BELLAKUPA.....	2 4	9 5
× 4 <i>n.</i> to Pengalpádu.....	3 0	
× 2 <i>n.</i> to Malliam.....	3 4	
Nágayapalli.....	1 5	
× <i>n.</i> to TUMAGANUR.....	0 7	8 7
Garudacheru.....	0 5	
× <i>n.</i> to Minapalli.....	1 3	
Bidurakonattam.....	1 3	
Honúr <i>b.</i>	1 5	
GOWINDAVADAH.....	2 6	7 6
Huggidi <i>r. r. b.</i>	1 5	
Ditto <i>l. b.</i>	0 5½	
Benganpalli.....	0 0½	
Harisamudram.....	1 5	
× <i>n.</i> to Kurubahalli.....	2 3	
BUDIHÁLU.....	3 0	9 3
× <i>n.</i> to Bobagunta.....	3 0	
× <i>n.</i> 220 yds. wide to Gónihálu.....	3 2	
× do. do. to Gutti Rd. joins.....	1 0	
Péta begins, pass through it to.....		
BALLÁRI, E. gate, <i>b. & p. o.</i>	1 0	8 2

340 2½

The road to Palmanér has already been described (Routes 7 and 9). A very bad road, over a white clayey soil, leads through the village of Lingapuram to Punganúr, a large fortified town, the residence of a petty Rájá, whose palace is open to all gentry. To this town a district is attached, 2-3rds of which were acquired by the British Government in 1799. In 1806 this district, comprising 60 large villages and 675 hamlets, was put under the management of the collector, not owing to the misconduct of the Rájá or Páligár, but as an experiment; and the sum collected during this period was made in 1816 the basis of a permanent settlement. The gross revenue was about 12,000*l.* a-year.

The road continues bad for the next 7 stages to Kodúr. Chintomanipét is a large place with upwards of 200 shops. From Kogirra to Rámpuram the road is tolerably good, but thence to Ballári it is bad, particularly in wet weather, when the black soil becomes almost impassable. There is no place of importance on the route which, after Chintomanipét, runs parallel to the preceding, at an average distance of 50 miles to the W.

SOUTHERN DIVISION.

Preliminary Information.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.—2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

This division, lying between lat. $8^{\circ} 5'$ and 12° , and long. $76^{\circ} 12'$ and $79^{\circ} 56'$, is bounded on the N. by the S. division of Arcot, Maisúr, and S. Malabar, and on the other three sides by the sea. It is somewhat of a triangular shape, the base being towards Maisúr, and the apex Cape Komorin. The W. Gháts, running through it from N. to S., divide it into two vastly unequal parts, Tiruvankodu (Travancore) on the one side to the W., and the remainder of the division to the E.

Sub-divisions.—The S. division is subdivided into the following Collectorate:—Koimbatúr, Madura, Tinneveli, Salem, Trichinápalli, and Tanjúr, and the semi-independent state of Tiruvankodu (Travancore). These Collectorates are again sub-divided as follows:—

1. KOIMBATÚR.

Táluks or Districts.	Chief Towns.	Distance from	Distance
		Koimbatúr.	from Madras.
		M. P.	M. P.
1. Nilgiris	Utakamand	47 2	343 7
2. Kolligál	Kolligál	96	
3. Satyamangalam	Satyamangalam	42	
4. Danaikenkóté	Sírumuga	24	
5. Andiúr	Bhavánigudal	62	
6. Cheyúr	Cheyúr	30	
7. Yirúd	Yirúd	59	
8. Peranduré	Peranduré	48	
9. Koimbatúr	Koimbatúr	„	306
10. Paládam	Paládam	23	
11. Kángiam	Kángiam	43	
12. Dhárapuram	Dhárapuram	51	
13. Kárúr	Kárúr	80	
14. Paláchi	Paláchi	24	
15. Chakragari	Udulmalkóta	42	

The direction taken is from N.W. to S.E.

2. MADURA.

Táluks or Districts.	Chief Towns.	Distance from	Distance
		Madura.	from Madras.
1. Iyampalli	Palné	64	
2. Tondikombu	Dindigal	39 7	259 2½
3. Nellakoté	Nellakoté	25	

Táluks or Districts.	Chief Towns.	Distance from	Distance	
		Madura.	from Madras.	
		M.	M.	F.
4. Mádakolam	Madura	"	280	5
5. Tirumangalam	Tirumangalam	12		
6. Mailúr	Mailúr	17		
7. Rámgaði	Kaurapatti	65		
8. Tenkarré	Tenkarré	46		

3. TINNEVELLI.

Táluks or Districts.	Chief Towns.	Distance	Distance from
		from Tinneveli.	Madras.
1. Shankarnakoil	Shankarnakoil	34	
2. Tenkáshi	Tenkáshi	30	
3. Brahmadasam	Ambasamudram	17	
4. Sharmadevi	Sharmadevi	10	
5. Nelliambalam	Tinneveli	"	377
6. Strívaiguntam	Strívaiguntam	17	
7. Panchamál	Trichendúr	35	
8. Vedugrámam	Pudugrámam	"	
9. Sátúr	Sátúr	46	
10. Uttapandaram	Uttapandaram	28	
11. Nágunári	Nágunári	18	
12. Valiúr	Valiúr	26	
13. Shrívalliputúr	Shrívalliputúr	55	

4. SALEM.

Táluks or Districts.	Chief Towns.	Distance	Distance from
		from Salem.	Madras.
1. Hosúr	Hosúr.	92	
2. Denkenkóta	Denkenkóta	76	
3. Kṛishṇagaði	Kṛishṇagaði	65	
4. Tirupatiúr	Tirupatiúr	70	
5. Dharampuri	Dharampuri	42	
6. Tengarakóta	Utangaði	50	
7. Womalúr	Táramangalam	14	
8. Salem	Salem	"	193
9. Ahtúr	Ahtúr	32	
10. Shankaridrug	Shankaridrug	23	
11. Rázipur (Raizepoor)	Rázipur	15	
12. Trichengód	Trichengód	29	
13. Namkal	Namkal	31	
14. Parmatti	Parmatti	40	

5. TRICHINÁPALLI.

Táluks or Districts.	Chief Towns.	Distance	Distance from
		from Trichinápalli.	Madras.
1. Toriúr	Kananúr	22	
2. Valkondapuram	Parembalúr	33	
3. Aryálur	Kilapalúr	32	
4. Wudiarpálliam	Jainkondasholapuram	58	
5. Vittikatti	Kulatalé	21	
6. Muserí	Muserí	22	
7. Lálgudi	Lálgudi	12	
8. Konád	Trichinápalli	"	198

6. TANJÚR.

Táluks or Districts.	Chief Towns.	Distance from Tanjúr.	Distance from Madras.
		M.	M.
1. Tiruvadi	Tiruvadi	7	
2. Pápanásham	Pápanásham	13	
3. Kumbhakonam	Kumbhakonam	22	
4. Myaveram	Myaveram	43	
5. Shealli	Shealli	54	
6. Tranquebar	Pariár	58	
7. Kodavasel	Kodavasel	32	
8. Tiruvalúr	Tiruvalúr	35	
9. Kívalúr	Nágapatanam	49	
10. Pattúkóta	Pattúkóta	27	
11. Manárgudi	Manárgudi	22	
12. Titrapundi	Titrapundi	38	
13. Nannellam	Nannellam	40	
14. Kotallam	Kotallam	38	
15. Peralem	Peralem	44	
16. Valengamán	Valengamán	24	

Distance from Tanjúr to Madras 194 2

7. TIRUVANKODU (TRAVANCORE).

Táluks or Districts.	Chief Towns.	Distance from Trivanderam.	Distance from Madras.
		M.	M.
1. Agasteshwar	Shushíndram	44	
2. Tovanla	Pudupandi	40	
3. Kakkolam	{ Kakkolam, or } { Palpanapuram }	31	
4. Yeraníl	Yeraníl	32	
5. Vellavenkod	Kulatoré	23	
6. Neyattenkaré	Neyattenkaré	12	
7. Trivandram	Trivandram		467
8. Nedduvenkád	Nedduvenkád	11	
9. Sherankíl	Sherankíl	20	
10. Kolam (Quilon)	Kolam (Quilon)	42	
11. Karnagapalli	Karnagapalli	54	
12. Kartigapalli	Kartigapalli	70	
13. Amballapalli	Amballapalli (Aleppée)	40	
14. Kotarakaré	Kotarakaré	42	
15. Paṭhánapuram	Paṭhánapuram	54	
16. Kunatúr	Kunatúr	50	
17. Mávalikaré	Mávalikaré	68	
18. Chenganúr	Chenganúr	72	
19. Tiruvalla	Tiruvalla	78	
20. Kottiam	Kottiam	94	
21. Changanacheri	Changanacheri	82	
22. Míachel	Laulam and Paulipét	108	
23. Toduwala	Toduwali	122	
24. Yaithmanúr	Yaithmanúr	92	
25. Shertallé	Arriádu	92	
26. Vyekam	Vyekam	109	
27. Pirávam	Pirávam	119	
28. Muattupallu	Muattupalli	129	

Táluks or Districts.	Chief Towns.	Distance from Trivanderam.	Distance from Madras.
29. { Perambaulúr and Kunatnád }	Perambaulúr	141	
30. Allangúd	Allangúd	134	
31. Parraúr	Parraúr	34	
32. { Shenkotta, including Malliankolam }	Shenkotta (<i>viá</i> Quilon)	90	

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

We know from an ancient Tamil MS. in the Mackenzie collection, and from other sources, that Koimbatúr formed the chief and central part of the once powerful kingdom of Chera, Sera, or Kángiam. The principality may be described as bounded on the N. by the hills which form the S. limit of Maisúr, on the E. by Salem and Dindigal, on the S. by the Pándyan kingdom, and on the W. by the ocean. Its limits, however, were afterwards extended much further, and at times are said to have reached even the Narmadá river and the sea of Coromandel. The antiquity of the empire is proved by what we read in Ptolemy of the *Carura Regia Cerebothri*, in which, with a slight allowance for the alteration of sounds to be expected in a foreign writer, we recognize the Cheras Kárúr, still a city in that locality, and *Cherapati*, "the sovereign of Chera." The MS. above-mentioned, gives a list of 28 monarchs, who ruled the Chera country from Shrí Vira Rájá Chakravarthi, of the Solar race and Reddi tribe, born at Skandapura, a city somewhat to the W. of the Gajalhatti Pass, down to Malla Deva Ráya the II., who died about the end of the 9th century, A.D., and in whose reign *Shrí Ranga patṭanam* (Seringapatam) was founded by a person named Tiru Mall. The names given are too few to cover the number of years allotted to this dynasty, for the fifth king is said to have made a grant of land in A.D. 82. Still we may accept the catalogue as an approximation to the truth. The 7th king is said to have been converted from the Jaina to the Saiva faith by the celebrated Shankarácharya, and after his conversion to have conquered the Chola, Pándya, Kerala, and Malayála countries. The 10th king made the great city of Dalavanpura or Tálakád his capital. It was built on the N. bank of the Kávéri, 30 miles E. of Seringapatam, on the frontiers of Maisúr and Salem, and was called the S. Gaya. It is now buried in sand, but a single magnificent temple and some ruins attest its former greatness. About 900 A.D., Vijaya Ráya Aditya Varma, who had been installed as king of the Chola country at Tanjúr, conquered Chera and took Tálakád, the capital. He may, therefore, be reckoned as the 29th monarch of the Chera country. The next king, Vira Chola Ráya, built the Kanaka, or golden hall, at the pagoda of Chelambaram, after having seen Shiva and Párvatí dancing on the sea shore. The 34th king, Ari Vari Deva, ruled over Chola, Chera, Drávida and Karnata. He conquered the Kerala country also, and his standard was carried victoriously to the Godávarí and Narmada. With his reign, A.D. 1004, the notice of the Chola dynasty in the MS. alluded to concludes, and proceeds to the Bellála.

Chola kings appear to have ruled the Chera country, after the conquest in 900 A.D., about 150 years. In 1058, Ari Vari Deva, the Chola king, was slain by the forces of the Chalukya Rájá, whose territories he had invaded. Then arose a new dynasty, the Bellála or Hóyisála kings, the first of whom established himself at Tálakád 1069 A.D. The capital was subsequently transferred to Dwára Samudram, 105 miles N.W. of Seringapatam, which was built in 1133, and destroyed in 1326 A.D., by Káfúr, general of Alláhu'd-dín. The seat of government was then transferred to Tonúr, or Yádava-puri, 12 miles N. of Seringapatam; but, in 1343, Vijayanagar was founded on the banks of the Tunga

Bhadra, and the Rájás of that place soon subverted the Bellála kings. After the decline of Vijayanagar, Koimbatúr fell under the power of the Maisúr Rájás, and subsequently formed a part of Haidar and Tipú's dominions, from the latter of whom it passed to us in 1799 A.D.

Madura was the capital of the *regio Pandionis*, mentioned by Ptolemy. It is supposed that this region was peopled soon after Ráma's expedition to Ceylon, by pilgrims to the scene of his exploits; and Professor Wilson conjectures the Pándyan principality to have been an organized state as early as six centuries before the Christian era. Its history is made up of wars with the Chera and Drávid kings. About the 10th century a college was founded at Madura, which seems to have had considerable influence on the language and civilization of the Tamil people. At last, hemmed in by the growing power of the Chera and Chola kings, and by the growth of the Rámnád principality, the Pándyan kingdom shrank into a small chieftainship tributary to the Bellála sovereigns of Maisúr, and afterwards to Vijayanagar. The dynasty of the Madura Náiks commenced about A.D. 1420, of whom Tirumala Náik was the most celebrated. He succeeded in 1623, and magnificent edifices still attest his riches and his taste. In 1731, on the death of Vijaya Ranga Chokanáth Náik, a dispute took place as to the succession, as the Náik died childless. His wife, however, Minakshi Ammal, adopted Vijaya Kumára, a descendant of a younger son of Tirumala Náik, and assumed the Regency. Bhangáru, the father of the adopted child, claimed the chiefship for himself, and the dispute being imprudently referred to Dost 'Alí, the Núwáb of Arcot, Chanda Sáhib, the son of Dost 'Alí, after some hypocritical proceedings, made himself master of the territory. Then followed the war of the Karnátak. In 1781, the English government appointed its own collectors, to realise the revenue assigned by the Núwáb to his foreign allies, and thus the Pándyan kingdom became merged in the rapidly extending territories of the British. Tinneveli, however, is to this day called *Pándi* by the natives.

Tiruvankodu (Travancore) part of the ancient *Kerala*, appears to have been for a very long time subject to the Chera kings. In the *Kerula-Utpati*, an ancient history of Malayálam, eighteen princes are mentioned as sovereigns before Cheraman Perumal, with whom, to judge by the name, which signifies "Viceroy of the Chera King," terminated the independent government of the country. This event is referred to the year 352 A.D. These viceroys of the Chera rulers, however, no doubt soon emancipated themselves. The 27th descendant of Cheraman, named Wanjí Martanda Perumal, added considerably to his territories by conquest. In 1757, he subdued, after a sanguinary and dubious conflict, the petty state of Kayan Kulám, or Quilon. His successor, Wanjí Banla Perumal, with a strong force disciplined by D' Lanoy, a Flemish adventurer, made further acquisitions, but, in 1788, his progress was checked, and his country invaded by Tipú, who would soon have reduced him to the position of a vassal, but for the timely advance of Lord Cornwallis. In 1799, Ráma Warma Perumal became Rájá: he was a weak prince, whose reign was little better than a succession of troubles. In 1808, a general insurrection of his people took place, which was put down by a British force under Colonel St. Leger. At the outset of the struggle, an attempt was made to assassinate the British Resident, which, owing to the fidelity of a domestic, proved abortive. The expenses of the military operations were very justly imposed on the State where they took place; and, agreeably to a former treaty concluded in November, 1795, a subsidiary force, consisting of one European and three Native regiments, was cantoned at Quilon. In 1811, the Rájá died, and was succeeded by a princess, Lakshmi Rání. On her accession, the Resident, Colonel Munro, assumed the duties of Minister, and in three years, having restored the finances of the country to a flourishing condition, resigned them into the hands of a native Diwán. In 1814, Lakshmi Rání died, and her sister acted as Regent till 1829, when the eldest son of Lakshmi was placed on the throne by

the Resident, Colonel Morison. He died in 1846, and was succeeded by the present Rájá, Martanda Varma.

There are a number of petty chiefs within the territories of Travancore, who still preserve some semblance of authority. Of these, the Yeddapalli Rájá, who is the family priest of the Travancore Rájás and a Namburi bráhmán, possesses the most populous and productive territory. His spiritual influence is extensive. His capital, Yeddapalli, is situated a few miles N.E. of Cochin. In the S. Aulingal is the appanage of the eldest female of the reigning family. Near it is the domain of the Rájá of Killimanúr, otherwise called Koil Pandála. The territory of the Pandalam Rájá has been sequestered, since 1812, by the Travancore Rájá for debt due to him. This is the largest mountain chiefship, and the hillsmen, who possess the S. parts of the cardamom highlands, consider themselves as clansmen of this chief. The Punyatu Perumal, a highland chief, rules with doubtful sway a large hilly tract, peopled by migratory tribes. The British districts, Anjutenga and Tangancheri, near Kayan Kulám, are included in the Malabar Collectorate, and in judicial matters are under the principal Šadr Amín at Cochin.

In Travancore and Malabár the native bráhmans of the country are called Namburis, and are regarded as having higher claims to sanctity, and as of a superior caste to all foreign bráhmans. They claim a hereditary right to all the land of the country below the Gháts in this direction, affirming that it was bestowed upon them by the God Parshuráma, when he created this part of India. The legend is, that he hurled his axe from the top of the Gháts, and that the ocean receded from the space over which the weapon flew. The newly acquired region was named Kerala. The Namburi bráhmans are much sought after as paramours by the Nair women; and, in particular, the ladies of the Tamuri Rájá's family (the Zamorin of Calicut) are always impregnated by these men. They still possess much of the land, which they have been accustomed to cultivate by slave labour.

The *Naimar* or Nairs are the pure Shudras of Malabár, and all pretend to be born soldiers; but they are of various ranks and professions. There are in all eleven classes of them, the highest being the *Kirüm* or Kiril Nairs. On all public occasions these act as cooks, which, amongst Hindús, is an infallible sign of transcendent rank, for every one can eat food prepared by one of a superior caste. They never marry a woman of any of the lower Nairs, except of the Shudra or of the Charnadu Nairs, and of these rarely. The second class of Nairs are the *Shudra* Nairs, who are farmers, officers of government, and accountants. They marry only in their own class; but their women may cohabit with any of the low people without disgrace. The third class are the *Charnadu*, who follow the same profession as the class above them. The fourth are the *Villiam*, who are farmers and also carry the pákís of the Rájás and of the Namburis. The *Wattakatta* or oilmakers, who are also cultivators, form the fifth class; and the *Attikourchis*, also cultivators, are the sixth. The *Wallakatra*, barbers and cultivators, are the seventh class; and the *Wallatera*, who are washermen, the eighth. Ninthly, there are the *Tanar Naimar*, or tailors. Tenthly, the *Andora*, or pot-makers. The eleventh and lowest class are the *Taragon*, or weavers, whose title to be considered Nairs is so doubtful that, should they touch even a pot-maker he must wash his head and purify himself by prayer.

The men of the three higher classes may eat together, but their women and all the inferior classes can eat only with those of their own class.

The Nairs formed, before our rule was established, the militia of *Malaydla*, directed by Namburis and governed by the Rájás. They are submissive to their superiors, but so jealous of their own dignity and caste, that formerly a Nair would instantly cut down a *Ziar* or *Mukwar* who presumed to touch him, or a slave who did not turn out of his road. The Nairs worship

Vishnu especially, and offer bloody sacrifices to *Marima* and the other *Saktis*. They are excessively addicted to intoxicating liquors, and are allowed to eat venison, goats, fowls, and fish. The most singular of their customs has reference to marriage. They wed before the bride is ten years old, but after the first night the husband never cohabits with his wife. She lives in her mother's house, or, after the death of her parents, with her brothers, and cohabits with any lover, or as many lovers as she chooses, of equal or superior rank. The Nair women are singularly beautiful, and cleanly in their habits as regards washing and dress. They are proud of reckoning among their paramours bráhmans, Rájás, or other persons of high rank. They do not sell their charms, but the lover commonly presents some ornaments of small value to his mistress, and a piece of cloth to her mother. The consequence of this strange proceeding is, that no Nair knows his father, and regards his sister's children as his heirs. A man's mother manages his family; and after her death, his eldest sister assumes the direction. Brothers live under the same roof, but if one separates from the rest, he is always accompanied by his favourite sister.

This want of restraint among the women does not have any injurious effect on the population. To it may be, perhaps, attributed the total want of that penurious disposition natural to other Hindús. The young of both sexes vie with one another as to who shall look best, and while they seek to enjoy the present moment they are careless and indifferent as to the future.

The *Niadis* may be taken as a specimen of the low outcast tribes of Malabár. They are reckoned so impure that even a slave will not touch them. They are almost entirely naked, and wander about in companies of ten or twelve, keeping at a little distance from the roads, and on seeing a passenger they set up a howl like so many hungry dogs. Those who compassionate them, put down what they wish to give in the road and go away. The *Niadis* then come and put the dole in baskets they always carry about with them. They speak a barbarous dialect, and from being always obliged to bawl from a distance to those they address, they have acquired a prodigious strength of voice. They refuse all labor, except that of keeping off wild beasts and birds from the crops, for which services they receive a pittance from the owners. Hunters also employ them to rouse game, but they are unable to kill animals themselves, except sometimes a tortoise, or, by means of hooks, an alligator, which they reckon delicious food. Their wretched huts are built in secluded spots under trees. They worship a goddess called *Maladeva*, and sacrifice fowls to her in March. When one of them dies, all the neighbouring *Niadis* assemble and bury the body. They have no marriage ceremony.

The *Shándrs* of Tinneveli and S. Travancore are a very numerous caste. In locality they succeed the Hindú Tamils of Tanjúr and Madura, and fill up all the extreme S. part of India, extending round Cape Komorin 30 miles up Travancore. Next to them come a similar tribe called *Návas*, who number 180,000, making in all about 700,000 souls. Their habits are thus described by the Rev. J. Mullens:—"Their legends declare that they came last from Ceylon, which lies immediately opposite to Tinneveli; and Rávan, whom the Hindús esteem an unholy giant, they look on as their divine king. On his birthday is held their greatest annual festival. Their language is a rough uneducated Tamil, without any mixture of Sanskrit, and furnishes a strong proof, cognate with others, that these *Shánars* are another portion of the great aboriginal Tátár race which first overran the soil of India. They live in a singular manner. Where no rice or corn whatever is to be had, they subsist entirely upon the palm tree, whose latent riches long experience has taught them to develope. Where the soil is favorable to rice cultivation, or any kind of vegetables or fruit can be purchased, the produce of the palm forms only a part of their living. Of these two plans, the latter is most common on the Travancore side. The people obtain their food from the palm in this way: the flower of the tree is contained in a large sheath, which,

when cut and pressed, furnishes a considerable quantity of fresh sweet juice. If newly cut and attended to every day, the juice is deposited daily; but if left for a couple of days, the juice thickens and the vessels in which it lies become hard and cease to secrete it. This palm juice is the life of the Shánár population; and in order to get it regularly, they are compelled to pass their life in painful and incessant toil. From forty to sixty trees are required to feed one family. The Shánár peasant furnishes himself with a large pot and several smaller ones, a staff with a cross at the top, and a pair of wooden pincers. Arriving at his top of trees, he puts the large vessel on the ground, and hangs the small pot and the pincers to his waist. He next slips a small band round one of his feet, plants his stick against the tree, and, clasping the trunk with both arms, begins to climb. He first places one foot on the head of the stick; this is his start; he then slips both feet into the band, which prevents them from going apart; and clasping the trunk alternately with his arms and his bound feet, climbs speedily to the top. He then cuts the bud of the tree, or plucks off a small strip; squeezes the juice into his little pot, presses it gently with his wooden pincers, and comes down again. Pouring the contents of his pot into the large vessel, he climbs another tree, and another, and another, until he has gone over his fifty trees. By this time, in the favorable seasons of the year, he has collected a large quantity of palm juice and returns home. In the evening he goes the same round, and thus climbs full a hundred times a day. In the dry season he must climb each tree three times a day, but he never does it less than twice. Most Shánárs take about fifty trees, but some climb as many as sixty. Surely few people in the world can be reckoned more hard-working than they. The juice taken home, the peasant's wife boils it continuously over a slow fire; the watery part is gradually evaporated, and a lump of coarse *black-looking sugar* is left behind. That sugar is the food of the people; with the very poor it is their wealth, and it is often put into the plate at the communion table as an offering to the Lord. The following singular fact cannot be forgotten here. Though holding in their hands, on the largest scale, the means of making spirits, the Shánárs, as a people, do not allow their palm juice to ferment; they are, hence, not at all a drunken race. The Ilávas, on the other hand, their neighbours in Travancore, who live on the cocoa-nut, always ferment palm juice, and do drink to excess."

The most remarkable characteristic of the Shánárs is their religion, which is *Devil-worship*. They have no notion whatever of a Supreme God, the Creator and Ruler of the Universe. To a very slight extent they acknowledge some of the Hindú deities, but only those that resemble the peculiar objects of their own worship; and they themselves are not Hindús by caste, birth, or religion. Their creed is, that the spirits of men after death continue to exist, and possess the power of inflicting all kinds of evil on the living. Whatever may have been the sex or caste of the human beings, whose frames these spirits animated on earth, the same is retained by them when disembodied, but in this one point they all agree, a measureless malignity, and capacity for originating mischief. Blessings are never prayed for from these spirits; their compassionate or tender feelings are never appealed to; they are, in short, fiends, and the utmost that can be hoped for from them is, that their malice may be appeased, so far, at least, as to pass over those who reverence them, and select other victims. They blast the crops, withhold rain, spread murrain among the cattle, ride on the storm, and afflict men with diseases, especially sun-strokes, madness, and epilepsy. They dwell in waste places, in the densest forests, and among ruins. No temples are ever erected to them, but the whole Shánár country is covered with mud pyramids, plastered and white-washed, and with the figure of a devil delineated in front, set up to mark the spots where the people assemble for the worship of these revolting deities. Sometimes a thatched shed, open in front, is substituted for the pyramid, but both alike are called *pé-kovil*, "devil's-house." Some of the figures

represent *Bhadrakali*, the Hecate of the Hindús, others have buffalo heads, but most commonly the pictures are those of hags devouring children. In one village the spirit of an English officer, named Pole, was the presiding fiend. The worship consists of dancing and sacrifice. The people collect near one of the *pé-kovils*, beat drums, and sacrifice a fowl, sheep, or goat. A man then comes forward with tinkling anklets, in his hand a jingling staff or bell, his long hair loose, and his body wrapped in a black cloth covered with figures of fiends, or in reeds ornamented with red and white flowers. At the sound of horns, drums, and the deep tone of the devil-bow, he begins to dance. After a while he refreshes himself with a draught of the victim's blood, and then, with staring eyes and long hair streaming in the wind, he whirls round and round mad with excitement. In his frantic fury he cuts himself with the sacrificial knife, and lashes his body with a huge whip, while the yells of the crowd encourage his exertions. When he is thoroughly exhausted he sits down, and is then consulted, as inspired, regarding the ominous occurrence which has occasioned the ceremony, for it is generally some disaster which brings the people together. The oracle then, either by signs or muttered words, appoints a future day for another sacrifice, when the victim is killed and eaten with rice and other accompaniments. It is not easy for Europeans to get a sight of these ceremonies, as the natives are averse to their presence at them. There are some reasons for believing that this is the primitive worship of the aborigines of India, and that it is consequently of primeval antiquity. The absence of caste, and the absurdity of their own belief, have probably aided the missionary in his efforts among the Shánárs, and there are now considerably more than 50,000 of them receiving regular instruction in Christian congregations.

Tribes of the Nilgiri Hills.—The curiosity of every traveller cannot fail to be excited about these singular people, differing, as some of them do, from every other race with which we are acquainted. At the foot of the mountains, and along the edge of the great forests which skirt their base, dwell the *Erulars* (or "benighted," from the Tamil word *erul*, "darkness,") who are divided into two classes—the *Uráli* or "rulers;" and the *Kurutáli*, or "common people," in number less than two thousand. Their language is a jargon composed of a mixture of Kanarese, Tamil, and Malayálim, and though they are sometimes ranked as Hindús, they bury their dead, and it does not appear that they worship any deities except the winnowing-fan, which they call *Mahri*—to which they sacrifice goats and cocks. They cohabit indiscriminately, have no implements of husbandry but the hoe, sow but little grain, and consume quickly the produce, without ever storing up anything, even for seed; and live half-famished the rest of the year upon a wild yam, which has hence been called the *Erular* root. During the winter hunger compels the families to separate, and the women and young children are often left alone. In these cases mothers frequently anticipate the doom of their infants by interring them alive.

Above the *Erulars*, at a height of from one to two thousand feet, in the mountain clefts and glades, live another race, who call themselves *Kurumbars* ("the self-willed"), to which their neighbours prefix the epithet *mullu*, "thorn." They are also called *Kurbs*, from a *Tuda* word which signifies "glen." Their language, like that of the *Erulars*, is a mixed jargon, and their religion, too, differs only as regards the sepulture of the dead, as they use cremation and interment indifferently. In number they do not exceed the *Erulars*, and are a dwarfish, sickly-looking race, with little or no hair, blood-shot eyes, pot-bellies, and water running from their mouths. The women and children wear ornaments made of wild seeds and berries, and the men adorn their ears with yellow straw, plaited with some ingenuity. Utter savages in most respects, they seem to have some knowledge of herbs. They draw off the sap or milk of a tree called *dupa*, whence they procure the *sambarani*, or frankincense, and by the use of various simples they have made the surrounding tribes believe that they are possessed of magical arts. Thus, they are

supposed to inflict murrain on the cattle of their enemies, and this has occasionally led to individuals among them being murdered; while the *Badakars*, the most wealthy people on the hills, propitiate their goodwill by gifts.

Above the *Kurumbars* dwell the *Kohatars*, (prop. *Gohatars* : Skr. *go*, "a cow," and *hata*, "slaying," i.e. "cow-killers.") These are a strange race, having no distinction of caste, and differing from the tribes around them, and all other natives of India. They are the artisans of the hills, being smiths, potters, etc., and hence are called by the *Tudas*, *Kúvs*, or "mechanics." Their villages are generally prettily situated on hills, and every hill thus occupied is called *Kohatagiri*, or vulgarly *Kotdgiri*. They are not Hindús, but worship gods of their own, which they do not, however, represent by images. Barleymeal is their common food, but they are greedily fond of flesh. Even the half-devoured carcasses of animals killed by the tiger or wild-dog, are to them an acceptable repast. Like vultures, they will follow a drove of bullocks bringing up supplies from the lower country, and pounce upon those that drop from exhaustion or disease. The hides they carefully prepare, and by the sale of them realise enough to pay the tax which Government exacts from them. They number about two thousand.

The next tribe, by far the most numerous and wealthy of all, are the *Badakars*, or *Vadakars*, (from *Badaka* or *Vadaka*, "the north," these people having come to the hills from that quarter) vulgarly called *Burghers*. They number upwards of ten thousand, and are divided into eight classes—but are all Hindús, of the Shiva sect. Their language is principally Kanarese. The *Tudas* call them *Marves*, "laborers." They are a small-limbed, short race, but straight and well-made. About seven generations ago, during the anarchy that ensued at the downfall of the Vijayanagara empire, the *Badakars*, then cultivators of the plain, fled to the hills. To the tribes already in possession they agreed to pay certain tithes for permission to cultivate. Thus each community of them, beside a contribution to the *Tudas* as lords of the soil, pays to the *Kohatars* of their district 80 measures for each plough of land, and about 1-60th of the produce to the *Kurumbars*. The *Kurumbars* are, moreover, residuary legatees to the *Badakars*, and should any of the latter die without heirs, his property goes to the *Kurumbars*, after the expenses of the funeral are paid.

The last and most singular tribe of all is that of the *Tudas*, or, as they are more commonly called, *Toruvars* (a Tamil term for 'herdsmen.') This extraordinary race, who altogether do not number one thousand, including women and children, style themselves "men," and the question, "Is that a *Badava* or a *Tuda*?" would with them be literally, "Is that a laborer or a man?" They divide themselves into two classes—*Paikis* or *Terallis*, who can hold all sacred offices; and *Katas* or *Tardas*, who are the laymen. The *Tudas* are a singularly handsome race, tall and athletic, with Roman noses, beautiful teeth, and large, full, expressive eyes. They never wear any covering on the head, but their jet-black hair is allowed to grow to the length of six or seven inches, and forms a thick bushy mass of curls all round. Their women retain their good looks longer than the females of the low country, and many of the girls are exquisitely beautiful. Their dress consists of a short under-garment folded round the waist, and fastened by a girdle. Over this is thrown a sort of mantle, or toga, which covers every part except the head, legs, and right arm. The tresses of the women are allowed to fall in natural profusion over the neck and shoulders. Their villages, which they call *Mortts*, are generally situated on some lovely verdant slope, near the borders of a wood. They breed no animals save the buffalo, nor do they engage in agriculture or any other pursuit, but wander over the hills, of which it is said they are the aborigines, free and unshackled. In their *Mortts*, their dairies form a separate building of superior size, which is viewed by them as sacred, and into which no female is allowed to enter. Their religion seems to be pure Theism; idols they have none, and they regard the bráhmans with contempt. They have

a temple dedicated to Truth, but there is no visible representation within; in fact, nothing but three or four bells in a niche, to which libations of milk are poured out. They salute the sun on its rising, and believe that, after death, the soul goes to *Om-norr*, "the great country," respecting which they do not attempt to furnish any description. They have a sort of sacred groves called *Teriris*, and to these herds of buffalos are attached, whose milk is allotted entirely to the calves; and the priests of these groves are called *Pdi-dl*, from Tamil words signifying "milk-men." They are honest, brave, inoffensive, and contented; but, on the other hand, they are indolent, and do not esteem chastity a virtue. Their dwellings more resemble the dens of beasts than the abodes of men. A door about two feet high, and so narrow as almost to forbid ingress, leads to a dark dirty chamber, where a whole family may be found huddled together. Yet, even here, in spite of their rude dress and not over cleanly habits, the beauty of their maidens cannot be overlooked. Their symmetry of form, and the tender and delicate expression of their features, enable them to stand a comparison with the paler beauties of the West. Among the most singular of their customs is the sacrifice of buffaloes at their funerals, attended with a strange sort of games. These animals, which are of a prodigious size, and far larger and wilder than the buffaloes of the plain, are driven into an enclosed area by a party of young men armed with huge clubs, who join hands and dance a sort of circular dance among them. They then with shouts and blows excite the fury of the herd, and at a given signal two athletic youths throw themselves upon a buffalo, and grasping the cartilage of the nostrils with one hand, hang on to the neck with the other. Two or three more rush to their aid, while others strike the animal with their clubs, and goad them on to fury. After a time, when the buffalo is nearly exhausted, they fasten a bell to its neck and let it go. In this way they overpower the herd in succession, and then resume their dance, which is concluded by a feast. The next day a similar scene takes place; but on this occasion the buffaloes are dragged by the sheer force of six or eight men up to a mantle containing the relics of the deceased, and there slain with a single blow from a small axe. In the desperate struggles of the infuriated animals to escape, the *Tudas* are often severely wounded; but the courage and strength they display is very remarkable, and it is a point of honour for those who have first attacked an animal not to receive assistance. Another singular, though not unique, custom of the *Tudas*, is that of Polyandry, also found among the Nairs of Malabár and the hill tribes of the Himálya. The brothers of a family regularly have only one wife, and the same arrangement is frequently, nay, generally, adopted with others not related. As a consequence of this, female infanticide was formerly practised, and though stopped for a time by the exertions of the late Mr. Sullivan, has, it is feared, been again resumed. Many conjectures have been made as to the origin of the *Tudas*, but as yet no certain traces of their past history have been discovered. Their language is quite isolated, the sounds of it are deeply pectoral, and it seems to have no affinity either with Sanskrit or with any other language of the East. Harkness, however, thinks it is allied to the Malayálam, and alleges that it has a dual number and an aorist tense. Caldwell (*Compar. Grammar*) classes it with the Dravidian languages.

ROUTE 32.

(ROUTE 11—continued.)

MADRAS TO BOMBAY, BY MAHÁBALI-PURAM, SADRAS, PUDUCHERI (PONDICHERY), GÚDALÚR (CUDDALORE), PORTO NOVO, CHELAMBRAM, TAL-LANGAMBADI (TRANQUEBAR), KUMBHAKONAM, TANJÚR, TRICHINÁPALLI, TRIPATÚR, RÁMNÁD, PÁLIAM-KOTTA (PALAMCOTTAH), MADURA, DINDIGAL, SALEM, KOIMBATÚR, UTAKAMAND AND THE ANIMALLE HILLS, MANANTÁDI (MANANTODDY), MAISÚR, SERINGAPATAM, SHIVASAMUDRAM, BENGALÚR, SÍRA, HARIHAR, AND HONÁWAR, OR HONORE, 1729 M. 4 P.

PLACES.

STAGES.

M. F. M. F.

Madras to PORTO NOVO

b (see Route 11)..... 125 3

(a) CHELAMBRAM, *b.* &

t. o. 7 0 7 0

Ammaipéta, *b.*..... 0 7

Kolerun *r.*, *n.* bank..... 1 5

× 310 yards to the *n.* bank

of another branch of the

Kolerun *r.* 1 5

× this branch to Annákára

Chattram, *b.*..... 0 3

Putúr 2 5

Arrasúr 2 0

SHEALLI, *b.* & *t. o.* 2 2 10 4

× Upanár *r.* 100 yards wide

to Chattanádapur 1 3

× *n.* to Tennelkúdi..... 2 4

× 3 *n.* to Katti-iripu..... 2 0

× 5. *n.* to TALLI CHEN-

KADU 3 4 9 3

× *n.* to Pundree 2 0

× 6 small *n.* to Tirukadye-úr

Wallágumangalam 3 4

(b) TALLANGAMBADI (TRANQUEBAR), *t. o.* 2 2 10 6

Puraiár 1 4

Pudanúr 3 5

Yellapur 1 7

Vailampudugudi 2 6

PERAMBÚR, *b.*..... 2 1 11 7

Myavaram road joins 3 3

Manganúr 1 3

Komalla 2 5

× *r.* to Kattrimulé 3 0

Karraikandam 2 0

SATENUR, *b.*..... 1 2 13 5

PLACES.

STAGES.

M. F. M. F.

Arrutoré 2 2

Tiruwaddamurudúr, *t. o.* 2 4

Tirubhavánam..... 1 2

Ammapéta 1 3

(c) KUMBHAKONAM,

b. & *t. o.* 3 4 10 7

× Arrasilyár *r.* to Tiru-

válanchuli 3 4

Chandála Permalkovil 2 0

× Tirumalarájan *r.* to

Utamalli 1 2

× Kodamaruti *r.* to Tiru-

paltoré 1 1

PÁPANASHAM 0 4 8 3

Rájagadi 1 5

Serrabhoharájapuram 2 2

Ayenpetté..... 1 4

Mámoji-appapetté 0 4

Pashupetti Kovil..... 0 4

Tandunkoré..... 2 0

Allamgudi 1 5

× Kaddungal *r.* to Pallia-

graháram.. 2 5

× Wannár *r.* to Wánatan-

karré..... 0 5

(d) TANJUR, *b.* & *p. o.* 1 7 15 1

Púlayanpatti 5 5

VELLAM, *t. o.* 2 2 7 7

× *n.* to Tirumallasamudram

SINGAPATTI, *b.* 3 3 7 2

Pudukudi..... 4 5

Boundary..... 1 4

TUWAGUDI, *b.* 3 4 9 5

Sholamadavi 3 5

Kótapatti..... 4 7

(e) Through Cantonment

over Putúr bridge to TRI-

CHINAPALLI, *b.* & *t. o.* 4 0 12 4

From Putúr bridge to

Madura road joins 0 7

Infantry Butts..... 1 3

Kalládamallépati 0 6

× *n.* to Sátanúr..... 1 4

× *n.* to Waddówpatti... 1 0

× *n.* to Wolyúr 1 5

× Koray-ár *r.* 140 yards

wide to Boundary 1 6

Kolúkattay 0 6

× 2 *n.* to A-UR 1 3 11 0

× *n.* to Amúrpati.. 1 5

× 2 *n.* to Perumbúr 1 7

× 3 *n.* to Welatandipatti

× *n.* to Wodaiyampatti... 1 5

PLACES.	STAGES.		PLACES.	STAGES.	
	M. F.	M. F.		M. F.	M. F.
× <i>n.</i> to Chetterpatti	1	2	UTARAKOSHAMANGAI	2	1
ILLAPUR	2	0	Nalliyerrakay	2	2
× <i>n.</i> to Walliamgudi.....	1	2	Chetti Ambalam	1	5
× <i>n.</i> to Pannampatti.....	3	0	Andichikolam	2	0
Parambūr.....	1	4	SHEKAL, <i>t. o.</i>	2	4
Pinnamgudi.....	1	2	Killineermangalam.....	0	6
× Vellaur <i>r.</i> to Shairanūr	1	0	× <i>n.</i> to Kotankolam	2	1
NERANJAKUDI	2	3	× <i>n.</i> to Talakayee	1	3
× <i>n.</i> to Parranderpatti ...	2	6	Shailuvanūr.....	2	0
Kovanūr	1	4	Chouky.....	2	6
Shivalūr	1	4	KADDAGUSHANDI.....	2	0
× 2 <i>n.</i> to Tirukalgudi ...	2	3	× <i>n.</i> and the Kundal-ār		
× 6 <i>n.</i> to Mallampatti ...	3	4	<i>r.</i> 220 yds. wide to		
VAILANGUDI, <i>b.</i>	1	1	Shayilkudi	4	2
× 1 <i>n.</i> to Shundakād	1	6	Tarrakudi	4	5
× 3 <i>n.</i> to Pyūr	1	6	Shewalpatti	3	3
× Pershalai <i>r.</i> to Udaiya-			Boundary.....	1	0
napatti	1	6	TANGAMAPURAM.....	0	6
Pudupatti	1	0	Shurangudi	1	0
TRIPATUR or TIRUPA-			Chenmugaveram	1	7
TUR, <i>b. & t. o.</i>	1	1	Maimanday	1	4
× 4 <i>n.</i> to WALLIATUR	4	6	× <i>n.</i> to Idduwanpatti	2	0
Ponagudi.....	1	5	× <i>n.</i> to Kalgutam	1	3
× <i>r.</i> to Shivakotay	2	3	× Vaipār <i>r.</i> 500 yards wide		
× <i>r.</i> to Kallel	1	2	to VAIPAR, <i>t. o.</i>	1	5
SIRUVYEL	2	4	Rámachandrapur.....	2	7
× 2 <i>n.</i> to Kurungulipatti	4	1	Kollatūr	1	0
× 2 <i>n.</i> to KAULIARKO-			Venkateshwaram.....	3	0
VIL, <i>b.</i>	3	7	VAIDANATTAM	1	1
Udiyakamma	2	5	× 2 <i>n.</i> to Venkateshwaram	1	6
Andiyūr	0	4	Shanmugaveram	1	4
Mangalam	2	6	× 2 <i>n.</i> to Velayidiweram...	2	2
Serutanpilli	2	7	× <i>n.</i> to Kakerampatti.....	1	5
× <i>n.</i> to Kilotray	2	1	Jailandáveram	0	5
KANNAMANGALAM ...	2	0	× <i>n.</i> to WOTTAPADA-		
Pudu-úr	2	0	RAM, <i>t. o.</i>	2	3
Yelláyangudi	1	4	Kolayanellūr	3	2
× <i>n.</i> to Váni	4	3	× 2 <i>n.</i> to Kumbadi	1	6
Andagudi	1	4	× <i>n.</i> to Khandeswámipur..	1	3
NINÁRKOVIL	2	5	PARAGUTTAM	1	5
Neddankorchi.....	2	2	× <i>n.</i> to Maniachi.....	2	3
× <i>n.</i> to Anásheddivandal	2	4	Pawani.....	1	4
× <i>n.</i> to Pándiúr.....	0	7	Uterampatti.....	1	4
Umbaddisháten.....	2	0	Shevellaperri	0	5
TORATTIYENDAL,			× 3 <i>n.</i> to SHIVILPERRI	3	4
MUDAIUR	2	1	× Támraparní <i>r.</i> 500 yds.		
× Vygay <i>r.</i> to Kavanūr	3	1	wide to Kilpátam	1	1
To the end of a large tank	2	2	Tritu-úr	1	2
(<i>f</i>) RAMNAD, begins,			× <i>n.</i> thrice to Shettikolam.	1	5
<i>b. & t. o.</i>	1	2	(<i>g</i>) To N. Gate Fort, PA-		
Kuriúr.....	1	4	LIAM-KOTTA (Palam-		
Putambal	1	2	kottah), <i>b. & t. o.</i>	3	4
× <i>n.</i> to Vennigudi	1	2	(<i>h</i>) × <i>n.</i> to Támraparní (close		
× <i>n.</i> to Vellah.....	1	4	to this is Tinneveli)....	1	5

PLACES.	STAGES.		PLACES.	STAGES.	
	M. F.	M. F.		M. F.	M. F.
× Chindinthura r. (bridged) to Tachakurchi	1	3	Tādikambu t. o.	2	5
× n. to SHADIKHAN'S CHATTRAM, b.	3	1	6	1	
Pandarakolam	1	1	Vittanaikenpatti	1	3
Pallakolam	2	2	+ Kodavenar r. to Améa- bādrampatti	2	3
× Sitar r. (bridged) to Perritikolam	4	0	VADASANDUR	1	5
× 5 n. to KAITAR PETA, b.	5	2	12	5	9
× 2 n. to Saiwallapuri ...	4	3	0		
× 2 n. to Asūr	2	3	× Kodavenar r. to ruined Fort	1	0
YERRASHAIWAL	3	1	9	7	
Narratumutri	3	3	× 2 small n. to Virdapatti ..	2	4
Maniachi	2	7	Yettalampatti	1	6
KOILPATTI, b.	1	3	7	5	
× 2 n. to Nelli	4	6	× n. to Kalwarpatti	2	0
× 2 n. to Urupatti	3	6	Yeddachi Pass begins	0	4
× n. to Allakapuri	3	6	Ditto ends	0	2
× n. and Satūr r. to SATUR, b. & t. o.	1	6	14	0	
× n. to Kattalampatti	1	5	× n. to ANDIAPATTI FORT	3	1
× n. to Rāmalīngapuram..	0	7	11	1	
WAIPALPATTI	2	5	5	1	
× r. to Wachakarapatti...	3	5	VAILANCHETTIUR....	1	3
× n. to Rettanaikenpatti	2	1	Maitupalli	2	7
Sulikerraij Agrahāram ...	2	5	× Nanganji-ār r. to Tallā- vukovil	1	7
× n. and r. to VIRDU- PATTI b. & t. o.	3	6	12	1	
× n. to Reddiarpatti	2	5	× Nanganji-ār r. to ARA- VAKURCHI	2	4
× n. to Boundary and Awailishwaranpatti	1	5	6	6	
× n. to Kallaguri Chat- tram near Sholampatti..	3	2	Karradipatti	0	7
× n. to Shevarakotta	3	5	Kovilpālliam	4	0
× Shevarakotta r. to Kond r.	5	0	× Kodavenar r. to Kak- rampatti	2	5
× Kond r. to TIRUMAN- GALAM b. t. o.	0	5	9	2	
Kappalūr	3	0	PUTAMBUR CHAT- TRAM	0	6
Kutiarkundu	1	5	10	0	
Sikandamallay	3	3	Chukampatti	1	1
Pallanganattam	2	6	Pettanūr	1	5
(i) MADURA b. p. o.	1	6	Rāmalīngam Chetti Chat- tram	2	3
Koilmattu	6	1	Chellandipālliam	1	1
Kodimangalam	1	7	Tirumanellūr	0	6
× Vaidai r.	0	4	(k) × Amráwati r. 1½ f. wide, to KARUR b. t. o.	1	0
Tiruvadagam	2	4	8	0	
SHOLAVANDAN	2	7	Arugampālliam	2	2
Nachikolam	3	4	Sangarappenpālliam	1	3
AMMAYANYKANUR b. t. o.	7	6	11	2	
× several small n. to Am- matirra	7	1	Kupachipālliam	1	6
× n. to Dindigal begins...	7	1	× n. to VANGAL	1	0
(j) DINDIGAL ends b. t. o.	0	4	6	3	
CHENGOLATAPATTI	3	2	3	2	
			× Kávéri r. 1½ miles wide to MOGANUR	2	5
			2	5	
			× Upar r. to Chingikaun- denpuduūr	3	1
			Nayikapatti	0	7
			Pudu-ūr	3	7
			Konichettipatti	2	4
			NAMKAL, b. t. o.	1	5
			12	0	
			Chinna Mudellipatti	2	4
			Pápa Naikenpatti	1	4
			Chillapatti	2	4
			Kalakani	1	6
			× n. to Wallalanpatti	2	6
			Pachan	2	0

PLACES.	STAGES.	
	M. P.	M. F.
× Porangal r. to MUNU CHAWADI, <i>b.</i>	0 5	13 5
× <i>n.</i> to Andipálliam	2 6	
Iyapálliam	1 6	
Attur	1 7	
Komárakaundenwallasia ..	2 1	
MALLUR, <i>b.</i>	1 1	9 5
Attampatti	1 6	
Gajalnaikampatti	2 0	
Nellawarpatti	1 0	
Tandakarampatti.....	2 0	
× <i>n.</i> to Salempettah ends, <i>b. p. o.</i>	1 4	
× Manimúta r. to SALEM FORT	0 1	*8 3
MACDONALD'S CHAWADI, <i>b.</i>	12 7	12 7
SANKERIDRUG, <i>b. t. o.</i>	11 0	11 0
PALLIAPALLIAM, <i>b.</i> ...	11 5	11 5
YIROD (ERODE), <i>b. t. o.</i>	2 1	2 1
PERUNDURE, <i>b. t. o.</i> ...	11 4	11 4
CHANGAPALLI, <i>b.</i>	12 4	12 4
AVINASHI, <i>b. t. o.</i>	10 6	10 6
KARMOTTANPATTI...	8 6	8 6
RAMANUJAN CHAT-TRAM.....	8 5	8 5
KOIMBATUR, <i>b. p. o.</i> ...	8 7	8 7
From Jail to end of the town and Rd. to Bhawáni	0 4	
× 2 <i>n.</i> to Changanúr	2 5	
× 3 <i>n.</i> to Tudialúr	3 2	
× 2 <i>n.</i> to Narrinaikenpálliam	1 7	
× 4 <i>n.</i> to Parnaikenpálliam		
GUDULUR, <i>b.</i>	3 4	11 6
Karramaday	7 0	
METTUPALLIAM, <i>b. t. o.</i>	4 0	11 0
× Bhawáni and Kallár r. and ascend GHAT to KUNUR, <i>b. t. o.</i>	14 2	14 2
× <i>n.</i> to Yebbadalla	2 6	
Yellalli—Kaikatti	1 7	
Kaiti	1 5	
(2) Ascend a steep Rd. to UTAKAMAND, <i>p. o.</i> ...	4 0	10 2
		844 0
UTAKAMAND to HONAWAR †		545 4
HONAWAR to BOMBAY		340 0
		1729 4

For the stations to Porto Novo see Route 11, of which this is a continuation.

Thus far the traveller's route has been by the sea side, within a mile or so of the shore; hence it turns W. into the interior. Many of the chief halting places, as far as Kárúr, are distinguished by the most remarkable remains of Hindú architecture, properly so called, which have descended to our days, so that this journey alone will amply repay the traveller for the labor and inconveniences of his pilgrimage from Europe to the East, and afford him materials for long study and reflection.

(a) *Chelambaram*.—At *Chelambaram* or *Chillambaram* are the oldest pagodas in the S. of India, and part of these are gems of art. These temples are situated three miles S. of the Vallár river, and 29 miles N. of Tranquebar, in lat. 11° 25', long. 79° 45'. Here is placed by some the N. frontier of the ancient Chola kingdom, the successive capitals of which were Uriyúr on the Kávéri, Kumbhakonam, and Tanjúr. Others carry the frontier as high as the S. Pennár river, which falls into the sea a few miles N. of Gúdalúr. The principal temple is sacred to Shiva, and is affirmed to have been erected, or at least embellished, by a king named Hiranya Varṇa Chakravartti, or "the golden-coloured Emperor," who is said to have been afflicted with leprosy, and to have come S. on a pilgrimage. He recovered at *Chelambaram*, and built or rebuilt all the sacred edifices there. Now, since this name occurs in the Rájá Tarangini, or Chronicles of Kashmír, as that of a king whose father conquered Ceylon, it has been thought that it was really a Kashmír prince who erected these buildings or their prototypes, and that the said event occurred about A.D. 471. He is said to have brought 3000 bráhmans from the N. with him. It is added in one of the Mackenzie MSS. that Vira Chola Rájá (A.D. 927-977), saw the Sabhápáti, i.e. Shiva dance on the sea-shore with his wife Párvatí, and erected the Kanak Sabhá or Golden Shrine in honor of the god. There is, in fact, an old legend that Shiva here vanquished his wife

* For remarks relating to this and ten following stages, see Route 34.

† For this part of the Route, see Route 47.

Káli in dancing, and granted her as a boon, to sweeten the defeat, that all evil spirits should be banished from the neighbourhood, and that she alone should be supreme over it. Afterwards, Ari Vari Deva, grandson of Vira Chola Rájá, built gopuras and other ornamental additions to the temple. Finally, the Chola kings, from A.D. 1695–1785, made many donations to the fane, and probably repaired and beautified it. Possibly, therefore, there may be remains here of the 5th century; and, assuredly, there is much that dates as far back as the 10th and 11th. Even Lord Valentia remarks that the architecture has a more ancient appearance than that of Tanjúr or Rameshwaram; and Mr. Fergusson infers the same, independently of historical accounts, from its surpassing excellence.

It is to be remarked with regard to all Hindú pagodas that the vimána or sacred shrine to which the other buildings lead, is almost invariably an insignificant structure compared with the gigantic gopuras, or gateways and halls, which surround it. This arises, an acute observer informs us, from the original fane being thought too sacred to be enlarged or modified. The *great temple at Chelambram* is no exception to this rule. The adytum, or inmost sanctuary, cannot be profaned by European eyes, but externally it consists of a low wall, surmounted with an ugly and prodigiously heavy curvilinear roof, tiled with copper. This sanctuary stands in an inner enclosure, which is about 400 ft. square; and within the same enclosure, and just opposite, is a *little shrine*, of which Mr. Fergusson (from whom the chief part of this description is quoted), says, "It is without exception the most perfect gem of art which I saw in the South. All that remains of it is a small porch of two pillars, about 6 ft. in height, supporting a roof of richly sculptured copper, mounted on a stylobate, covered with figures of men and women dancing and playing on various instruments, executed with a freedom and grace quite equal to anything either at Barolli or Elára. Indeed, I am not certain if there is not

more animation in their attitudes, and more grace in the grouping, than in almost any Hindú sculpture I ever saw."

The inner enclosure is placed towards the S. end of a much larger one, which is 1000 ft. long N. and S., and 750 ft. broad at the N. extremity; but narrows to 600 ft. at the S. end. This larger enclosure has four magnificent gopuras, of which the principal is 122 ft. high, or, according to some, nearly 200, the side pieces being huge stones, 40 ft. long and 5 ft. square, covered with copper. The doorway, which extends up the greater part of the height, is built of granite, and is ornamented as if it had two stories, but the building is solid, with the exception of a recess on each side of the gateway, and a staircase leading to the top of the same. The gateway is surmounted as usual with a pyramid of brick. On each side of the entrance, about 20 ft. from the ground, is a brick chamber containing a mutilated figure of a *dwárpáláh*, or "warder." The four gopuras are placed towards the four cardinal points of the compass. This court is called the Hall of One Thousand Pillars, though in point of fact there are but 936, but these are amply sufficient to create a magnificent impression. The columns are but six or eight ft. apart, as at Persepolis. There are six rows, then steps, then five rows; on each side are stone galleries supported by square pillars, for spectators on festal days. The shrine of Párvatí, Shiva's wife, is here. The goddess reclines under a golden tent with superb fringes. The portico to her temple is very beautiful. Without this court is still another, which is, however, unfinished, and its beauty is destroyed by its gateways having been converted by Haidar 'Alí and Típu into bastions during the war with the English. In 1760 it was surrendered to the British without firing a shot, but in 1781, having been materially strengthened by Haidar, and garrisoned with 3,000 good troops, it repulsed the attack of Sir Eyre Coote, who was obliged to retire with the loss of a gun.

The traveller's *banglá* at Chelambram is at the entrance of the town.

The pagoda itself is but a short way from the principal street, and an avenue of overarching palms leads to it. The towers are covered with successive series of figures, each series about 5 feet high. The whole temple covers 50 acres. Three thousand brāhmanas are said to be supported there.

(b) *Tallangambadi* (Tranquebar: prop., according to Hamilton, *Tarangiburi*, but rather a corruption of *Tallangambadi*), is a town of about 25,000 inhabitants, in lat. $11^{\circ} 1'$, long. $79^{\circ} 55'$. A Danish East India Company was established at Copenhagen in 1612, and the first Danish merchantman arrived on the Coromandel coast in 1616, when the company purchased the village of Tranquebar with a small district around it, 5 m. long and 3 m. broad, from the Rájá of Tanjūr. Here the Danes erected the fort of Dánsborg, and the settlement increased rapidly. However, in 1624 the Company made over their charter and this territory to Christian IV., in liquidation of a debt which they owed to that monarch. In 1807 the British took possession of this and all the other Danish settlements in India, and restored them again in 1814. Finally, in 1845 the King of Denmark ceded the territory to the English for a sum of money. In 1780 Haidar 'Alí exacted a fine of £14,000 from the Danish government of Tranquebar for supplying the Núwáb of the Karnátak with arms. Tranquebar is reckoned a very healthy station and much cooler than Madras, and it has therefore been made a convalescent depôt. The country around is well-wooded and cultivated; the soil light and sandy.

(c) *Kumbhakonam*.—A tolerable road, in parts heavy, leads through the villages of Perambūr and Sāténūr to the considerable town of *Kumbhakonam* (*Combarorum*), from Skr. *kumbhah*, "a water-pitcher," and *koṇah*, "a corner;" which is the capital of a very fertile district of Tanjūr, and a Civil and Detachment Station. No sooner has the traveller crossed the Vellár river near Chelambaram than he perceives the contrast between the rich soil of the Tanjūr country he there enters and the sterility of S. Arcot, which he there quits. The dis-

trict of Kumbhakonam, situated in the richest part of the Tanjūr province and intersected in all directions by the Kolerun and Kávéri rivers, presents all the appearance of a garden. It extends 20 m. E. and W. 30 m. N. and S. approaching in some parts within 10 m. of the sea. Here are seen luxuriant crops of rice and sugar-cane, varied with flourishing plantations of cocoa-nut and betel trees, plantains, etc.

About 12 m. from Kumbhakonam a celebrated Anakatt is thrown over the Vellár river, the work of Colonel Cotton. Kumbhakonam itself is a town of about 35,000 inhabitants, extending two miles in length from N. to S., and one in breadth from E. to W., and possessing several wide and airy streets, in which the houses have upper stories. It lies thirty miles from the sea, in a flat country. The Kávéri and Arrasilliyár rivers approach the suburbs. It is a place of great traffic and resort for religious purposes. After Uriúr, the ancient capital of the Chola kings, had been destroyed, as the legend declares, by a shower of mud which overwhelmed it some time in the fifth century, Kumbhakonam became their chief city. From the ruins of ancient buildings which have been employed in the construction of those now existing in the town, and which appear like a *purpureus pannus* in their new position, it may be conjectured that under the Chola dynasty this city was adorned with many fine edifices. The temples now existing are not, however, of remarkable beauty, and in all probability do not date higher than the sixteenth century. In the principal one, dedicated to Ráma, and now squalid with filth and disfigured with unsightly mud walls built up within, the centre aisle, 22ft. 8in. wide, is crossed by another of the same width and design, like the transept of a Gothic church. The designs of the pillars and the execution of the details are clumsy, and they are too thickly overlaid with ornaments. Some of the gopuras at this and the other temples are fine, but they are, as usual, too vast in comparison with the buildings to which they lead. In all, there

are about forty pagodas. There is here a sacred pool, which once in every twelve years acquires a peculiar cleansing efficacy, inasmuch as it removes all the corporeal and spiritual impurities of those who bathe in it, even those contracted in prior existences. Hence arises the high importance of the place to the Hindú devotee.

There is a very large gaol at Kumbhakonam, where sometimes 500 prisoners are confined. The population of the whole district, of which Kumbhakonam is the capital, may be computed at 135,000 persons.

Pápanasham, the intermediate station between Kumbhakonam and Tanjúr, is a large place. The road is good, and the water-courses and canals are everywhere bridged.

(*d*) *Tanjúr* (prop. *Tanja-úr*) is a city of about 90,000 inhabitants, situated in lat. $10^{\circ} 47'$, long. $79^{\circ} 12'$, 47 miles from the sea, in the midst of an extensive plain. It is the residence of a Hindú Rájá, a descendant of Sháhjí, father of the celebrated Sivaji. That famous Marátha chieftain had three sons, of whom the eldest, Sambhaji, was killed on service in the S. of India. The second, Sivaji, in 1664 laid the foundation of the Marátha empire. The third, Ekoji or Venkaji, is said by Wilks and others to have conquered Tanjúr; but, according to the Marátha accounts, as stated by Grant Duff, he merely succeeded his father, Sháhjí, in that province. As Sháhjí is known to have taken Porto Novo in 1661, it is probable that Tanjúr fell into his power about the same time. We know, indeed, that he went as second in command of the forces of the Muhammadan king of Bijapur when Ran Dulha Khán, the general of that monarch, invaded the Karnátak in 1638, and that he was left as governor of the conquered provinces, residing for some time at Bengalúr, and afterwards at Kolár and Bálapur. We may suppose that he did but exact tribute of the Náik of Tanjúr, and that his son Ekoji, the Ankoji of Scott, and the Venkaji of Grant Duff, completed what his father had begun. This he is said to have done on occasion of a war between the

chiefs of Tanjúr and Madura, when he was sent by Sháhjí to aid the former. After repulsing the Madura forces, Ekoji fixed a quarrel upon the Tanjúr chief with reference to his remuneration, and, entering the fort with 100 horsemen as if for a conference, slew the Rájá and usurped the government. Ekoji left three sons, Sháhjí, Sharfoji, and Tukoji, who succeeded to the rájaship in succession. These brothers all left children, and, after several irregular successions, one of them, Sahuji, being dethroned in favor of his cousin, Pratáp Sing, came in 1749 to Fort St. David and besought the English to assist him. There can be no doubt that the British government had no right to interfere; but, lured by the promise of a large sum of money and the cession of Devikóta, a fort at the mouth of the Kolerun river, they undertook to reinstate the Tanjúríne. Accordingly a force of 430 Europeans and 1,000 Sipáhís, with four field pieces and four mortars, marched from Fort St. David, and on the 13th of April encamped on the bank of the river Valár. Here they were overtaken by the terrible hurricane, which has already been described (under Gúdálúr). After an ineffectual bombardment of Devikóta and the loss of 400 of their camp followers, the force made a precipitate retreat to Fort St. David.

In spite of this failure another expedition was immediately undertaken, under Major Lawrence, who was sent by sea with all the Company's available troops, amounting to 800 Europeans and 1,500 Sipáhís, to besiege Devikóta. The fort was a mile in circumference, with six unequal sides, the walls being 18 feet high, built of brick, and flanked by projecting towers, some circular and some square. The English, with four 24-pounders, made a practicable breach across the river, which they crossed on a raft, not without loss. The storming party of 34 Europeans and 700 Sipáhís was led by Clive, then a lieutenant, who advanced briskly with the Europeans, but the Sipáhís failed to support him. Their rear being thus left unguarded, the little company of English were charged by a body of Tanjúríne horse,

and 26 out of the 34 were killed. Clive narrowly escaped being cut down, and ran back to the Sipáhís. Lawrence then advanced with his whole force, and effected an entrance into the fort, which was evacuated by the enemy. After some further unimportant operations, the Governor of Fort St. David concluded a treaty with Pratáp Sing, the Rájá of Tanjúr, by which the English acquired Devikóta, with territory enough to produce a yearly revenue of 31,000 rupees, at the same time that the expenses of the war were reimbursed to them, and a pension of 4000 rupees a year was settled on their protégée, Sahují.

At the end of the same year Tanjúr was besieged by the French and their ally, Chanda Šáhib, Núwáb of the Karnátak. The Rájá got rid of his assailants by agreeing to pay 7,000,000 of rupees to the Núwáb, and 200,000 to the French, besides ceding to them the port of Karikal and 81 villages. The latter of these sums, and some portion of the former, were actually delivered over, when a rumour of the approach of Názir Jang's army from Golkonda induced the besiegers to retreat. On the 18th of July, 1758, Tanjúr was again besieged by the French, under Lally, who raised the siege on the 10th of August, and was much harassed by the Tanjúrines in his retreat. In 1771 the Rájá of Tanjúr incurred the displeasure of the British, in consequence of an attack made by him on the chief of Rámnád, or, as he is generally called, the Marawar Polygar, and who was maintained by the English to be a feudatory of their ally, the Núwáb of the Karnátak. On the 23rd of September of that year the English appeared before Tanjúr, and on the 27th of October a practicable breach was reported. Before the assault, however, the Núwáb concluded a peace with the Rájá, on condition of his paying 30½ laks of rupees, and restoring all the territory he had taken from the Marawar chief. But, notwithstanding this treaty, the Núwáb was secretly desirous of procuring the complete subjugation of Tanjúr to himself by means of his English allies. In 1773 he again instigated them to

advance against the unfortunate Rájá, and on the 16th of September, after nearly a month's siege, the English troops carried the Fort, and made prisoners of the Rájá and his family, who, together with the whole province, were handed over to the Núwáb.

But the Court of Directors disapproved of this unjust war, and directed the Rájá to be reinstated, on condition of his receiving a garrison of the Company's troops into the fort, providing lands for their support, paying tribute to the Núwáb, and furnishing him with such troops as, backed by the Company's authority, he might demand. It was added that he should contract no alliances with foreign powers, without the approbation of the English. These terms were acted upon, but such disputes arose in the Council at Fort St. David's, pending their execution, that the Governor, Lord Pigot, was arrested by command of his own Council, and died in confinement. In 1786 died the Rájá Tulsají, son and successor of Pratáp Sing above-mentioned, after adopting a boy named Sharfojí, to the exclusion of his own half-brother, Amar Sing. The adoption, however, was declared by the English illegal, and Amar Sing was suffered to reign till 1798, when Sharfojí was pronounced legally adopted; and on the 25th of October, 1798, a treaty was concluded with him by the Company, according to which he resigned all powers of government to the English, retaining the two Forts of Tanjúr (where alone he could exercise sovereign power), and sundry palaces, together with an annual revenue of 350,000 rupees, and one-fifth of the remainder of the whole net revenue of the country, amounting to 700,000 more, as well as the Danish tribute from Tranquebar, about 5,000 rupees. Sharfojí was educated at Madras, and afterwards by the missionary Schwartz, to whom he was sincerely attached. Indeed, the funeral of Schwartz was delayed in order that the Rájá might gaze on his face once more ere the coffin was closed. At the sight of the lifeless form of his guardian, the Prince was painfully agitated. He bedewed the corpse with tears, covered it with a cloth of gold,

and, in spite of the defilement (according to Hindú belief), accompanied it to the grave. He was brought up among Christians, yet he ever remained a Hindú in religion, and a munificent patron of bráhmans. He was an accomplished musician and linguist, reading daily the English newspapers and light literature, and in the management of his revenue he displayed all the prudence, liberality, and exactness of the most sagacious English nobleman. It is he of whom Lord Valentia speaks with so much praise in 1804, and Heber again in 1826. He died in 1832, and was succeeded by his son Sivaji, the late Rájá, who died in 1855, when the dignity became extinct, and all the jewels and property of Sivaji were seized by the Company, though the Rájá left two daughters.

The *two Forts of Tanjūr* are so connected that they may almost be regarded as one. The smaller one lies to the S., and near its most S. wall is the great pagoda. On this side also were the attacks of the French in 1758, and of the English in 1771. On the W. is a large tank, about 400 yds. square. On the N. this fort joins the larger, being itself about 600 yards in its greatest length from its most S. angle to where it joins the larger fort. From this point, again, to its most extreme N. wall, the larger fort is about 1,100 yds. long. It is of a circular form, whereas the smaller fort is a parallelogram. The walls of both are lofty, and built of large stones; on the corners of the ramparts are cavaliers; the ditch is broad and deep, cut out of the solid rock, and has a well-formed glacis.

The *Palace of the Rájá* is in the great fort, almost in the centre. It is an old building with several lofty towers, and surrounded by a high wall. The great square, which is first entered, has never been finished. The passages leading to the Darbár, or *Díwán-i-Kháss*, Private Hall of Audience, are narrow, and the room itself is not large, but very cool, as it forms one side of a square, which is nearly filled by a tank, in the centre of which is a small apartment reached from the audience chamber by steps. There is a library in the palace hung

with portraits of the Tanjūr princes of the Marátha dynasty, from Sivaji downwards. The pictures are by a native artist, painted on canvass from drawings on the walls of the palace now going to decay. There is a disused audience chamber, which was built by the ancient Rájás, who preceded Ekoji. It far exceeds in size and magnificence that erected by their Marátha conquerors. The pillars are of black stone, lofty and massive; and the roof is formed by vast masses of the same material. It forms one side of a quadrangle like the other darbár, but is surrounded by pillars, and has on one side a high tower like the gateway of a pagoda, which adds greatly to its magnificence. This apartment has been disused, as the first Marátha prince died a few days after he took his seat in it.

The *great Pagoda* is considered to be the finest specimen of a pyramidal temple in Hindústán. The tower over the Vimánam, or shrine, is 100 ft. high, and is capped with a block of granite which is said to weigh 80 tons. The exterior court is about 570 ft. long from E. to W., and about 200 ft. broad. Opposite the gateway of the pagoda is a pyramidal building nearly similar, on the ramparts, about 270 ft. long and 110 ft. broad. In the porch is a bull, the sacred vehicle of Shiva, carved out of black granite, and executed in a style unsurpassed in India. The ground plan is a parallelogram, the tower being at the W. extremity. No European is allowed to examine the interior; but, by mounting a part of the ramparts higher than the enclosure of the temple, a view may be obtained, which will well repay the traveller for his visit. In the foreground is the great pagoda; behind this is the large fort, with the Rájá's palace and pagoda; beyond these again a country smiling with grain and loaded with fruit trees, and in rear of all a chain of lofty hills.

The province of which Tanjūr is the capital is 120 miles long from N.E. to S.W., and 75 miles broad. It contains 3,900 square miles, with a population of 1,676,086, or 429 to the square mile, by the census of 1850-51.

The road from Tanjūr to Trichiná-

palli is excellent. *Vellam*, the first halting place, is a small town, the residence of an assistant-collector. There is a fort here, which is said to have been a place of some strength, yet it was easily taken in 1771 by the English after 24 hours battering. *Singapatti* and *Tuwagudi* are small villages. At the latter place good drinking-water is deficient.

(c) *Trichinápalli* is a town, exclusive of the troops and officials of the E. I. Company, of about 30,000 inhabitants, and of these one-fifth are Muhammdans. It is situated on the right bank of the *Kávéri*, in lat. $10^{\circ} 50'$, long. $71^{\circ} 46'$, and is the capital of a Collectorate containing 3,243 square miles, with a population of 709,196 persons, or 219 to the square mile.

The Fort, which includes the old town of Trichinápalli, is about two or three furlongs from the S.W. bank of the river *Kávéri* at the nearest point, and is a place of great antiquity. The flag-staff is placed on the summit of a rock of granite, rising to a height of about 500 ft. (or 330 ft. according to *Pharoah's Gazetteer*), called the "*Rock of Trichinápalli*," which is seen in every direction from a great distance, and forms a grand and striking object. From the W. it resembles Edinburgh Castle. There is easy access from the S. side to the flag-staff, by means of a spacious flight of stone steps, which, about halfway up, crosses the site of an old magazine, which was accidentally blown up in 1772. Here, in 1849, 500 persons were crushed to death in a vast crowd which had assembled to worship *Pilliar* or *Ganesh* in a pagoda on the summit. From the summit there is a commanding view of the country around, including the island of *Seringham*, with its numerous pagodas and the windings of the *Kávéri* and *Kolerun* rivers. In the distance, on the W. and N., are seen the *Shivarái* hills, and the mountains near *Salem*, which divide *Maisúr* from the *Karnátak*. In the other quarters there is a beautiful prospect over waving fields of grain and a country diversified with hill and dale, wood, and stream. The walls of the fort were built of solid masonry, strong and mas-

sive, but having become in some places rather dilapidated, were, in 1845, ordered to be demolished, a work which has been commenced. They are in certain parts double, from 20 to 30 ft. in height, of great thickness, with a circuit of upwards of two miles. They contain a dense native population in low, narrow huts and houses, closely packed together. The streets, however, are tolerably regular and straight, and of a fair width, and at all hours of the day they are crowded with multitudes of passengers, bullock-carts, and cattle.

The Pay-office, Arsenal, Garrison Hospital, and the Commissariat, Ordnance, and Medical Storehouses, are in the fort near the main guard. To the N. of the fort and between it and the *Kávéri* is the village of *Chintamanipét*. Parallel with the flagstaff to the W., at the distance of about two miles from the fort, is the village of *Uriúr*, with the old Artillery Barracks and Parade Ground. Close under the W. wall of the fort, a little to the S. of the above, is *Názir Sháhib's bázár*. A little further to the S. and $1\frac{1}{2}$ mile from the W. wall are the Native Regimental and General Bázárs, with the Native Infantry Barracks and Parade Ground. S. of these runs a stream separating them from the European Artillery Barracks, the European Infantry Barracks, and the Cavalry Barracks, which succeed one another from W. to E. at the distance of about two miles from the fort. S.W. of all is *St. John's Church*; then, eastward, the commanding officer's house and other barracks for native infantry. The lines for the men and the officer's houses cover a space of ground not less than six or seven miles in circumference. Many of the houses occupied by the military officers and civilians are large and elegant, and have extensive well-wooded gardens. The house of the general commanding the division is a lofty and spacious building. The force generally consists of one regiment of native cavalry, one company of European foot artillery, one regiment of H.M. infantry, and four regiments of native infantry. The native infantry corps furnish detachments in rotation to *Tanjúr*,

Kumbhakonam, and Nágapatnam; and occasionally to Koimbatúr, amounting in all to from four to six companies, which are relieved twice every year.

St. John's Church is a handsome building, affording ample accommodation for the European inhabitants and troops, and service is regularly performed twice every Sunday. The church-yard is a spacious enclosure, thickly studded with tombs. This church is rendered interesting, by the fact that in it Bishop Heber preached his last sermon, his career having been suddenly terminated at Trichinápalli on the 3rd of April, 1826. His remains are interred near the altar; a mural tablet with a short and simple inscription marks the spot.

There is a small Roman Catholic Chapel and burying ground in the W. outskirts of the cantonment, at which a Portuguese priest officiates, as at other European stations throughout the Presidency. There is also a large missionary chapel in the fort.

The natives of Trichinápalli have long been famed for their skill in the manufacture of hardware, cutlery, and jewellery, especially goldchains. Their harness and saddlery are also excellent, both as to workmanship and materials, and very cheap. Large quantities of cheroots are made here from tobacco of superior quality grown in the neighbouring districts.

During eight months of the year the climate of Trichinápalli is exceedingly sultry. In March, April, and May, vegetation is burnt up, and the whole country wears the appearance of a desert. Yet the Collectorate is well-watered by rivers. The Kávéri, entering at the W. extremity, passes E. to the sea, and near Seringham divides into two branches, of which the N. is called the Kolerun and the S. the Kávéri. The river is at its lowest during the three months preceding June, when the inundation caused by the S.W. moonsoon fills it to overflowing, as well as all the tanks and canals along its course.

Insects and noxious reptiles are excessively troublesome in this Collectorate: in particular ants, white, black, and red

abound. Scorpions, too, and snakes are very common; and the deadly cobra de Manilla is often found in houses, as well as, though more rarely, the cobra de Capella.

Trichinápalli early figured in the wars which the English and French waged for the possession of the Karnátak. In 1736, the Rájá, who was a tributary to the Núwáb of the Karnátak, died; and, of his three queens, two underwent cremation. The third refused to become a satí, and assumed the government. In the disputes that ensued, Saḡdar 'Alí, the Núwáb's son, and Chanda Šāhib, his Dīwán, found means to enter the city; the Dīwán swearing to be faithful to the Queen. As soon, however, as he had got a secure footing in the place, he seized the government and imprisoned the Rání. On the 26th of March, 1741, the Maráthas took the city from Chanda Šāhib after a siege of three months, slew his two brothers, and carried himself prisoner to Satára. In August, 1743, Murári Ráo, the Maráthha Governor, surrendered Trichinápalli to the Nizám. In 1751, the French and Chanda Šāhib laid siege to it, and Clive took a conspicuous part in the defence. The siege ended disastrously for the besiegers. After seven months spent in ineffectual operations, the French under M. Law surrendered, to the number of 35 officers, 785 Europeans, and 2000 Sipáhís, with 54 pieces of artillery. Chanda Šāhib gave himself up to Manikji, the Tanjúríne general, who cut off his head and sent it to the Núwáb.

After this success, the English garrison of Trichinápalli was exposed to the attacks of a new enemy, the Regent of Maisúr, who, supported by the French and the Maráthas, long beleaguered the place. On the 20th of Sept., 1753, Major Lawrence, the English commander, defeated the French and Maisúreans in the battle of "the Sugarloaf Rock," in which he captured 11 guns, and killed or took prisoners 300 Europeans. On the 27th of Nov. of the same year, the French, having been reinforced, attempted to storm Trichinápalli, but were repulsed with the loss of nearly 500 Europeans killed

or taken prisoners. On the 12th of May next year, the French, with their native allies, amounting in all, it is said, to upwards of 15,000 men, were defeated by an English force of 1,500 Sipáhis and 360 Europeans. In 1757, M. D'Auteuil, with 1000 Europeans, 150 hussars, 3000 Sipáhis, and 10 guns, advanced again upon Trichinápalli, which was left with a weak garrison during the absence of Capt. Calliaud, the commanding officer. Calliaud, however, executed an unexpected and difficult march through swampy rice-fields, in which his progress did not, with all his exertions, exceed a mile an hour, and relieved the place, the French General retiring at once upon Pondichéri. In 1700, the principal army intended to operate against Tipú, amounting to 15,000 men, assembled at Trichinápalli, and it was there that General Medows assumed the command of it.

The island of *Shrirangam* (vulg. *Seringham*), "the divine Viṣṇu," which lies $1\frac{1}{2}$ mile to the N. of Trichinápalli, and is washed on all sides by the Kolerun and Kávéri rivers, is well worthy of a visit on account of the two celebrated pagodas there. The island is about 14 m. long and 2 broad at its greatest width. Near the E. extremity is an immense mound 50 ft. broad at the top, raised to prevent the water of the Kávéri, the channel of which is 20 ft. higher than that of the Kolerun, from flowing into that branch. A mile from the W. extremity is the *Shrirangam Pagoda*, one of the largest in India, and consisting of seven courts, of which the outer one is 900 ft. from E. to W., and 650 ft. from N. to S. The gateways of this court are all unfinished, and of some only the base has been erected and the door posts set up; but even these, being blocks of granite 40 ft. in length, have a grand appearance. Mr. Fergusson, in his *Ancient Architecture*, has given a view of the most finished gateway, of which only the lower part is complete, being about 60 ft. high. Had it been finished with the usual pyramid of brick, he calculates it would have risen to a height of 300 ft. Even now it is a very noble edifice—

130 ft. in width and 100 ft. in depth, the opening of the gateway being 20 ft. 6 in. in the clear, and more than twice that in height. The architecture is sharp and good, but wholly unadorned with figures. The next four courts are simply fine but unornamented granite walls. The sixth court contains the great hall, 165 paces by 47, but not more than 15 or 20 ft. high. This court also contains a fine mandapam, with a noble centre aisle at least 30 ft. high, crossed at right angles by another of similar dimensions. The gateways also are fine. The seventh or innermost enclosure contains a small vimána with a gilt dome. Strangers are not allowed to enter. The whole building is conjectured to belong to the 14th or 15th century.

About a mile further E. is the smaller but older and handsome *Pagoda of Jambukeshwar*, "Lord of the rose-apple," dedicated to Shiva, to whom that fruit is sacred. It possesses only three courts, but these are much larger than the inner ones of the other temple; and, being built on a uniform and well-arranged plan, produce a finer effect. It probably belongs to the 12th century, and must have been completed before the larger pagoda was begun. The inner enclosure externally presents only a high wall, and has but one gopura. The next, or middle court, is a fine building, surrounded on all sides by a colonnaded cloister, with a very handsome porch, in the form of a cross, leading from the gateway to that of the inner enclosure. Attached to it is a báoli, or well of masonry, the water of which remains always at the same level, however much is drawn from it. As this level, however, is that of the river which surrounds the island, this fact may easily be accounted for, without having recourse to the miracle by which the bráhmans explain it.

The outer court contains, on the left hand, the hall of a thousand columns, here consisting of 800; and, on the right hand, a tank, round which runs a two-storied cloister. The effect of the whole building is exceedingly striking, and it may be looked upon as a perfect specimen of a Tamil temple.

Where the Kávéri separation takes place, at the W. end of Shrirangam, a work of considerable magnitude and importance was erected some years ago, known as the *Upper Anakatt*. For many years past it had been observed that the bed of the Kolerun was gradually deepening; while that of the other branch was rising; and the effect of the change was a constantly increasing difficulty in securing sufficient water in the Kávéri for the irrigation of Tanjūr. Various expedients were adopted from time to time to arrest the evil, but with only partial and temporary effects. At this juncture, Colonel A. T. Cotton of the Engineers proposed an Anakatt across the head of the Kolerun, which was accordingly constructed in 1836, and it has completely answered the important end in view. Not only was the downward progress of Tanjūr arrested, but signal improvement has followed: the irrigation was rendered both more abundant and less fluctuating, and both the Government revenue from the province and the prosperity of its inhabitants have attained a higher point than at any former time.

Some years after the Anakatt came into operation, its effect was found to be even too powerful; the bed of the Kávéri river was being deepened, and it was feared that ultimately the quantity of water poured into Tanjūr would be too great. To avert this danger, an Anakatt on a level with the bed was constructed in 1845 across the head of the Kávéri. This prevents the lowering of the bed; and, by means of this and the undersluices in the upper Kolerun Anakatt, the river is now effectually under command.

The whole Anakatt across the Kolerun, and excluding the sole or flooring across the Kávéri, consists of three parts, being broken by two islands, one 70, the other 50 yds. wide. The south part is 282 yds. in length, the centre 350, and the north 122; total, including the islands, 874 yds.: or, exclusive of the intervening islands, the clear length of the Anakatt itself is 754 yds. It is simply a plain brick wall six ft. thick and seven ft. high, the crown being covered with

cut stone, to resist the friction of the water and sand passing over it. It is founded on two rows of wells sunk nine ft. below the bed of the river, and protected from the overfall by an apron or pavement of cut stone, from 21 to 40 ft. broad, the outer edge of which rests as a foundation on a single row of wells; and, further, is secured as an exterior defence by a second apron from 6 to 10 yds. wide, formed of large masses of rough stone, thrown in loosely without cement of any kind. A similar work of rough stone extends along the entire front or upper side, to protect the foundation of the body of the Anakatt.

There are 24 sluices distributed at unequal distances along the weir, the largest being 7 by 2 ft., which are very effectual in keeping the bed of the river above the Anakatt free from accumulations of sand and mud. The sluices are connected by a narrow bridge of brick, consisting of 62 arches of 33 ft. span and 6 ft. rise. The piers of this structure, built on the Anakatt, are 6½ ft. high and 5 ft. thick. The breadth across the soffit of the arches is 8 ft. 3 in., and the roadway within the parapets is 6 ft. 9 in. The object of constructing the bridge having been principally to secure access to the sluices during floods, and there being no great thoroughfare across the river at this point, a greater breadth of roadway was unnecessary; but the communication is very useful for foot passengers and cattle.

The cost of this work, from its construction in 1836 to the year 1850, including all repairs, was about 2,00,000 rupees, or £20,000. The extent of land influenced by it is about 600,000 acres, yielding a revenue of £300,000 annually, which is steadily increasing.

The lower Anakatt is built across the same river in the Trichinápalli district, 60 miles further to the eastward. This work also, though standing within the Trichinápalli district, was not designed for its benefit, but for that of Tanjūr and S. Arcot, more particularly the latter. It was built like the upper Anakatt in 1836, and also under the advice of Colonel A. Cotton. The chief

use of it is to supply the Vírnam tank in S. Arcot, and to water the two S. táluks of that Collectorate, Chelambram and Manargudi.—(See *Gazetteer of Southern India*).

After crossing the Koray-ár river, 7 miles from Trichinápalli, the traveller enters the country of the *Tondiman Rájá*, sometimes called, from the chief town, Pudukóta (New Fort). This country is bounded on the E. by Tanjúr, and on the S. and W. by Madura. It extends from lat. $10^{\circ} 6'$ to $10^{\circ} 46'$, and from long. $78^{\circ} 33'$ to $79^{\circ} 16'$, being 43 miles square, with an area of 1,165 square miles, and a population of 61,745 persons. Very little is known of the former history of this district. In 1752 we find the Tondiman Rájá sending 400 horse and 3,000 foot to the assistance of the Núwáb of the Karnátak against the French, who in revenge ravaged his territory. The whole country is covered with tanks, so that there is scarcely a mile in any direction without one. After the death of Rájá Raghunáth, in 1839, the country was for some time, during the minority of his successor, managed by the British Resident. Thus also, from 1807 to 1811, under the administration of Major Blackburne, Resident at Tanjúr, a debt of 280,000 rupees was cleared off. In 1807 the above-mentioned officer decided a remarkable territorial dispute between the people of this district and those of Shevaganga, in which, after a patient investigation, it was fully proved that all the documents adduced by both parties were forgeries, and that even the rows of landmarks which extended for miles, and to the antiquity and genuineness of which each claimant was ready to swear, had all been set up within the last four years. Pudukóta, the capital, was burnt down in 1812, and rebuilt on an improved plan. It is situate on the left bank of the Vellár (not to be confounded with the Vellár which enters the sea at Porto Novo), in lat. $10^{\circ} 24'$, long. $78^{\circ} 52'$, and has about 13,000 inhabitants.

A-úr is a small hamlet. *Illapur* and *Ncranjakudi* are large villages. The water at Illapur is brackish. The road as far as Shivalúr is very bad in wet

weather, being for the most part over a black soft soil. Vailangudi is a small village in a low country, with some jungle.

Tripatúr, or Tirupatúr (prop. in Tamil, *Tiru-pati-úr*, "town of the Sacred Lord") is a small town which was never defensible, and fell, as a matter of course, in the wars of the Karnátak, to every assailant.

(f) *Rámnád*.—*Rdmndd* (prop. in Skr. Ráma Nátha, "The Lord Ráma") contains about 13,000 inhabitants, of whom about 6,000 reside in the Fort. The remainder live outside the walls, and the majority of them on the E. side, near the principal entrance to the fort. They are chiefly Hindús, occupied in selling grain, or in manufacturing coarse cloths. Some forty years ago the manufacture both of cotton and silk cloths, was carried on briskly here, but the introduction of English cottons has seriously injured the native manufactures.

Rámnád is about $2\frac{1}{2}$ miles in circumference, and is surrounded by a wall or ditch, defended by numerous small bastions, but the works are now in a ruinous condition, and the ditch is nearly filled up. It is the capital of a Zamindárl, or barony, lying between lat. $9^{\circ} 3'$, and $10^{\circ} 2'$, and long. 78° and $79^{\circ} 24'$, stretching in a S.E. direction towards the Island of Rámeshwaram, from which it is separated by the Pámban strait, and covering an area of upwards of 1,300 square miles. Of this area one-half is cultivated, and the rest sandy and waste land, marshes and low jungle. It is bounded on the N. by Shevaganga, on the S. and E. by the sea, and on the W. by Tinneveli. The Zamindárl was granted to the ancestors of the present Rájá, with the title of Sádhu-pati "patron or lord of holy men," or, according to Wilson, Setu-Pati, "lord of the causeway leading from the continent of India to the sacred islands of Rámeshwaram," for the protection of the pilgrims resorting to the Pagoda of Rámeshwaram. The founder of the family was named Wudya Taven, who on one occasion escorted a relation of the King of Madura to the sacred shrine, and received some territory as a reward, with the title of Rájá. The

chiefs of Rámnád threw off their dependence on Madura in 1380 A.D. after the Muhammadan invasion led by Mu-jáhid Sháh.

The country is an extensive plain, with neither hill nor wood to obstruct the view; but near the coast the *babúl* tree abounds, and, with the palmyra and cocoa-nut tree, forms a complete belt of vegetation along the sea. The S. part of the coast is faced with rugged rocks, which extend some distance into the sea, rendering the navigation dangerous. The neck of land which runs towards Rámeshwaram is almost entirely composed of sand, covered with a low brushwood and scanty grass. It terminates abruptly, there being a break or chasm, about 2,250 yds. wide, between the island and the main-land, and the appearance of both leads at once to the conclusion that they were formerly united. The soil in the interior and W. táluks is black cotton ground, and in the E. parts, for about 15 miles from the sea, light and sandy. With the aid, however, of manure, a large portion is brought under cultivation. Even the worst parts are not entirely unproductive, as the valuable chay-plant, from the root of which a beautiful red dye is extracted, grows spontaneously in the sand, and is found in great abundance along the coast, often growing in apparently the most sterile spots.

Rámnád is divided into 17 táluks, as follows:—

Táluks.	No. of Villages.	Population.
Rámnád	160	25,000
Kílakád	53	19,200
Chekal.....	140	12,000
Mudakulatúr	112	8,500
Pápankolam	114	14,000
Kámuthi.....	148	24,000
Abramem	185	17,600
Vindoní	87	14,500
Kámenkoatté.....	191	22,000
Sháligrámam	81	14,200
Rásingamangalam ..	78	8,600
Arnutamangalam..	191	14,400
Hanumantagudi...	184	14,500
Gutaganád	86	9,800
Orúr	107	9,700
Kótapatnam	24	2,300
Pallimaddham ...	223	58,800

The inhabitants of the interior are chiefly Hindús; those on the coast Muhammadans, or Roman Catholics. The Christians are employed as fishermen, and are very poor, their villages consisting of mean huts erected along the sea beach, having usually a small church attached to them, in a conspicuous position.

The *Fort of Rámnád* is an equilateral triangle, the sides of which face the cardinal points, and are each half-a-mile in length, the wall being 27½ feet high. It was built about 270 years ago by Magana, or Moghana, Raghunáth Sádhipati, who also constructed a large tank near it on the N. side. Seen from the flat country around, the fort, with its massive walls, and the pagodas and palace rising above them, has a fine appearance.

The *Zamindár's Palace*, composed of four square buildings, of two or three stories, stands in the centre of the town. It is an ancient structure, ornamented in the native style, with carvings of deities, and little statues in niches, at every corner. The Darbár, in the centre of a small court, is of massive stone, with pillars of the same. The whole building has a gloomy appearance, and is now going to decay. Near it is a handsome house built by the late Colonel Martinez, who resided here forty years, and commanded the garrison and district. Adjoining this is a small Protestant Church and vestry in good repair, erected chiefly at the expense of Colonel Martinez, who, though a Portuguese and a Catholic, furnished 3,150 rupees towards this good work. On the opposite side of the tank is the burial place of the Rájás, in which are several tombs of granite. The Roman Catholic Church stands near the S.E. corner of the fort. In the centre of the town is a pagoda of great sanctity and some interest. There are two bázárs regularly built, with tiled roofs, where a market is held every Wednesday. The principal streets are within the fort, and are wide and airy.

About three miles N. of the town flows the Vaiga or Vyga river, which rises in lat. 10° 17', long 77° 37', and, after a S.E. course of 130 miles, in

which it passes through the Collectorate of Madura and washes the capital of the same name, falls into the sea in lat. 9° 20', long. 79° 4'. In passing Rámnád it enters and almost expends itself in the large tank to the N. of the town, made by Raghunáth. This tank is usually not completely filled for years together, but in 1810 it burst its banks, and overflowed to the sea. Rámnád is garrisoned by a company of Sipáhís, under a European officer; and an assistant of the Collector of Madura resides there. It is a hot but extremely healthy station.

In 1772, the Marawars, as they are called, i. e., the Zamíndárs of Rámnád and Nalguti, were attacked by the English, at the instigation of the Núwáb of the Karnátak, on grounds which are thus pithily explained by the British government:—"The Núwáb has made them his enemies. It is therefore necessary they should be reduced. We do not say it is altogether just, for justice and good policy are not often related." General Smith marched against Rámnád with 400 European infantry, 5 regiments of Sipáhís, 6 heavy guns, and a body of horse. The batteries opened on the morning of the 2nd of April, and the breach was practicable before evening, when the fort was stormed with the loss of only one European and two Sipáhís killed. The Zamíndár and his mother were then handed over to the tender mercies of the Núwáb, who did not fail to treat them so that even their enemies pitied them. The fate of the other Marawar chief was still more disastrous. Having concluded a treaty with the Núwáb, he was reposing in fancied security, when, owing to some mistake, the English advanced against him, and put him and his followers to the sword.

There are several places of minor importance in the neighbourhood of Rámnád, which, if the traveller has time, may be visited. *Kilakarnai* or *Killakarai* is a seaport two miles to the S.W. of it, having a population of 7,000 Muḥammadans, employed in manufactures. It is supposed by Professor Wilson to be the site of Kurkhí, the

ancient residence of the Pándyan kings of Madura. This opinion, however, is controverted by Mr. Taylor, the epitomizer of the Mackenzie MSS. There are several mosques and Muḥammadan tombs in the town, some of them very elegant, especially one which stands in the centre, and has a gilt cupola. The traveller may also remark the Roman Catholic Church, and the ruins of a Dutch factory. Another seaport, *Devipatanam*, is known by the name of the "nine stones," from the circumstance of a natural bath being formed there by nine rocks, which has been held sacred from the most remote antiquity. This bath must be visited by all pilgrims on their way to Rámeshwaram. At a handsome chāwadi (choultry) built there for travellers, alms are bestowed daily. *Devikuta*, on the north bank of the Verashelagár river, is a populous village, and one of the most important places in the district, on account of its trade and the numerous wealthy merchants who reside there. These live in a mean style, but distribute large sums in charity. They salute their superiors by rubbing the hand upon the stomach. *Mutapéta* is a fishing village, ten miles S.E. of Rámnád, inhabited by Roman Catholics. Here are two banglās, erected on the sea-shore for Europeans who desire to inhale the sea breeze. At *Atankarai*, a small seaport 11 miles E. of Rámnád, at the mouth of the Vaiga river, is a spacious chāwadi built by the late Zamíndár, where alms are daily distributed to pilgrims. Here is obtained the best tobacco grown in the S. provinces. *Verasholen*, a village on the road to Madura, was formerly the residence of a Rájá, and the many remains of antiquity to be met with there show that it was once a place of importance.

But the place of most interest, and that which in the eyes of the Hindú confers sanctity, not only on Rámnád itself, but on all this part of India, is *Rámeshwaram*. On this island, which is remarkable also on other accounts, is a celebrated pagoda, where are two Lingams, one of which Ráma is said to have procured from Benares, while he

fashioned the other with his own hands. According to the tradition, Ravana, king of Lanka or Ceylon, carried off Sita, the wife of Rama; and, to recover her, the hero, who was Vishnu in his 7th Avatár, or Incarnation, crossed the sea at this spot on a bridge of rocks placed here by Hanumán, the monkey king. After slaying Ravana and recovering his bride, as Rama returned from Ceylon, he was observed to have two shadows, which is said to be a mark of sin of the deepest dye. However, on reaching *Gundamantram*, the original name of the promontory which now forms this island, the additional shadow disappeared, and he was informed by an attending priest that he stood on holy ground, and that his sins were forgiven. From that period the island has been dedicated to him; and, in the hope of worldly blessings and immediate beatitude after death, said to be insured to all who visit the sacred shrine and perform the prescribed ceremonies, vast numbers resort hither from all parts of India.

The island, which is about 14 miles in length by 5 in breadth, is said, and no doubt with truth, to have once joined the mainland of Rámnád, and to have been separated from it by a violent storm. This took place in 1484 A.D., in the reign of Achudapa Náik, Rájá of Madura. A small breach was then made, but the water was so shallow as to be passable on foot till the time of Achudapa's successor, Visuvarada Náik, when another hurricane enlarged the passage, which was continually increased by succeeding storms. The passage was further enlarged by the Dutch when they possessed the island. But the greatest improvements have been made since 1830 by the British Government. Before these improvements were made the passage was excessively crooked, and the depth, at high water and neap tides, only about five ft., so that dhonies without keels, even after discharging most of their cargo, would be often days getting through when the current was strong. There is now a channel called the Pámban Pass, the whole breach being about a mile broad, while the channel

for ships clear of rocks is about 90 ft. wide and 10½ ft. deep, so that keeled vessels can pass through in either direction without delay and without discharging cargo. Even this space has been obtained by much labour, at an expense of upwards of £15,000, the work of dredging having been carried on since 1837. The expenditure, however, has been repaid by a proportionate increase in the number of vessels which have passed through. The trade has increased from 17,000 tons in 1822 to 160,000 tons in 1853. Vessels of 200 tons have passed, and even the war steamers Pluto and Nemesis; and freight between Colombo and Negapatam has been reduced by about six rupees, or more than one-half, a ton.

The channel takes its name from the small town of Pámban at the W. extremity of the island, and on the opposite shore is Rameshwaram, which is a town of about 1000 houses, most of which are well built, and many of them terraced. There are some good streets running at right angles with the pagoda, the inhabitants being chiefly the attendants on the shrine.

The *Pagoda*, the great object of attraction, stands at the E. end of the town, and is far less imposing in appearance than either that at Madura or that at Chelambam. It consists of a quadrangular enclosure, the N. and S. sides of which are 657 ft. in length, and the E. and W. sides nearly 1000 ft. There are three entrances, at one of which is a gopura, rising to the height of 100 ft., the doorway being 40 ft. high, composed of single stones placed perpendicularly, with others crossing them. In massiveness of workmanship the architecture resembles the Egyptian or Cyclopean. On entering, the visitor is struck by the vastness of the building, the numerous columns which support the roof, and the massiveness of the materials. The length of the temple itself is 353 ft. from N. to S., and 671 ft. from E. to W. The ceiling is composed of large slabs of granite, supported by carved pillars of the same material, raised on a platform five ft. high, the pillars themselves being 12 ft. in height, and most of them

formed of single blocks of stone. As no granite is found in the island, the transportation of these huge masses a distance of 40 miles, from whence it is said they were brought, must have been a work of stupendous labour.

In the colonnade leading from the doorways to the interior of the temple are figures representing the Rájá of Rámnád, by whom it was built, with his family and ministers. Immense sums were formerly lavished in presents to the temple, both in money and jewels; and cháwadis, where alms are bestowed, are erected all along the coast of Rámnád. The road from Rámeshwaram to Pámban, a distance of eight miles, is paved, a cháwadi being erected at every mile, with wells and numerous small pagodas.

The annual revenue is upwards of 40,000 rupees, derived principally from lands, the rest from the offerings of devotees. No one is permitted to enter the inner temple save the attendant bráhmans, who live in the town, and have their share of the offerings. Formerly, when the Rájá of Tanjúr visited the shrine, his expenditure generally exceeded 1,80,000 rupees. The water poured over the image is brought by the devotees all the way from the Ganges, and after it has been poured over the idol it is carefully bottled off and sold at a high price.

Almost $1\frac{1}{2}$ mile N. of Rámeshwaram is a small hill, about 30 ft. in height, open on all sides, on which a building of two stories has been erected. From the upper story is an extensive view of the whole island, with a part of Adam's bridge. This would be a good spot for a lighthouse. There is to the S. of the town a fresh-water lake three miles in circumference, which is filled by the rains, and to the N. is an extensive salt marsh, which is said to exert a bad influence on the health of the inhabitants. As, however, the island enjoys both monsoons, it is generally healthy and cool, the thermometer ranging from 75° to 80° . The fixed population is about 4,300; the number of pilgrims who annually resort to the island is about 30,000. The language of the islanders

is Tamil, but the bráhmans, through constant intercourse with strangers, converse in many tongues. At Pámban there is a European officer with 100 sappers and miners and 150 convicts.

Rámeshwaram (lit. in Skr. "The God of Ráma") completes the Hindú's circle of pilgrimage, which, commencing with the temple of Deví at Hingláj, a little to the W. of Sonmíání, in Sindh, proceeds to Jwála Mukhi, near Lahore, and thence to Haridwár and down the Ganges to Orissa, and finishes at Rámeshwaram, at the S. extremity of India.

The road, after leaving Rámnád, passes over a flat country, through the villages of *Utarakoshamangai* and *Shekal*, at which place water is rather deficient, and the hamlet of *Kaddagoshandi*, and across the small river called the Kundal, into the Collectorate of *Tinneveli*. This Collectorate, of which the three principal towns are Tinneveli, *Páliam-kotta* (Palamcottah), and *Tutikorin*, is not remarkable for its fertility, having generally either a loose soil, for which the native name is *regad*, or else a black cotton soil. Yet the population increases very rapidly. In 1823 it numbered 554,947 persons, and in 1852 it had risen to 1,269,216, which, with an area of 5,700 square miles, gives 221 to the square mile. Tinneveli lies between lat. $8^{\circ} 9'$ and $9^{\circ} 56'$, long. $77^{\circ} 15'$ and $78^{\circ} 56'$, being from N. to S. 122 miles long, and from E. to W. 74 miles broad.

Tangamapuram, "Golden-lady-town," on the frontier, is a small hamlet. The village of *Vypár* stands on the S.W. bank of the river of the same name, close to the sea. This river, the largest in the Collectorate, rises in lat. $9^{\circ} 45'$, long. $77^{\circ} 54'$, and flows S.E. 80 miles into the Gulf of Manár. The water at Vypár is brackish, and it is necessary to send three miles to obtain good. The road from it lies through a thick wood of palms. Of the remaining stations between this and Páliamkotta, *Vaidanattam* and *Paraguttam*, are small, and *Wottapadaram* and *Shivilperri* large villages, especially the latter. From Rámnád to Vypár the road runs for the most part within five or six miles of the

sea; thence it proceeds more inland. The *Támraparní* river (from Skr. *tamra*, "copper" *varṇah*, "color," "copper-colored;"—in classical Tamil, *Porunet*; called in the Road-book, Tamberperny; in Thornton's Gazetteer, Tambaravari; in Walker's Map, Pambouri; and in the Trigonometrical Map, Chindinthura, this latter name being properly the name of a ford in the river), rises on the E. slope of the E. Gháts, in lat. 8° 52', long. 77° 20', and after a winding course of 80 miles, falls into the Gulf of Manár, in lat. 8° 38', long. 78° 10', close to the town of Panakovil. The *Támraparní* is a sacred stream; the fish, which abound in it, are fed at Pápanásham.

(g) *Páliam-kotta* (*Palamcottah*), "camp-town," is a military station, at which there is generally a native regiment, and a few artillerymen. The *Fort*, which is elevated 120 ft. above the level of the sea, stands in an extensive plain, one mile E. of the *Támraparní* river, and is built on a bed of granite rock. Within the fort are numerous wells, with an abundant supply of water, but with a few exceptions they are all brackish. The native lines are outside, on a rocky platform. The gaol and hospital were removed hither in 1838 from Tinneveli. The station is considered healthy. A church, with a spire, has been erected within the last few years. Near the houses of the European officers, which form an oblong square on the S. face of the fort, are public baths.

(h) *Tiru-nel-véli*.—At the short distance of three miles across the *Támraparní* river is *Tirunelvéli*, "sacred rice-hedge" (*Tinneveli*), the capital of the Collectorate, containing a population of 25,000 souls. A very handsome and substantial bridge, built at the sole cost of Sulochamma Mudeliár, a native gentleman, has been thrown across the river, and by this the intercourse between Tinneveli on the left and Páliamkotta on the right bank is maintained during the rains, when it was formerly intercepted. The expense of erecting this bridge was 65,000 rupees. There are two fine pagodas at *Tirunelvéli*, one to Shiva, the other to Shri,

built of granite. The town is well-built and handsome.

The three places of interest to be visited from this, are the waterfalls of *Kutallam* and *Pápanásham*, and the pearl fisheries of *Tuttukudi* (Tutikorin). The route to Kutallam, "stunted banyan," from Páliam-kotta, is as follows:—

		STAGES.		
		PLACES.	M.	F. F. M.
From the Madura gate ×				
	<i>n.</i> to Muruwankurchí ...		0	4
	<i>Támraparní r., r. b.</i>		0	7
	Ditto, <i>l. b.</i>		0	1½
	<i>Rd. to Madura</i>		0	2½
	<i>Tinneveli begins b.</i>		1	1
	<i>Rd. to Pápanásham</i>		0	2½
	<i>Tinneveli ends</i>		0	5½
	<i>Tulukankolam</i>		3	6
	KANGAIAMKOLAM....		1	4 9 2
	<i>Karwanellúr</i>		2	1
	<i>Pudu-úr</i>		1	3
	<i>Marandai</i>		1	1
	<i>Kárumpilliúr</i>		2	5
	ALANKOLAM ("banyan tank") <i>b.</i>		3	2 10 4
	<i>Krishnapéri</i>		4	3
	<i>Shivakámpuram</i>		2	7
	<i>Pa-vúr</i>		1	2
	× 3 <i>n.</i> and <i>Chitráwati r.</i>			
	<i>Tenkáshi, begins t. o.</i> ...		5	6
	Ditto ends,		1	0
	× <i>Chitráwati r. to Mallaveram</i>		0	6
	<i>Kudiyirrapu</i>		1	1
	(a) × bridged <i>r. to Kutallam</i>			
	ZAMINDAR'S CHAT-TRAM.....		1	1 18 2

38 0

There is a good made road the whole way, and the country is open and flat till within the last eight miles, when there are hills on the right.

Tenkáshi, in Tamil, "S. Benares," is a very holy place, and boasts a fine pagoda, partly ruined.

(a) *Kutallam* is a large village, with several banglās close in among the hills. The famous Cataracts are close at hand. The *Sylár*, or, more properly, *Chittár* river, which rises in the hills immediately N. of *Puliéri*, "tamarind tank," at the E. opening of the *Ariangával* Pass, receives several

streams, the most remarkable of which is that which here creates by its fall, in lat 8° 56', the Kutallam cataracts. This stream issues from the mountains that compose the S. side of a recess formed by the retiring of the great Gháts. The recess is about 20 miles in width, and its greatest opening into the Ariangával Pass, which connects Tinneveli with the country of Travancore, is about 10 miles. The Pass itself is very narrow, and about 10 miles in length. The name signifies "The guard of Arian," *i.e.* the guardian deity of boundaries, and the same as Shástá. Here, accordingly, is the boundary of the Drávida kingdom. This Pass admits the S.W. monsoon into the happy region of Kutallam, which thus enjoys the benefit of both monsoons, and its climate is, consequently, at least 10° cooler than that of Páliamkotta, and is particularly enjoyable after the heavy rains on the W. coast have commenced—in June, July, and August. In February, March, April, and May, the climate is damp, and fevers are rife. The scenery here is exquisitely beautiful. Around are grand hills, in one part clothed with forest, in another broken with huge rocks. The banglās are in the plain, close to the foot of the rise, near the cataracts. The lowest fall is about 200 ft. in height, but broken midway. The Sylár, or rather Chittár, river here shoots from a projecting rock, and when the stream is full, presents a grand spectacle. At a short distance from it is a beautiful pagoda dedicated to Shiva. The average temperature of the water is from 72° to 75° Fahrenheit, and invalids derive much benefit from bathing in it. The bathing place is under a fine shelving rock, which forms a shower-bath of nature's own making, not to be equalled by art. There are three falls, the highest being 2,000 ft. above the sea. The third fall is very sacred, and all the pilgrims go up to it. In one place the river is unfordable when the stream is full, and on one occasion a number of native women were drowned in trying to cross it.

The route to the *Pápanásham* (vulg. Paupanassum, but derived from Skr.

Pápa, "sin," *násha*, "extinction,") Falls, from Páliamkotta, is as follows:—

MILITARY AUTHORITY: Officer commanding S. Division — *Trichinápalai*.

CIVIL AUTHORITY: Collector of Tinneveli — *Tinneveli*.

PLACES.	STAGES.	
	M. F.	M. F.
From the Lines + Támraparní <i>r.</i> (bridged) to Virarájavupuram	2	0
Tinneveli begins, <i>b.</i>	1	1
Ditto ends	1	0
Péta.....	1	3
Shankaránarnang Chat-tram.....	1	4
Kundanagaram	1	6
Kilkallúr	2	4
+ Támraparní <i>r.</i> 220 yds. wide to Shairmadevi, <i>t.o.</i> ..	2	6
VAIDINADEN KOVIL (Lord of Physic Church) <i>b.</i> ..	0	4
Kárkurchi	1	5
Kílankolam	1	5
Vellangudi	1	7
+ Kuraiár <i>r.</i> 220 yds. wide to Kaldakurchi, begins..	1	7
Ditto, ends	1	2
+ Támraparní (bridged) to Ambasamúdrum	1	4
Pudupatti	2	4
Vikramasingham.....	2	0
(a) PAPANASHAM KOVIL and CATARACT	0	6
		15 0
		29 4

(a) At Pápanásham, the Támraparní river, which has its source about 22 miles to the W., precipitates itself for the last time before passing from the hills into the level country. The cataract is but 80 ft. high, but the body of water exceeds in bulk that of the Chittár at the Falls of Kutallam. Near the Fall is a pagoda, and the bráhmans feed a multitude of sacred fish, which are very tame, and come when called to be fed. The climate is inferior to that of Kutallam. The scenery resembles that of some parts of Switzerland, where the mountains are of a moderate elevation. In a W. and N. direction the hills have been but little explored. They are covered with a dense jungle, and abound in game. Tigers, deer, and bisons are numerous.

Some peaks rise to a considerable height. Thus the Agastya Mallé, from which flows the Tāmraparnī river, towers 6,200 ft. above the sea. Higher up the river are two fine cataracts, the Bāna Tirtham and the Pāmbānasuri or “Snake dæmon,” in a very dense tigerish jungle.

The route from Pāliamkotta to Tutikorin is as follows:—

MILITARY AUTHORITY: Officer commanding S. Division—*Trichinipalli*.

CIVIL AUTHORITY: Collector of Tinneveli—*Tinneveli*.

PLACES.	STAGES.	
	M. F.	M. F.
From N.E. angle of the fort to Kotūr	1	2
Núwáb's Chattram.....	1	4
× 2 n. to Mutikolam	3	5
× Chindithura or Tāmraparnī r. to SHEVELPERI	0	6
Shingatakurchi	4	5
MEL (West) CHAKRAGUDI	3	5
× sandy n. to Kallamuramben	3	2
+ rivulet 30 yds. wide to MEL THATTAPURA	2	6
Varáhapatti	1	7
Madáturpatti	3	5
(a) TUTTUKUDI (Tutikorin) b. & t. o.	4	2
		9
		6
	31	1

(a) *Tuttukudi*.—*Tuttukudi* (Tutikorin) “Scattered habitation,” formerly a Dutch settlement, lies in lat. 8° 48', long. 78° 12', on the N.W. coast of the Gulf of Manár, and is the only really important harbor in the Tinneveli Collectorate. This place is remarkable for its pearl fishery, and its *shankh* shells, which are found in no place in the world save here and in the Palk Straits. The pearls on the Tutikorin bank are reckoned inferior to those on the banks nearer Ceylon, as they are not pure white, but have a blue or greenish tinge. Nevertheless, the contract for fishing on this bank brought to Government in 1803 £15,000; in 1804, £75,000; in 1805, £35,000; in 1808, £90,000; in 1809, £25,000; in 1810, £26,980; in 1814, £64,000. In

1810, ten days fishing on the Tulayeram Paár bank produced 2,203,658 oysters, of which one-third went to the divers, and two-thirds to the contractors, who paid 34,300 star pagodas for the lease. After six days more fishing it was considered so completely fished as to require rest for seven years. The life of the pearl oyster is computed at from seven to eight years duration. The shells are of a uniform size and shape—oval, and about 7½ inches in circumference. The animal adheres to the coral banks until its fibres are weakened by age, when it falls off into deeper water. It is fatter and more slimy than the common oyster, and is held to be unwholesome. The formation of pearls itself is regarded as a disease, though, as has been justly remarked, since the vast majority of oysters on these banks produce pearls, we should have to suppose either that there was something poisonous in the ground on which they feed, or that the banks were a sort of hospital for invalid oysters. However this may be, the pearl oysters are of so delicate a nature that they cannot be raised elsewhere; and all attempts at engrafting them on other beds, even within the immediate vicinity, have failed. The great pearl banks in the Gulf of Manár extend about 30 miles from N. to S., and 24 from E. to W. The best fishing is in water from 6 to 8 fathoms deep.

The Conch or shankh shell, a univalve of a pearly white colour, is used by the Hindus at their pagodas and hermitages as a musical instrument, and blown at certain hours. In heroic times it was used as a trumpet, and every hero had his own shell. Great numbers are sent hence to Bengal and other parts of India. The shell is also cut into ornaments, as bracelets, rings, etc. The fishery is rented at 5,000 rupees per annum. About 18 miles S. of Tuttukudi, as the crow flies, is the town of Tiru-send-úr (Trichendoor; in the Trigonometrical Survey Map, Tritchindoor), where is a famous temple of Subramana, erected on a rock projecting into the sea, one of the largest second-class temples in the Karnátak. This edifice is built of the hard white sand-stone of the vicinity, instead of

the ordinary black granite, and is equal to any temple in ornamentation.

Proceeding still along the coast eight miles further S., the traveller would come to *Manapár*, or *Manepadu*, "sand-town," written in the maps Munahpau, a little port on the lee side of a point of land, formerly a Dutch settlement. Somewhat to the N. of this is a very rising town, with a port, called after the first king of Madura, *Kulusekharapatnam*, and written in the maps *Golisairputnum*.

The road to Madura from Páliamkotta leads in a N.N.E. direction through the small villages of Kaitár, Yerrashaiwal, Kovilpatti, Sátúr or Chatúr, and Wai-palpatti, to the considerable town of *Virdupatti*. The road is generally good except in some parts near Kovilpatti, where the soil is black. At Yerashaiwal the encamping ground is bad, and the water execrable. *Virdupatti* is a considerable town, of about 2,000 houses. The undulating country around is extensively cultivated, and handsome clumps of trees adorn the scenery.

(i) *Madura* (prop., according to Lassen, *Mathurd*, from a Skr. root which signifies "to stir;" or, *Madhura*, "sweet," according to Wilson, in *Jour. Roy. As. Soc.*, vol. iii., p. 204, not *Muddaray*, as given in the Madras Route Book), situated in lat. $9^{\circ} 55'$, long. $78^{\circ} 10'$, is the capital of a Collectorate of the same name, which, with an area (including Dindigul) of 10,700 square miles, has a population of 1,756,791 persons. This Collectorate extends from lat. $9^{\circ} 5'$ to $10^{\circ} 54'$, and from long. $77^{\circ} 15'$ to $79^{\circ} 15'$, being to the S. and E. a nearly level plain, with large patches of unproductive sandy soil, and rising to the N. and E. into a series of hilly ranges, which occasionally sink into low slopes broken by isolated rocks. The inhabitants are chiefly Hindús, and the language is Tamil. Of every 100 persons, exclusive of Christians, 76 may be reckoned Shúdras, 13 Bráhmans, 16 Pariahs, and 5 Muḥammadans. The Catholics, who are more numerous here than in any part of India, form about the one-fortieth part of the population. Madura Collectorate constitutes a part of the ancient king-

dom called by Ptolemy *Regio Pandionis*, whence an embassy was sent to Augustus in the 18th year after the death of Julius Cæsar, and again six years later. So early as the third century after Christ, it is reputed to have been a highly civilised and flourishing country. Lassen and Professor Wilson conjecture (*Jour. Roy. As. Soc.*, vol. iii., p. 202) that the kingdom may have been founded B.C. 500. The city of Madura, lying in the direct route of the pilgrims to the sacred island of Rámeshwaram, and possessing itself several renowned temples, early became a place of importance. A university was founded here—it is said, by the sage Agastya—to which students from all parts of India resorted, so that Madura has been aptly termed "the Athens of South India." Of the authentic history of the country up to A.D. 1532, little is known, save the bare names of a long list of kings—one series alone consisting of 72 princes. The magnificent tanks, however, the vast extent of country marked by the little embankments which indicate irrigated land, but are now covered with jungle, the temples and long mounds of ruins, vouch for the prodigious population, and for the ancient splendour of the government. This much, at least, is certain, that, after various struggles with the neighbouring states, the power of the Pándyan kings was overshadowed and eclipsed in the 8th and 9th centuries A.D., by that of the Chola monarchs. The Belál Chiefs of Maisúr then became paramount; and, in the 14th century, the Muḥammadans pushed their incursions into those parts, and penetrated even to Rámeshwaram. Soon after the Rájás of Vijayanagar reduced the South of India under their yoke. In 1552, Nagana, or, according to some, Nágama Náyak, who is said to have been chief of the bullock department to Achta Deva, Rayál of Vijayanagar, founded the dynasty of the Náyaks of Madura. He was succeeded, some say deposed, by his son Vishwanáth, who built several pagodas and executed many useful works. The eighth chief of this race was Tirumalla Náyak, commonly called Trimal Náik, who laid the foundations of 96 temples

to Shiva and Vishnu, and so adorned Madura as to have inseparably connected his name with the history of the province.

Among the buildings which owe their origin to him, is the famous *Choultry* or *Mandapam*, which is undoubtedly one of the noblest edifices in India. It consists of a vast hall, 312 ft. in length and 125 in breadth (according to Fergusson 333 ft. long by 81 ft. 10 in. broad) of an oblong square form, built of hard grey granite, the labor of carving which must have been immense. Yet 128 pillars which support the stone roof are profusely covered with ornaments, many of the figures being executed with much delicacy and taste. The pillars are in six rows according to Graul; in four, according to Wilson,—each being 25 ft. high, and many of them fashioned from a single block. On the second pillar to the right, as the spectator faces the door at the bottom, are sculptured Trimal Naik himself and his six wives.

The principal wife, daughter of the Rájá of Tanjúr, on being shewn by her husband the newly-erected edifice, is said to have coldly remarked that it was inferior to her father's stables. Trimal Naik was so incensed at this speech, that he struck his dagger into his wife's thigh; and, accordingly, the stone figure displays a large gash below the hip on the left side. It is possible, however, that this story may have been coined for the occasion, the figure having been injured in the lapse of time. The legend, too, which points out, in another place, two figures in a cell, as the architects, immured to prevent their accomplishing any work which might eclipse this Choultry, has probably no foundation in truth. This noble building is said to have been begun in 1623, the second year of Trimal's reign, and to have been completed in 22 years, at the cost of upwards of a million of pounds, a sum, however, which is, doubtless, exaggerated. The curious figures with the heads of pigs represent twelve hunters, who, when pursuing wild hogs, disturbed the meditations of a holy recluse, and were changed by his curse into swine: subsequently, Shiva had compassion on them,

restored them to human shape, and taught them wisdom to such good effect, that they rose to be chief ministers of the State.

The Choultry stands close in front of the *great Pagoda of Minakshi* ("Fish-eyed," a name of Párvatí, Shiva's wife) and Sokkalinga, or Sundara Pándya, an incarnation of Shiva, who reigned among the early kings of Madura. The whole building covers 20 acres, and is adorned with four large gopurams, and five smaller ones. The vast aisles are dimly lighted by a number of twinkling lamps, which seem to render the gloom more oppressive. Bats flit among the dark ranges of columns, and the grotesque figures carved upon them seem to peer and gibber in the obscurity. Trimal Naik's magnificent Choultry is simply a porch to this temple, and was erected with the design of providing an apartment for the god, who consented to leave his shrine for ten days in every year, and visit the King, provided a suitable place was erected for his accommodation.

The pagoda is especially famous for a tank called "the tank of the golden lotus," beside which a bench of gold, or, as some say, of diamond, was set. The bench was presented by Shiva, and possessed the marvellous property of discriminating the merits of candidates for a place in the Collegiate Synod, and so deciding on their election or rejection. This Synod or Sangattár consisted of forty-eight professors, the god Shiva himself being the forty-ninth. When a candidate for honors appeared, he was questioned by the professors, and, if his answers were considered satisfactory, he was finally told to seat himself on the bench. If really worthy of the honor, the bench extended so as to allow him a seat; but if not, it contracted its dimensions, and the unworthy aspirant was thrown to the ground or cast into the tank,—a result, at least, in the present slimy and weed-covered state of the water, by no means desirable.

The Synod is said to have been abolished some time prior to the year 1028 A.D., in a singular manner. The professors had grown proud and neglectful

of literature, when a Pariah priest of Mailapur, named Tiruvalavar, who, some affirm, was the god Shiva incarnate, presented himself for election, with an ethical poem he had composed in his hand. The high caste members of the Synod were indignant at his presumption, but as his claim was backed by the Rájá, they were obliged to give him a trial. To their astonishment he was permitted to take his seat, and so mortified were they at his success, that they passed out, one by one, and drowned themselves in the tank. It is supposed that there is some allusion here to the first preaching of Christianity. The legend is variously told. This temple is said to have been erected by Vamsa Sekhara, the 44th king of the first Pándyan dynasty, who is supposed to have reigned in about the 5th century A.D. In his reign the College also is said to have been founded; and he is the reputed builder of the *Fort*, and of the ancient *Palace*. Whether this be true or not, it can hardly be supposed that any remains of buildings of such high antiquity can now be left. The great temple may, perhaps, be as old as the 11th century; and the other edifices are indubitably the work of Rájás, long subsequent to Vamsa Sekhara. A large number may be ascribed to Trimal Náik, whose age seems to have been the Augustan period of Madura. To him also is referred the *Perumal* "Great-one," or Viṣṇu pagoda, an exquisite specimen of Hindú architecture, and which is remarkable as being a very exact counterpart of one of the seven Rathas, or rock-cut temples at Mahábalipur. There is, likewise, a famous temple in a place called Pahlari, dedicated to the god Vellayadah, at whose shrine shoes of leather, highly ornamented, are offered, as the Deity is supposed to be much engaged in hunting, and to require frequent renewals of his *chaussure*.

The ruins of the *old Palace*, erected or enlarged by Trimal Náik, are also highly interesting. The grandeur of the columns, and the vast hall of audience, remind one of the magnificence of imperial Rome. The roof is a dome 100 ft. in diameter, and richly orna-

mented, supported by sculptured pillars joined by arches, so as to form a superb gallery, which again rests on massive columns below. The architecture is Saracenic, blended with Hindú. On the ceiling are figures resembling angels, which some suppose to have been suggested by the famous Jesuit, Robertus de Nobilibus, the nephew of Cardinal Bellarmine, who came to Madura during the reign of Trimal Náik, and, giving himself out as a bráhmaṇ from the West played the part of a Hindú priest, and wanted to engraft Christianity on the Vedas. The court of the English Judge has its sittings in this Palace. From the roof there is an extensive view, closed on the N. and W. by hills, of which the most remarkable is—to the N., Solai Mallé, where is a temple of Sutararásan, Siru Mallé, and Natta Mallé; and to the W., Náku Mallé, and Pasu Mallé, where is the Perumal pagoda. To the S. are three large tanks. *Trimal Náik's Tank*, about a mile S. of the town, is, perhaps, the finest in S. India. An artificial island adorns the centre, with a temple on it. This piece of water is walled all the way round, with steps of black granite. To the E. are the Roman Catholic Church and the American. The former of these churches is the finest; but even the American surpasses in appearance the English, which has no pretensions to beauty or taste.

The *Travellers' Bangla* is some distance outside the town, and on the way thither is a monument to Mr. Blackburne, a former collector. The natives, in grateful acknowledgment of his having been the first to enlarge and beautify their streets, have erected to him a tall pillar, on which is a large light, kept constantly burning. Indeed, till within late years, all travellers spoke with disgust of the crowded and filthy condition of the houses in Madura; but so much has been done within the last few years in the way of improvement that the streets have now a handsome appearance, are wonderfully clean, and the houses, many of them of two stories, built of brick and faced with chunam, end an air of opulence and prosperity

to the place. In fact, Madura is probably the only city in the interior of India which has a decidedly pleasant appearance, and is entirely free from all the filth and other usual evils of a native town. The wall of the Fort, originally about $3\frac{1}{4}$ miles in circumference, has been removed and the ditch filled up. This is the head quarters of a flourishing American Mission, consisting of 12 American missionaries, 71 catechists and readers, and 68 school-teachers, distributed over nine stations scattered through the district. In 1850 there were 202 native communicants and about 2,000 Christians who keep the Sabbath and attend Church, but whose conduct is not altogether satisfactory.

Madura was several times taken and re-taken during the English war in the Karnátak. In 1751, Capt. Cope, with about 6,000 men, of whom 180 were Europeans, attempted to storm the city, but was repulsed with the loss of 90 men. In 1755 the army under Colonel Heron entered it without opposition. Lying in the direct route of the pilgrims to the shrines of Rāmnád and Rāmeshwaram, it has always been a place of importance in the eyes of the Hindús, and the remains of some of the finest edifices in India render it well worth visiting to the traveller. Madura is the seat of the remarkable scarlet dyeing establishments, the colours (said to be owing to the water of the Vyga), being so superior to that obtained anywhere else, that the cloth is sent to all parts of India.

(j) *Dindigal* may be easily reached in one night by palankeen from Madura. The road leads through the town of Sholavandan, which has about 1,500 houses, and the small village of Ammayanykanúr.

The town of *Dindigal*, with about 9,000 inhabitants, is the capital of a valley lying to the N. of Madura, having an area of 4,500 square miles, and a population exceeding 300,000. It is built on a gentle slope, and the streets are wide and clean. The traveller may halt here if only to visit the Palnai mountains, 20 miles to the W., which have a climate not inferior to that of the Nilgiris, while they even surpass

them in beauty of scenery. They rise to the height of 7000 ft. above the sea, and five miles S. of the town are the Siru Mallé hills, 3,500 ft. high. The sportsman will find abundance of amusement here, as elephants, leopards, elk, and bison are to be found; wild hogs are common; and florican, snipe, pigeons of various sorts, and waterfowl, are in plenty. The rivers and tanks abound with excellent fish, among which *maul*, or sand-fish, eels, and prawns, may be particularized. In the Nellakotta district, in Mutu Mudia's well, a large species of cockle or muscle is found, about the size of an ordinary oyster, having a dark brown circled shell, with a bright pearly inside. It is considered wholesome as food, and is said to produce pearls. The climate of Dindigal is considered one of the best in India, and the nights are always cool. A wing of a native regiment is kept here. The Fort is built on a rock to the W. of the town, about 400 ft. long, 300 ft. broad, and 280 ft. in height. This rock is a singular wedge-shaped piece of gneiss, veined with felspar, and is a conspicuous object from all parts of the plain. In 1736, Chanda Šāhib, Nūwāb of the Karnátak, placed his brother, Šādiq Šāhib, in Dindigal, as one of the strongest forts in his viceroyalty; but four years after Šādiq Šāhib was defeated and slain by the Maráthas. Dindigal was taken by the Maisúr Rájá in 1755, and from Típu by the British army in 1783, but restored to him in 1784, and finally ceded to the British Government, along with the district, in 1792.

There is no place of interest on the road from Dindigal to Salem until the traveller comes to *Kárúr*. The intermediate stations are unimportant villages. At *Putambúr Chattram* water is deficient and bad.

(k) *Kárúr* is a considerable town, with fine streets, situated in lat. $10^{\circ} 55'$, long. $78^{\circ} 12'$. It stands on a gentle slope, in a dry, open country, on the N. bank of the river Amaravati, a little above its confluence with the Kávéri. Near it are the ruins of a considerable fort, with a large temple, the spire over the

gateway of which is 88 ft. in height, 64 ft. long at the base, and 52 ft. broad. It was formerly considered one of the strongest frontier towns of the kingdom of Maisúr, and stood a siege for several months against Chanda Šāhib, in 1751. In 1781 it was taken by Colonel Long, and in 1801 the fort was abandoned. Kārūr is the capital of the sub-district of Koimbatūr, containing 79 villages, with a population of 70,000 persons.

A little beyond Kārūr the Salem road crosses the Kávéri, after which the only considerable place is *Namkal Drug*, a large town, with a fort built on a very remarkable bare granite rock, which was once of some strength, though, in 1768, Colonel Wood took it from Haidar without any loss.

For a description of Salem and Koimbatūr see Route 34.

The *Nilgiri Hills* (from the Skr. *nila*, "blue," *giri*, "mountain," vulgarly spelt *Neilgherries*), are a most remarkable range of mountains, situated between lat. 11° 10'—11° 38', long. 76° 30'—77° 10', and connected on the W. with the Siadri branch of the W. Gháts. They form a sub-division of the Collectorate of Koimbatūr. The greatest length of these mountains, at an elevation of 5000 ft., is 42 miles from N.E. to S.W., and their average breadth at the same elevation is 14 miles. Their figure is that of a trapezium, and their surface is a continuous succession of ridges, slopes, and knolls, with here and there a grand peak rising up by itself. The granite of which they are composed is covered with a rich black soil, which, in the valleys and ravines, is often 10 ft. deep and even more; in some places are found morasses, generally consisting of peat, which is now extensively used for fuel. The base of these mountains, which is supposed to cover a surface of nearly 200 miles, is clothed with a belt of primeval forest, almost impenetrable in many parts, and swarming with wild animals of all descriptions, among which elephants and tigers are very numerous. This barrier jungle is so unhealthy that it is necessary to pass through it without a halt, for to stay a night in it would be almost certain death even to the

natives, multiplied instances having occurred of fatal results from sleeping once within its limits, both to Europeans and natives. Accordingly, bearers are not compelled to wait for those who, from whatever cause, delay their coming beyond such an hour as would enable the *hammāls* to cross the forest ere night sets in. The Nilgiris are divided into four Náds or districts: to the E., Parunganá; to the S., Maikanád; to the S.W. and W., Kundaná; to the N. and N.W., including nearly the whole crest of the mountains, Tudaná. In the last of these divisions is the principal European settlement, Utakamand, bordered to the E. and N.E. by mountains which rise high above it; and towering even over these is seen the majestic Petmarz, as it is called by the Tudas; or, in the Kanarese language, *Dodabetta* (*doda*, "great," *betta*, "hill"), the loftiest mountain of India S. of the Himálya, its summit being 8,760 ft. above the sea. The other principal peaks have the following elevation:—Kudiakad, 8,502; Bevoibetta, 8,488; Murkurti, 8,402; Dávaresolabetta, 8,380; Kunda, 8,353; Kundamogé, 7,816; Utakamand, 7,361; Tāmraibetta, 7,292; Hokalibetta, 7,267; Urbetta, 6,915; Kodaná, 6,815; Daveibetta, 6,571; Kótagiri, 6,571; Kundabetta, 6,555; Dimhatti, 6,330; Kunúr, 5,886; Rangaswāmi Peak, near the Gajalhatti Pass, 5,948. Two principal rivers rise among these hills, the Moyár and the Siru, or Little Bhavání, which flowing round their E. side, in some parts sweeping close under them, anon diverge to a considerable distance, but at last meet a little to the N.E., and thence flow in one united stream under the general name of Bhavání, which again empties itself into the Kávéri. Those who proceed to the hills from Arcot by Bengalúr and Maisúr can secure at Madras carriages drawn by horses or bullocks. Tables of charges, and all other particulars, will be found in *Smout's edition of "Baikie's Neilgherries."*

The principal Passes up to the hills are six. 1st.—The Kunúr Pass from Koimbatūr. After leaving *Gúdalur*, a moderately-sized village, with a fine

rivulet of clear water, and *Metopdliam*, a somewhat larger place, with an excellent banglá, the traveller crosses a nearly level plain for six miles, and then reaches the foot of the Ghát. There is an excellent road the whole way up. The maximum slope of the Ghát is 1 foot in 5, the average slope 1 in 12½; but in many places there are level spots, and in others counter dips, so that the slope is rarely so small as the average from top to bottom. There is no wheel-carriage traffic by this Ghát. The road passes through thick jungle and a most picturesque country the whole way. To the right of the traveller's banglá at some little distance is an hotel. Though carriages cannot ascend this Pass, there is an immense traffic by bullocks, which ascend it in thousands on the Utakamand market-day. Travellers from Madras and the S. generally come by this route, which is shorter and easier than that by the Sígúr Pass from Bengalúr.

2. At the S.E. angle of the hill plateau is the Kótagiri (vulg. Kotergherry) Pass. The road passes through Gúdálúr and Metopálliam as before. The bottom of the Pass is 2 m. 4 f. distant from the latter place, and at 9 m. 2 f. thence is Kótagiri, whence Utakamand is 14 m. 6 f. distant. This is the oldest road cut by Government for the ascent of the Níliris, and it led formerly to the original sanatorium at Dimhatti. It is too steep for wheel-carriages, but it is very practicable for other traffic. This Pass is well suited for the march of troops, which, by leaving Metopálliam at day-break, can ascend into a cool climate before the sun rises sufficiently to distress them. It is also of much importance for the E. parts of the hills for the passage of produce from the coffee plantations and the lands cultivated by the Badakars.

3. At the N.W. angle of the plateau lies the Gúdálúr, or Naduwattam Pass, which communicates with the W. coast and Kolikod (Calicut), through the Karkúr Pass, and with Kananúr and Tellichei, through the Wainád country. The Pass begins at 6 m. 6 f. from Paia Kerra, and is only 5½ miles long. This Pass has been disused of late by

passengers going to Kolikod for the less direct, but in some respects more convenient, Kunda Pass.

4. The Kunda or Sispará is remarkable for its magnificent scenery; and, as it forms the principal communication with Kolikod, and so with Malabar and Bombay, the stages are here given in detail.

MILITARY AUTHORITY—As far as Avalanche: Officer commanding S. Division—*Trichinápalli*. Thence to Kolikod: Officer commanding Malabar and Kanara—*Kananúr*.

CIVIL AUTHORITY—To Avalanche: Collector of Koimbatúr—*Koimbatúr*. Thence to Kolikod: Collector of Malabar—*Kolikod*.

PLACES.	STAGES.		
	M.	F.	M. F.
From Utakamand bázár to			
Mr. Grove's house	1	3	
Cowhatti	3	1	
× 3 n. to Nanjénád	1	5½	
Pudugalúr	1	7½	
(a) × 4 n. to AVALANCHE b.	5	3	13 4
× r. 5 times to Bági Chat-			
tram	8	7½	
× r. 7 times to SISPARA b.	8	7½	17 7
× r. 6 times and descend			
Ghát to Wálákád b.	5	7½	
× r. twice and descend			
Ghát to foot of Níliri			
Hills, SHOLEKAL b.	5	4½	11 4
× 5 bridges to Pariangád	8	3	
Madapallacheri	0	3	
WANDUR b.	1	6	10 4
Yariyettu	2	0	
× n. to Punapalli	0	5	
Allapeti	1	2	
Manjeri	0	3	
+ r. rd. to Tiruvádi	0	7	
YEDAMANA b.	2	2	7 3
× n. to Pallapatti	1	7	
Perravenné	1	0	
× bridge to Yirrivetti	1	0	
Wakalúr	1	5	
Putallam	1	4	
ARIAKOD b. on l. bank			
of Bépur river	0	5	7 5
Descend Bépur r. to KO-			
LİKOD (Calicut) b.	35	0	35 0

It is very requisite that the traveller who is going by this route, and, indeed, by any other Pass into the low country, should start early in the morning, so as to avoid the unpleasantness of travelling in the hills by night. At such a vast elevation the clouds often drive across in thick masses; rain falls very frequently, and the bearers, or, as often happens, the wretched *kulis* sent in their place, are but too commonly ill-provided with torches, so that altogether the benighted traveller may lay his account to suffer much annoyance from delay, and either to risk a fall over a precipice, or to walk after his palankeen in drizzling rain and darkness. The traveller must carefully look to the attendance of his bearers himself, and see that they are provided with torches. He must also call for the postmaster's bill in good time, so as to be able to settle any disputed charge, for the native clerks often make attempts at imposition.

(a) The stage to *Avalanche* is not very remarkable for beautiful scenery; but, arrived at *Avalanche* the traveller may feast his eyes indeed. This spot has its name from an extensive land-slip, which took place in 1824. For eight days before the slip occurred there were heavy and continuous rains, accompanied by heavy rolling thunder and a tempestuous wind. So thick, too, was the darkness brooding over that part of the hills, that none of the natives durst venture from their homes. When the gloom cleared away, it was found that the river Pavhk had swept away a vast portion of the mountain's side, which descended with its woods into the valley. The traces, however, of this event are now nearly obliterated. The *banglá* is prettily situated, and close by are woods, in which plenty of game is to be found, not excepting woodcocks. To the S. and W. stretch the Kundas, as the S.W. division of the Nilgiris is called, a range remarkable for lofty steep, clothed with belts of the most verdant forest trees. These become ever thicker towards the ravines, and end there in impenetrable jungle. On every side the rhododendron blooms in rich profusion, and the shrubs attain the size almost of trees. Ever and anon

from among the wood a glittering cascade leaps out and casts its glassy shower into the dark basin of rock beneath. The clouds driving over the heights add to the beauty of the scene, now concealing and now revealing its different parts.

Avalanche banglá, which is 6,720 ft. above the level of the sea, may very well claim a week from the traveller to enable him to visit the most remarkable peaks in the vicinity. Crossing the summit of the *Avalanche* mountain, and proceeding due S., a day's march will bring him to the *Guli-kal*, which is 8,585 ft. above the sea, and whence, in clear weather, the ocean may be descried washing the coast of Malabar 50 miles to the W. Some miles still further to the S. are the peaks of Anginda and Muka Malé. The road is difficult, and there are morasses, which abound in *tugutis*, or dangerous quagmires. This part of the hills is shrouded in mist and rain during nine months of the year; during the other three months the scenery is beautiful. Bears, tigers, and elephants occasionally visit this locality. North of *Guli-kal* is another remarkable peak, and one most deserving of a visit, called *Taigannam*, or, more commonly, *Murkurti*, which is upwards of 8,500 ft. high. The traveller will follow the winds of the Pavhk river to its confluence with the Paikári. Thence he will trace the Paikári to its source, which is close to the *Murkurti* peak. From the source of the Paikári an easy ascent of $1\frac{1}{2}$ mile leads to the summit of the peak; and here, should the mist and clouds fortunately roll away, a grand and awful scene will present itself to the view. The W. side of the mountain is a terrific and perfectly perpendicular precipice of at least 7,000 ft. The mountain seems to have been cut sheer through the centre, leaving not the slightest shelve or ledge between the pinnacle on which the traveller stands and the level of the plains below. To add to the terror of this sublime view, the spot on which the gazer places his feet is a mouldering precipice, the ground being so unstable that, with a touch, large masses are hurled down the prodigious height into the bar-

rier forest at the foot of the hills, which looks at such a distance like moss. Many parts of this locality are still unexplored; and the lover of the picturesque, the man of science, and the sportsman will find unending amusement around them.

From Avalanche banglá to Sispára the road is narrow, steep, and stony; but the scenery compensates for these disadvantages. At Sispára the descent into the low country commences in earnest. On all sides extends a magnificent forest, and this becomes still denser at *Sholekal*, which is merely a traveller's banglá at the foot of the hills. The traveller will find this banglá fenced with a huge scaffolding of timber to keep off the wild elephants. These animals are very numerous here, and not unfrequently mischievous. The next stage, to *Wandúr*, lies through the barrier forest infested with tigers, elephants, and other wild beasts, and still more dangerous on account of the malaria. After passing *Wandúr* the jungle gradually becomes thinner. The road is very shingly, but preserves its picturesque character the whole way to the considerable village of *Ariakod*. In this stage the eye will often revert to the Blue Mountains, which seem to rise like a perpendicular wall from the low country. *Yedamana* is a large village, and *Ariakod* a small town of about 400 houses. The villagers in these parts are a handsome race, and seem to live very comfortably. The men are fairer and more athletic than those of the Karnátak, and many of the women are lovely. The journey from *Ariakod* to *Kolikod* is performed in a boat, which passes quietly down the *Bépur* river. The banks of the river are prettily wooded and fringed with long grass, among which repose a number of alligators. The voyager may amuse himself the whole way down with rifle shots at these monsters. The breadth of the river is about 200 yds. Ten miles from *Kolikod* the boat leaves the main stream by a branch, which leads directly to *Kolikod*. All along this branch-stream are pretty cottages of the natives. Most of the women wear the Musalmán dress,

and run to hide themselves at the approach of the stranger.

Kolikod is described elsewhere (*vide* Route 48.)

5. *The Sigúr Pass* is the most frequented of all, being practicable for laden carts, and other wheeled conveyances. The road is carried down the N. face of the hills, the descent commencing near *Mutanád*, and ending near the village of *Sigúr*, eight miles before reaching which is *Kilpatti*, about 5,500 ft. high, where is a good banglá. Travellers coming from *Bengalúr* should send a message to some friend on the hills by electric telegraph, so as to ensure supplies at *Kilpatti*. By this Pass communication is kept up with *Bengalúr*, *Madras*, and all places to the N.; and the chief bulk of the European supplies and heavy baggage, etc., is brought by it to *Utakamand*. The teak timber used on the hills is also transported by it, as the road passes near the forests where teak trees are cut under sanction of Government, about *Tippa Kádú* and *Masneamkovil*. The trees are felled by *Kurumbars* and others; and, after being lopped and roughly dressed, are dragged on rude carts by buffalos to the roadside, where they are sawn into building pieces and sent on bullock carts to the *Utakamand* market. The average rise in this Pass is 1 in 15. The head of the Pass is 7,204 ft. high.

6. *The Mailúr or Sundarpatti Pass*, due S. of *Utakamand*, is now disused, though in former years much frequented by travellers journeying from the E. by *Koimbatúr* to the hills. There are the remains of a very good road still existing from the top of this *Ghát* all the way to *Utakamand*; but, owing to neglect, quagmires have formed in some parts, and it has thus become impassable to all but smugglers and *Badakars*, who still use it occasionally.

(1) *Utakamand*.—*Hotels at Utakamand*.—Beside the club-house, there are two hotels, the *Union* and the *Victoria*. The expenses at these may be given as follows (see *Goa and the Blue Mountains*, p. 287; and *Smoult's edition of "Baikie's Neilgherries,"* Calcutta, 1857, which latter work is a complete Guide to the Hills):

—For a lady or gentleman, £22 per mensem; 16s. per day for a broken period, less than a month; for children under 10 years, and European servants, 2s. per day; for a native ayah, 1s. per day. As a private housekeeper, a bachelor may live for £20 per month, and in great comfort for £30 per month. There is no traveller's *banglá*. It will be seen that the prices have greatly risen since Dr. Baikié's time, as in his day the charges were for a single person 10s. per day, or £12 per month.

The principal place on the Nílگیرis, and that which alone deserves the name of a town, is *Utakamand*, situate in lat. $11^{\circ} 24'$, long. $76^{\circ} 47'$, at an elevation of 7,300 ft. above the sea, and 1,300 ft. above the minor stations of Kótágiri and Kunúr. Its position in the hills is almost central. It lies in a valley open to the W., but sheltered to the N.E. and S. by the mountain Dodabet, and the ranges which project from it. At their base, and on many lesser hills and knolls, are dotted the *banglás* of the Europeans, pretty white buildings, which gleam out brightly from among the rich green verdure. They are substantially built of burnt bricks, set in clay and painted with lime, with roofs generally of tiles, or terraced, rarely of thatch, the timber being teak. Everywhere the sward is bespangled with beautiful wild flowers of every hue. The trees exhibit a variety of foliage; some covered with moss seem to be silvered over with the breath of winter, others, as the rhododendron, are crimsoned with flowers. The numerous streamlets and rills are lined with the jessamine and the dog-rose. Several of these rivulets meet at one point and fall into a natural basin, which, being confined to the S.W. by a strong mound of earth, forms a lake of five or six miles in circuit. *Utakamand*, properly so called, is the district to the E. and N.E. of the lake. The principal building in it is St. Stephen's church, a handsome edifice in the Saxo-Gothic style. Directly N. of the lake is the district of Kúndalmand, in which the palace erected by Sir William Rumbold, now a clubhouse, is conspicuous. There is also here a native village. To

the S. of the lake is the district of Manjakamand. Around this beautiful piece of water, which at one point expands to a considerable width, at another winds among gentle hills in a serpentine course, there is a public carriage-road, with which few drives in any part of the world can compare. To the S.W. in the distance are seen the Kunda mountains, whose peaks, mostly hidden in clouds, seem, when they do appear, to be even higher than the mighty Dodabet. The climate of *Utakamand* is cold and damp in the monsoon; at other seasons it is intensely dry, the mean annual temperature being 58° . After sunset, the fall in the thermometer is very great; and, without care, invalids are likely to suffer from the sudden change. To weakly constitutions, the warmer and more sheltered stations of Kótágiri and Kunúr are preferable.

Arrived at *Utakamand*, the chief sights for the traveller are—1st, the Kunda range already described; 2nd, the stone circles, which the Tudas call Phins, and which contain images, urns, relics, and some very prettily wrought gold ornaments; 3rd, the waterfalls at U-Yál-Hatti, those at the top of the Sígúr Ghát, and that of Kaití at Mr. Grove's plantations: there is also a fourth, much finer, in the heart of the Kundas, formed by the Bhawání, 400 or 500 ft. high, with a large body of water, and surrounded by scenery of the most savage grandeur, but it is difficult of access, and scarcely to be found without a guide; 4th, the Ranga-Swámi temple; 5th, the fortress of Gaganachiki. The native villages of the Tudas and other tribes may be visited *en route* in any of these expeditions.

The *stone-circles* are found in many parts of the hills, but the most convenient locality for a visit from *Utakamand* is the hill of Karoni, three miles to the S. The circles are built of rough, unhewn stone, some of them of a large size, which must have been brought from a considerable distance. The history of their construction is quite unknown.

There are many beautiful cascades in various parts of the hills, but those men-

tioned above may be taken as specimens. *En route* to U-Yál-Hatti the ruined fortress of Maléková, N.W. of Utakamand, may be visited. It occupies the N.E. extremity of a range of hills, its figure being an irregular square, the diameter of which does not exceed 300 yards. The walls are built of rough stone, and are surrounded by a dry ditch, fearfully deep in some parts, and in general not less than 60 ft., with a breadth, at the surface, of 30 ft. There is but one entrance, by a causeway little more than 2 ft. wide, over one of the deepest parts of the fosse. To the S.E. are hills of much greater elevation, on which are the ruins of two watch-towers built by Tipú. The road next passes through the large Badakar village called *Sholúr*, two miles to the N.W. of Maléková, and thence through many pretty villages to the hamlet of *Ballikal*, which is little more than eight miles from Utakamand. The traveller will next descend to *Sigúr* at the base of the mountains, and thence pass through a deep forest for 22 miles, abounding with wild animals. The path now lies over several chains of mountains, which skirt the higher lands of the Nilgiris to the N.; and from these ridges there are magnificent and extensive views of Maisúr. A day's travelling among this picturesque scenery brings the traveller to *Kon-oge*, a Ter-ir-i, or sacred place of the Tudas, near which three of their villages are situated. At a short distance from this is *U-Ydi-Hatti*, or "The Hamlet of the Cataract." The water falls about 60 or 70 ft. into a natural basin. The scene is rather picturesque and beautiful than grand. The same remark applies in a still stronger degree to the next two falls noticed above, which are too well known and too easily visited to require any particular description here. If inclined to look for the fourth cataract in the list here given, the traveller should quit the road about five miles from Avalanche banglá, and follow the Bhawání river due south for four miles, which will conduct him to it.

In order to visit the temple of *Ranganodmi* the traveller will proceed first

of all 15 miles nearly due E. to Kótágiri. This station is, perhaps, better suited for invalids than Utakamand. The climate is nearly three degrees warmer, and the variation five less. The rain which falls is also considerably less, as the S.W. monsoon seems to spend its force on the Kunda range, and reaches Kótágiri with abated violence. About five miles from Kótágiri is a beautiful valley, called the Orange Valley, from the number of orange and lime trees that grow there. Between this valley and Kótágiri, on a plateau about two miles from the latter place, is the invalid station of Dimhatti, which was the first place colonised by Europeans on the hills, but is now almost deserted. At all these places fruits ripen infinitely better than at Utakamand. At Orange Valley there is a Government farm. Leaving Kótágiri, the road descends about 1,000 ft. to a village called *Beliké*, in the approach to which is a low hill, on which are several monuments, resembling the stone circles already described. After a further descent, the ruined fortress of Atra is reached, situated in the centre of the glen, with here and there an opening in the mountains, through which partial views of the low country may be obtained. The thermometer here rises to 80°. Limes and oranges of spontaneous growth are in abundance. Hence the road passes to the E. base of the hills, near which is the singular conical hill on which is the temple of Rámaswámi. Its isolated situation and difficulty of access have perhaps combined to enhance its sacredness with the natives. On the top is a solitary stone, which is an object of worship. There is a rude shed near, dignified with the name of temple. This excursion will serve to acquaint the tourist with the scenery of the E. side of the Nilgiris. He may also, *en route*, visit Danaikenkoté, and the confluence of the Mayúr and Bhawání rivers.

The fortress of *Gaganachiki* (*Gagana*, "heaven," *chiki*, "reaching"), lies S.E. of Utakamand. The road leads through the valley of Kaiti, which is, perhaps, the most beautiful on the hills. On the E. face of one of the mountains which

surround it is the Badakar hamlet of *Kammand*, where the traveller may halt awhile and enjoy the delicious scene. A few miles further on is the village of Kaultré, also belonging to the Badakars, where a halt may be made for the night. To the N.E. of this village, at the distance of a few miles, is a fine cataract, which must be passed on the way to Gaganachiki. The stream in its fall forms a vast perpendicular column 100 ft. high, and then dividing into several minor columns, finds its level 300 or 400 ft. lower down. At about 12 miles distance from Utakamand, the traveller comes to the hamlet and ruined fort of *Hulikál* (*Huli*, "tiger," *kal*, "rock," a chief of the native tribes having slain a tiger here). Near the village is a deserted *mortt* of the Tudas, situated in a lovely spot, part of the brow of an immense mountain, beautifully wooded, the regularity of the trees and the vistas they afford giving to it all the appearance of being adorned by art. At *Hulikál* the night's halt may be made. Starting at an early hour next morning, the traveller will reach in two or three hours a Badakar village at the foot of the mountain Gaganachiki, which is partially detached, and stands at the extremity of one of the ribs, which, like mighty buttresses thrown up to support the central and more elevated parts, surround the hills in every direction. From its base to the walls of the fortress on the summit the mountain is covered with a dense forest, which, to the height of some thousand feet, resembles the jungles of the plain. Above that point the trees are loftier, with large spreading branches, and with little or no underwood. The approach to the fortress is most difficult—along the edge of a precipice where it is necessary to advance in single file, and that with the greatest caution. A narrow gateway opposite to the principal one, which is now choked up with trees, admits the visitor. In the time of *Tipú* this fortress was called *Saiyidábád*, and was held by a garrison of 100 men under a *Kiladár* named 'Alí *Khán*. The ruins occupy the whole crest of the mountain, on the edges of which the walls are

raised. The view from the summit into the low country is magnificent.

It remains to say something of the sport to be obtained on the Nilgiris, and of the natural products. The woods in general are so ornamentally disposed as to remind one of the parks in a European country. They are easily beaten, and, from the end of October to March, woodcocks are found in them. Jungle fowl and spur fowl are very numerous, and are excellent eating. Partridges are rare; quails common in the lower parts of the hills. Snipe come in in September, and are seldom found after April. The solitary snipe (*Scolopax major*) is occasionally shot. There are blackbirds, larks, thrushes, woodpeckers, imperial pigeons, blue wood-pigeons, doves, and green plovers in abundance. There is also an immense variety of hawks, and among them a milk-white species, with a large black mark between the wings; as also a cream-coloured species. Large black eagles are occasionally seen; and owls of various sorts, particularly an immense horned kind. Hares and porcupines abound, and do much damage to the gardens. Both are excellent eating; the flesh of the porcupine resembles delicate pork. In the most inaccessible parts of the Kundas the ibex and the jungle sheep or muntjak may be found, but are very shy and difficult to approach. Among the larger game wild hogs and *sámbar*, the *Cervus Aristotelis* or black *Rusa* of Cuvier, generally called elk in India, afford good sport. They are exceedingly tenacious of life, and sometimes carry off eight or ten balls. Polecats, martins, jackals, wild dogs, and chítas are numerous. So, too, is the black bear, especially in the early part of the monsoon, when they ascend the hills in pursuit of a large brown beetle, their favourite food. Among the tall grass, which is often as high as a man's head, the royal tiger is not unfrequently met with. This beast, so ferocious in the plains, seems to be tamed by the cold of the hills. When put up by the beaters it bounds away with huge springs over the grass or underwood, and is seldom or never known to attack man.

There are no dangerous snakes, and no troublesome insects except the flea, which is easily put to flight by an infusion of the root of a plant called wassamba by the natives (*Acorus calamus*).

Among flowers, the commelinea, pedicularis, anagallis, two or three sorts of jasmines, white and red roses, magnolias, anemones, two sorts of clematis, three of ranunculi, 19 kinds of orchideæ, etc., may be noted. The Brazil cherry, a small prickly shrub, with a yellow fruit the size of a cherry, of a sub-acid flavor; the hill gooseberry, a small branchy shrub, with short, thick, dark-green leaves; blackberries; and the *Orchis Mascula*, from the last of which the Salep Misri is obtained, are found in profusion, the last-named on the Neddiwallé hills, and near Neddiwattam. The camphor tree grows in the Orange Valley. There is a teak forest on the Kunúr Ghát, which is reserved for Government use. The Champani furnishes a very hard, tough, solid, wood, of a blue-white-colour, with deep bluestreaks, useful for rafters, door posts, etc. The bastard cinnamon also supplies a good wood, though not equal to the last. There is also a deep red wood, called by the natives Billu, and said to be proof against insects. Coffee plantations and mulberry trees thrive well, and all European vegetables may be had in perfection.

From the Nilgiris the still wilder range of the Animallé Hills may be conveniently visited.

Animallé Hills.—About 60 miles S. of the Nilgiri plateau, and beyond the dead flat of the plains of Koimbatúr, is the range of hills known by the name of the Animallé, or "elephant hills." The range gives its name to the village of Animallé, which is near the foot of it on the North face, the approach of travellers to these hills being usually the village: it is a convenient basis of further movements, being in the centre of the N. face of the range, and most of the passes into the mountains diverge from this point. The Animallé range stretches from a little N. of W. to the E. a little S., with an abrupt face of about 50 miles to the N., the view of

which on a clear day from the village of Animallé is magnificent; the slope is more gradual on the S. and W. face towards Cochin and the coast, the depth being about 30 miles in this direction. This block of hill may be divided into two distinct portions—the point of division being about the village of Animallé; to the W. of this towards Palghát, the hills are not much above 3,000 ft. high, and are covered with a primeval forest of gigantic teak and other trees, which supply the Bombay dockyards with timber. The westerly portion ranges from 3,000 to 6,000 ft. in elevation, and has much the peculiar character and features of the Nilgiri hills; the whole is a continuation of the great range of the Western Gháts, which, as they approach the Southern part of the peninsula, expand into plateaux with intervals of plain.

These hills are often visited from the Nilgiris on account of the swarms of wild game they contain. The Route is from—

1. *Utakamand*; 10 miles, to
 2. *Kunúr*, good hotel at the edge of the Nilgiri hills; thence down the Kunúr pass, 15 miles, to
 3. *Mdtipálliam*, where is a banglá, with servants and food to be had; here the plain of Koimbatúr commences; thence 25 miles to
 4. *Koimbatúr*, a civil station, with travellers' banglá and servants. From Koimbatúr by Chettipálliam and Puláchi, about 40 miles of plain, with a fair road to
 5. *Animallé*, a considerable village, where the office of the superintendent of the forests is held; there is a good banglá.
- The lower portion of the Animallé range is much varied in level, and intersected with mountain streams, some of considerable size, which force their way through rocks, and form cascades of no small beauty; the sound of the falling water is most refreshing to the traveller through the forest. The trees consist of the teak (*Tectona grandis*), several kinds of Dalbergia (*Sisú*), and the ironwood, with its aspen-like foliage, contrasting with the immense leaves of the young teak trees. There is not much

underwood, and it is easy to walk in any direction, the stems of the forest-trees rising often to the height of 60 ft without a branch, while the spreading foliage of their heads completely keeps off the sun, these huge stems being interlaced with climbing plants with stems little inferior to those of their supports. At the sides of the streams broad patches of bamboos are found, which hang over the water from side to side waving in the wind, and forming a means of communication for the monkeys, who seem to delight in passing over them; no underwood grows under the bamboos, but there is a deep bed of the fallen leaves, which have collected for years, where the herds of wild cattle (*Bos gaurus*) are fond of retreating during the day. These are said to be exactly similar to those formerly found in Britain, and still preserved in Chillingham Park. Sometimes the forest opens out into clear park-like glades covered with grass, with pools of water and wild fruit trees, where in the evening the wild cattle and deer are usually to be found grazing; these cattle are so numerous that one may see several considerable herds in a walk of a few miles.

At Tunakádu is the residence of the Superintendent of the forests, with an establishment for the cutting of timber, including elephants, who are most useful assistants in dragging and piling the timber. The logs are usually dragged by bullocks to the N. face of the range, when they pass down an inclined plane, and thence into the river Punár, which runs through the Pálghát opening in the range, and into the sea on the Malabar coast. From the mouth of the Punár the timber is shipped for Bombay. Much teak and other timber is also cut on the S.W. face of the hills within the province of the Rájá of Cochin, who has an agent for the management of this portion of his revenue at the port of Cochin. The teak of this forest is far superior to that of Burmah in respect of hardness and durability.

The forest also abounds with ginger, cardamoms, turmeric, honey, and wax; the pepper-vine covers the huge stems of the trees like ivy, and the sarsa-

parilla appears in all the newly-cut paths; while the purple *Torenia* and a variety of sweet-smelling orchidaceous plants, contribute to the beauty of the scenery.

There are but few inhabitants; but they are a peculiar race, and call themselves Kádírs; they live entirely in the forest, and their habits are singular. The number of wild animals who divide with them the fastnesses of the hills has rendered them as familiar with the habits of beasts as with their own: the facility with which they will track a deer or a wild bull over ground where, to an ordinary eye, there is no visible mark, is quite wonderful; they seem to follow it without the least hesitation, like a dog on a strong scent. This renders them invaluable aids to a sportsman. They collect and sell the produce of the forest, but do little in the way of cultivation; but they are an honest plain-spoken race, and easily managed; their whole number is not above 200.

To a sportsman the Animallé Hills offer an inexhaustible source of amusement; herds of wild elephants abound, and are of some value. They do not domesticate them here, but shoot them for the value of their ivory. The sport requires a good shot, for unless the bullet be lodged in the brain it has no effect; the only vulnerable spot being at the root of the trunk, and a space as large as the hand on each temple. They are usually fired at from a distance of 10 or 15 paces, and if the aim be good the huge animal falls perfectly dead at one shot; but the sport requires nerve, as a miss may have serious consequences. The Kádírs regard them with much respect, as they have no means of killing them. The wild cattle are noble animals, larger than an English ox, with short much curved horns; the bulls of a sloe black, the cows of a deep tawny, but all with white legs as far as half-way up the fore arm and stifle joint. The activity with which these immense beasts leap over obstacles and pass through broken ground is astonishing. When wounded they are very dangerous antagonists; or even without, when a sulky old bull is found alone, having been

driven from the herd by his younger brethren. There are also bears and tigers, as well as the spotted deer; and in the bluffs and precipitous parts of the rocks, the ibex is often to be met with. There is no part of the world where stalking can be carried on with so much success, but it is only during the rainy months. The forest is perfectly healthy at that season. In November, when the wind changes to the west, and the leaves, under a bright blue sky, become brown and dry, fever will attack the workmen by the dozen in a day; and they are obliged to return to the plains. At that season stalking is out of the question, as there is no concealment, and the rustling of the dry leaves betrays the movements of the sportsman.

There are some very fine eagles; and the rhinoceros-birds (hornbills)—birds resembling toucans—with their immense beaks, are continually seen, or the harsh metallic sound of their note is heard echoing through the woods. There are also some good warblers. One bird has a singular note. The tone is like a full clear whistle, but the intervals of the scale are singularly marked; and it gives the idea of some one learning to whistle. Some flying squirrels and black monkeys occupy the upper story of this leafy dwelling place. The butterflies and other insects are of great beauty; and there is a spider of an enormous size; its body is about two inches long, striped with black and yellow, and its legs cover a space as big as the hand. The web is often met with in the brushwood, six ft. square, and strong enough to pull off a man's hat in passing. In the larger and deeper parts of the rivers are some fine fish of the Mahásir kind, which rise well to a fly.

From Animallé to Tunakádu is about 15 miles; 10 through the jungle at the foot of the hills, which swarms with peafowl and deer, and five miles up the pass, through magnificent scenery; a mountain stream passes close to Tunakádu, and forms a very beautiful cascade. About 10 miles further to the S. is a considerable river, abounding with fish: there is a pass through the forest direct to Cochin from this place; the

distance is about 35 miles, but it is a rough passage. There are many leeches in this part, which contrive to get up one's legs and to fill themselves before they are perceived: the Kádírs rub their legs with tobacco to keep them off; linen gaiters, pulled over the feet, are useful for this purpose. The eastern portion of the Animallé is above the level of the teak-tree, which is not usually found higher than 3,000 ft.; there are some to be found near Punáchi, but they are scattered and small,—in fact there is no teak forest. It is much intersected with hills and valleys; the hills are covered with coarse grass, and the valleys and vicinity of the streams are wooded. At Punáchi there are two or three huts, containing a few families; but, after passing this place, the interior is uninhabited, except by wild animals, which are much the same as about Tunakádu. The scenery is more open, and, from the greater height, perhaps grander; and in the highest valleys, where the rhododendron and willow hang over the streams, and the ferns grow on the sides of the slopes, and the hoar frost in the winter covers everything with glistening white, the scenery much resembles that of England, though there are few parts of England which equal it. The peculiar feature is that the forest fills all the intersections of the hills, and does not graduate with brushwood into the open ground, but ceases suddenly, the largest forest trees being completely at the edge, while beyond it is a clear meadow. As in the Nílگیرis, the trees are rounded at the top, and the branches gnarled and covered with long white moss. There are some orchids, but they differ from those of the lower part of the range; and the open sides of the hills are covered with anemones, balsams, pedicularis, ejacum, and lilies. The Salep Misri is also found; indeed, except in England, the path is nowhere so thronged with a profusion of flowers as in these high lands of the tropics. The only paths are those made by the deer or elephants, and by the wild cattle. It is singular how precisely the wild animals follow these paths, and with what precision they are carried to the point in

view, however distant—not in a course up and down the hills, but round them, observing a regular rise of level, as if they had been planned by an engineer. The following is taken from a note made at the time of an excursion into these hills by three Englishmen, with Kádír guides :—

“20TH OCTOBER, 1851.—Left Animallé (height above the sea, 765 ft.) at 2 A.M., and reached the foot of the hills, about five miles, at daybreak—having lost our way in the dark. A number of large squirrels, purple and black, were playing about the trees. Ascended the Ghát on horseback, but not without much difficulty; it would have been considered impassable for horses elsewhere, but the Arabs are as good as mules in the hills. We went on over a good path, about 10 miles, to Punáchi (3,000 ft. elevation). There is a fine cascade just before reaching Punáchi, and an old coffee plantation, which had been deserted, was near the foot of the fall; the coffee trees were looking healthy, and were covered with berries of a bright red and yellow color. After a rest, went on foot through open ground with scattered trees, fording the river Turakadwár, and afterwards along the valley of that stream, gradually ascending the whole time as far as a waterfall, where an old Anakatt bore witness to former cultivation. It had rained the whole way, and we had left the people behind us; the guide said he was tired, and would go no further: bivouacked on the rock, having made a little shelter from the wind with a few boughs. An old otter and its young one were playing in the waterfall in a very amusing way; one of us shot the mother, and the Kádírs ate her. Anakatt 3,650 ft. by the barometer.

“21st.—This cascade was at the head of the valley of the Turakadwár, and on leaving it the ascent was severe. The two mountain peaks, Tangáchi Mallé and Ekka Mallé (the younger and elder sisters), were on our right, and the scenery was magnificent; the grass at the Anakatt was 10 ft. high, and being very wet, it was like walking through a pond. On the hill we got into an elephant path through the forest,

and followed it. Came suddenly on a male elephant, and fired two shots at him from about 15 yds. distance, without effect. The beast turned and strode through the forest down hill at his best pace, crashing through the thickest part of the wood with a terrific noise. We followed, but could not come on him again. We had come about seven miles, and then crossed the river again up to the middle, and went up a grassy hill to a small hut, which had been made by the Kádírs beforehand, near a swamp. Camped for the day; height, 5,600 ft.

“22nd.—Went to the top of the Ekka Mallé; height, 7,000 ft. nearly; found the top grassy, but scantily covered. This is nearly the highest point of the whole range. Got a general view all around. Several cascades visible in the forest. Saw a fine open valley clear of trees, about five miles long, leading up to a conical hill, which appeared like the watershed of the range. Returned to hut.

“23rd.—From hut to the bottom of the valley, which we called Michael's valley; height, 6,000 ft. Very fatiguing walk of about five miles on the steep side of the hill, covered with long grass, concealing pointed and loose rocks; then through a *shola* or patch of dense jungle, where we found the carcass of a deer just killed by a tiger. Found the track of the elephant of yesterday, but did not follow it up. Camped in a hut at the meeting of two small streams; plenty of fern, rhododendrons, etc.

“24th.—Rainy. Went up Michael's valley; found numerous tracks of elephants, cattle, and deer. The Kádírs pointed out the number of the herd of elephants, distinguished the males from the females, and the young ones which had strayed and returned to their mother's heels; in fact, the whole history of them was told us from the tracks. Found a large bull, and fired two balls into him, but he got off, though he must have died. Tracked an elephant down to the south of the conical hill, but without finding him. Rain all day. Returned to Michael's valley, and bathed in the stream; bitter cold.

“25th.—Went again up the valley, and beat several *sholas*; found wild

hog and monkeys. The ground near the marsh was much cut up by the hog. The Kádírs said this valley must swarm with game in February and March, when the jungle is burned in the low grounds; very little at this season.

"26th.—Left Michael's Valley and returned to the Anakatt; found a fine buck elk, which sprung up close to us, also a number of toucans and some eagles. The path lay through the forest the whole way, but was good enough, having been made by the elephants; distance, 10 miles.

"27th.—Walked from the Anakatt to Punáchi, and in the evening went on to Animallé; distance 25 miles; the latter part of the way through wet rice-fields, in the dark."

There is a road from Tunakádu to Pálghát, through Chamampadi and Kolangod; distance, 45 miles. It skirts the hills through bamboo jungle, after descending the Ghat, and then stretches over the cultivated plain, with a road such as is usually found in the interior of India; that is, of earth cut up by carts and the feet of bullocks.

The Animallé hills require more examination; many parts of them have not been visited. The eastern portion of them joins, or nearly joins, another range of hills, which is said to be still more stocked with game, among which the woodcock ought not to be forgotten. The high lands of the Animallé are quite capable of cultivation, and are as habitable as the Nilgiris, though less cool, being a degree nearer the equator, and 2,000 ft. lower in elevation.

ROUTE 33.

ARCOT TO SHÉLAM (SALEM) AND PÁLGHÁTCHERI, BY THE MANJEWÁDI GHÁT, SANKERIDRUG, YIROD (ERODE), AVINÁSHI, AND KOIMBATÚR.

139 m. 1 f. to Salem; 268 m. 1 f. to Pálghátchéri.

As this Route is the same as Route 7, from Arcot as far as Vaniambadi, and agrees with Route 34, from Salem, the only new stations are those between Vaniambadi and Harúr, which therefore alone are given.

PLACES.	STAGES.	
	M. F.	M. F.
Madras to VANIAMBADI <i>b. & t. o.</i> (See Route 7)	125 4	125 4
× Branch of Pálar <i>r.</i> 220 yds. wide to Gowinda- puram ..	0 4	
Waipampattu	2 3	
Kallandaré	1 1	
Kambambattu	3 0	
Vakálampatti	1 6	
Katteri	1 3	
× <i>n.</i> to Anusirpatti	1 7	
× <i>n.</i> to TRIPATUR, <i>b. & t. o.</i>	1 7	13 7
Road to Dharmapuri	0 2	
× <i>n.</i> to Andúr	1 4	
× <i>n.</i> to Koratti	3 2	
Kumárampatti	1 0	
Karrumándápati	1 6	
Kárapattu	1 4	
WOMANUR	1 5	10 7
× Kunatúr <i>r.</i> 60 yds. wide to Motúr	1 5	
× <i>n.</i> to Tándipenúr	2 6	
Wutangadi (a new Chá- wadi)	1 0	
Tippambatti	1 2	
Karteri	3 2	
× Pennár <i>r.</i> 130 yds. wide to WARRATÁNUR ...	2 0	11 7
Kumárampatti	0 3	
Peddakungam	2 5	
Yisampaddi	2 5	
Mosampatti	3 3	
× <i>n.</i> to HARUR (a new Cháwadi)	1 4	10 4
HARUR to SALEM		37 1
SALEM to PÁLGHAT- CHERI		129 0
		<hr/> 338 6

ROUTE 34.

ÁRNÍ TO SALEM AND PÁLGHÁTCHERI, BY PULÚR AND HARÚR, YIROD (ERODE), AVINÁSHI, AND KOIMBATÚR.

112 m. 4 f. to Salem; 241 m. 4 f. to Pálghátchéri.

MILITARY AUTHORITY—As far as Pedda Manjewádi: Officer Commanding Centre Division—*Madras*. From Pedda Manjewádi to Pálghátchéri: Officer Commanding Southern Division—*Trichinápalí*.

CIVIL AUTHORITY—To boundary after Nartampundi: Collector of N. Division of Arcot—*Chittur*. From Nartampundi to Nipatúr: Collector of S. Division of Arcot—*Gúdulúr*. Thence to Palliapálliam: Collector of Salem—*Salem*. From Palliapálliam to Wálaiyár: Collector of Koimbatúr—*Koimbatúr*. From Wálaiyár to Pálgghátcheri: Collector of Malabar—*Kolikod (Calicut)*.

PLACES.	STAGES.		
	M. F.	M. F.	
From Ární × <i>n.</i> to Sydapét	1 2		
Kallambúr	4 3		
KASTAMBADI.....	1 7	7 4	
× 2 <i>n.</i> to Páldona	3 0		
Bagumarpéta	2 5		
Kunátúr	1 3		
PULUR, <i>b.</i> & <i>t. o.</i>	2 0	9 0	
Kurimallé	3 6		
Kálistpákám.....	2 1		
× Chíár <i>r.</i> to NARTAM-PUNDI	3 4	9 3	
Aggram	1 7		
Kallambadi	0 7		
Boundary	0 6		
Nyambadi	2 3		
× <i>n.</i> to Worwandawádi ...	2 1		
PALLAPADI.....	2 3	10 3	
× <i>n.</i> to Sherampálliam ...	3 5		
Náchipattu	5 1		
× Chíár <i>r.</i> to CHANGA-MAH	2 3	11 1	
× <i>n.</i> to Pulidíyúr	1 5		
Adanúr	1 3		
PALLIPAT	1 6	4 6	
Kattemargu Pungávi	6 0		
NIPATÚR.....	4 2	10 2	
× Pennár <i>r.</i> 200 yds. wide, to Tagárápatti.....	1 4		
Rámapuram.....	2 4		
Poyapatti	2 6		
Chellapatti	4 2		
Káwápatti	1 3		
× large <i>n.</i> to HARUR (a new Cháwadi)	1 5	14 0	
Dudampatti	1 5		
× <i>n.</i> to Gopánádhampatti	3 1		
× Wáni <i>r.</i> to Pudupatti	3 0		
× <i>r.</i> to PALLIPE'TA (a new Ch áwadi)	1 7	9 5	
Páperredd ípatti.....	2 7		
× 2 <i>n.</i> to Wartákaundendr	3 1		
× 2 <i>n.</i> to PEDDA MAN-JEWADI	2 2	8 2	

PLACES.	STAGES.		
	M. F.	M. F.	
× 4 <i>n.</i> to Kombúr (a new Cháwadi)	1 5		
Manjewádi Ghát begins ...	1 0		
× <i>r.</i> to ditto—ends	1 6		
Atchakotapatti	2 4		
× <i>n.</i> to KUPANUR.....	1 0	7 7	
× <i>n.</i> to Tádendr	0 4		
× 3 <i>n.</i> to Chukampatti	1 7		
× <i>n.</i> to Kallampatti	1 5		
× <i>n.</i> to Motupatti	1 1		
× Ayodhiapatnam <i>r.</i> , 110 yds. wide to Máshinyakampatti	1 1		
× 2 <i>n.</i> to Adigárápatti	1 2		
Ammapéta	2 2		
Salem begins	0 5		
Rd. to Trichinápalli	0 6		
(a) × Mani Mukta <i>r.</i> to SALEM FORT, <i>b.</i> & <i>p. o.</i>	0 2	11 3	
Shivapéta.....	1 0		
× Mani Mukta <i>r.</i> to Pedda Kondapatti	2 0		
× ditto to Utama Sholávaram	2 2		
Serrapádi	3 6		
Kambapálliam	3 4		
MACDONALD'S Cháwadi, <i>b.</i>	0 3	12 7	
Dairvayapatti	1 6		
× <i>n.</i> to Tálúr	1 6		
Wygundam	2 0		
× <i>n.</i> to Ávarangampálliam	2 5		
× <i>n.</i> to Venkatanyákampálliam.....	2 5		
SANKERIDRUG, <i>b.</i> & <i>t. o.</i>	0 3	11 0	
Rd. to Bhawáni	1 5		
× <i>n.</i> to Natapálliam	1 0½		
Kálikalli	1 0½		
× <i>n.</i> to Pádriah	2 4		
× 4 <i>n.</i> to Chanámpálliam..	2 0½		
Kahtapálliam	1 2½		
Ahlámpálliam	0 6½		
PALLIAPALLIAM, <i>b.</i> ...	1 0½	11 5	
Kávéri, <i>r.</i> , <i>i. b.</i>	0 2		
Ditto, <i>r. b.</i>	0 2½		
× <i>n.</i> to Kárangalpálliam...	0 7½		
(b) YIROD (Erode), <i>b.</i> & <i>t. o.</i>	0 5	2 1	
Kumulangkóta.....	2 0		
× <i>n.</i> to Sangolipálliam ...	1 4		
Mánikapálliam	1 7		
Karkampattu	1 6		
Kárpampálliam	2 0		

PLACES.	STAGES.	
	M. F.	M. F.
PERUNDURE, <i>b. & t. o.</i>	2 3	11 4
Wolaipálliam	2 1	
Nágappakaundenpálliam ..	2 4	
Vijayamangalam	1 5	
Dudipálliam	1 2	
Kunampálliam	1 3	
CHANGAPALLI	3 5	12 4
Kálipálliam	1 5	
Perumalnellúr	2 5	
Mutienkanáru	1 1	
Tempálliam	2 7	
Avináshilingampálliam	0 7	
AVINASHI, <i>b. & t. o.</i> ...	1 5	10 6
× <i>n.</i> to Attaiyampálliam, Rd. to Nílgrís	1 1	
Murganpálliam	1 4	
× Wanátangari <i>r.</i> to Tai- galúr	2 2	
KÁRMOTTANPATTI, <i>b.</i>	3 7	8 6
Yunjalpálliam	0 6	
Kairayúr	1 1	
Wutupálliam	1 5	
Araisúr	1 0	
Modinpálliam	1 0	
Nílambúr	2 0	
× <i>n.</i> to RAMANUJAN CHATTRAM	1 1	8 5
Totapálliam	0 7	
Cháwadipálliam	3 7	
Pulaimaidu	0 2	
Upallipálliam, Hutting Lines	2 6	
(e) KOIMBATUR (to Jail) <i>b. & p. o.</i> Trichinápalli Rd. joins	1 1	8 7
× <i>n.</i> to Kurchi	2 4	
Ishuneri	1 5	
MADDUKARRE'	1 4	5 5
× <i>n.</i> to Yettimarré	4 0	
Pudu-úr ..	1 2	
× <i>n.</i> to WALAIYAR ...	3 5	8 7
× <i>r.</i> to Wattaparé	3 2	
Shulimarré	2 5	
× Narrágambuli <i>r.</i> to GANJIKOTE'	2 5	8 4
+ <i>r.</i> to Puducheri	3 1	
Kunatúr	2 0	
Sultánpéta	1 5	
(d) PÁLGHATCHERI <i>b.</i> & <i>t. o.</i>	0 5	7 3
Fort N. Gate		

This route forms the grand line of communication between Madras and the Western Coast, and has therefore been chosen for the line of the Madras Railway (see Route 5).

A very good road takes the traveller through the large villages of *Kastambadi*, and *Pulúr*, to the hamlet of *Nar-tampundi*, where the country begins to be jungly. This increases at *Pallapadi*, *Changmah*, and *Pallipat*, all small villages. *Nipatúr*, on the left bank of the Pennár, has about 80 houses. The Pennár river, called Southern Pennár, to distinguish it from a river of the same name, which falls into the Bay of Bengal, 3° to the north of this river, near Nellúr, has its name from the Tamil word *Pondaru*, "Golden," or the Skr. word *Pindkini*, "three-pronged." It rises in N. lat., 13° 32'; E. long. 77° 45', to the N. of the Nandidrug hills, in Maisúr. From Maisúr it passes into the Karnátak, at Martanhalli, and falls into the Bay of Bengál, a mile N. of Fort St. David, after a course of 245 miles. Gold is found in its sands in the Karnátak, whence perhaps its name. There is always water in its channel at Nípatúr. From Pulúr to Pallipat, the roads skirts, at the distance of about eight miles, the Jávenie Hills; and after Pallipéta, passes through a gorge of the Shivarái Hills, for which see under *Salem*.

Harúr is a considerable village; the next three stations are small hamlets. A good road, well shaded with a fine avenue of trees, leads to Salem. At *Kupánúr*, there is a thick bamboo jungle.

(a) *Salem*, according to Graul, "rocks," (Shelam or Chelam), in N. lat. 11° 31', E. long. 71° 12', is the capital of the Collectorate of the same name, which, with an area of 8,200 (Thornton), or 7,499 (Parliamentary Papers, 1857) square miles, has a population of 1,195,377. The population of Salem itself was, in 1843, 19,021. The climate is not considered a healthy one, being liable to violent alternations of from 20° to 30°. Intermittent fever is endemic, and few, if any, strangers escape during a twelve months' resi-

dence. Often they are attacked within a few weeks of their arrival. January and February, during which a dry E. wind prevails, are specially unhealthy. Though the town is 1,070 ft. above the level of the sea, it lies in the lowest part of a valley, about seven miles in width, formed by the Shivarái Hills (called also Sheewarry and Shwary)—a name derived from *Shiva*, the name of a Hindú god, and *Rái*, "a king"—to the N., and a smaller and nameless range to the S.

Salem is well built with many handsome *chawadis*, or houses for travellers, and is altogether one of the best specimens of a native town in this part of India. The streets are wide, and planted with cocoa nut trees in regular lines; and there are two very broad principal streets, running E. and W., having handsome two-storied houses with bastard Italian façades. The Tyromani river, which has its main source in the Shivarái hills, forms the boundary of the town on the N. and W. sides, and there is a good substantial bridge, with three arches thrown across it on the W. side, over which the road into the town from that quarter passes. This stream, elsewhere inconsiderable, is made to bear the appearance of a river near Salem, by three dams, one at the entrance of the town, and a second, nine furlongs off, where the river ceases to form the W. boundary, and seems to have been diverted from its natural course for the defence of the fort, now old and dismantled, two sides of which are washed by it. The third dam is nine or ten furlongs lower down the stream.

The face of the surrounding country is studded with tanks, and during the rains not less than 200 can be seen from the brow of the Shivarái hills. Within a circumference of five miles there are 18 of these tanks, from a furlong to 1½ miles in diameter. Besides the Tyromani river, which is never entirely dry, there are 2,400 wells, and 30 large ones, with steps and arches to descend to the water. In spite of these being in general brackish, the natives drink of them, and think the water not unwholesome to themselves, though they admit that it

is to strangers. As there is abundant means of irrigation, the land round Salem is highly cultivated. Of the arable land, the proportion of wet cultivation to dry, is estimated at 1½ to 3½. The population of the town, exclusive of agricultural labourers, consists chiefly of silk and cotton weavers, and cotton more than sufficient for their employment is grown in the vicinity. Upam cotton, a perennial plant, is indigenous in the country. The Bourbon cotton has also been introduced, and is greatly on the increase, from the congeniality of the calcareous soil to its growth. The American sea-island, vine leaf, and Nankin cotton have also been successfully introduced. Indigo and the common tobacco of the country are cultivated; the former being manufactured to some extent—and all the ordinary grains are produced. In average seasons, even from dry cultivation, two and even three crops are reaped, and grain is, therefore, cheap. The soil of the country round Salem varies much. A thin layer of calcareous and red loam prevails, through which quartz rocks appear on the surface in many places. Native carbonate of magnesia, or magnesite, is found in a stony barren plain, five miles to the N.W., in veins running in a vertical direction through hornblende rock, of which all the hills about Salem are formed. With this magnesite, chromate of iron is found, and also thick veins of quartz. The chief value of this carbonate of magnesia is to form an excellent cement; but it has also been used in the preparation of sulphate of magnesia, and pure magnesia. In the S. of the Collectorate iron ore exists in considerable quantity, and yields, on fusion, 60 per cent. of metal.

The district of Salem is the principal seat of the *Indian steel manufacture* (or *wütz*). The ore occurs generally in the low hills, and the quantity exposed above the surface is so great, that it is not probable that mining operations will ever be necessary. The ore is prepared for smelting by stamping and separating the quartz from it, by washing it in a current of water, or winnowing it like rice. In most deposits, parts are found where

the quartz is in a state of disintegration, and these, from the facility with which they are broken, are selected by the natives for their furnaces. The smelting furnace is from three to five ft. high, and the ground is hollowed beneath from eight to twelve inches. From two ft. diameter at the ground, it tapers to one foot at top, and is built entirely of clay. Two men can finish one in a few hours and it is ready for use next day. The blast is supplied by two bellows, each made of a single goat's skin, with a bamboo nozzle. The two nozzles meet in a clay pipe, which passes half-way through the furnace at the level of the ground, and by working the bellows alternately, an uniform blast is maintained. A semicircular opening, one ft. in height, and in diameter at bottom, is left in the furnace, and before each smelting built up with clay. The furnace is then filled with charcoal, and a lighted coal being placed before the bellows the fuel is soon kindled; whereupon a little ore, moistened with water to prevent its running through the charcoal, but without any kind of flux, is laid on the fuel, and the furnace is filled up with charcoal. In this manner ore and fuel are added, and the bellows plied for four hours. The temporary wall in front is then broken down, and the bloom removed with tongs from the bottom of the furnace, and beaten with a mallet to separate as much of the vitrified oxide of iron as possible, and, while red-hot, it is cut through with a hatchet to show the quality. It is then sold to the blacksmiths, who forge it into bars, and make it into steel.

The iron is forged into bars by sinking the blooms in a small charcoal furnace, and by repeated beatings and hammerings, to free it from the vitrified and un-reduced oxide of iron. It is thus formed into bars 12 inches long, $1\frac{1}{2}$ broad, and $1\frac{1}{2}$ thick. In this state it is full of cracks, and exceedingly red and short, and were an English manufacturer of steel to be told that excellent cast steel could be made from such iron, he would treat the assertion with contempt.

It is from this unpromising material,

however, that Indian steel is always made. The bars are cut small to pack close in the crucible, into which from half-a-pound to two pounds, according to the required weight of the mass of steel, is put, with one-tenth of the weight of dried wood, chopped small, and the whole is covered with one or two green leaves. The crucible mouth is then stopped with tempered clay, rammed close, so as to exclude all air.

The wood which is always selected to furnish carbon to the iron, is the *Cassia auriculata*, and the covering leaves are those of the *Asclepias gigantea*, or of the *Convolvulus laurifolius*. When the clay is dry, 20 to 24 crucibles are built up in the form of an arch, with their bottoms inwards, in a small furnace urged by two goatskin bellows. Charcoal is heaped over them, and the blast kept up for $2\frac{1}{2}$ hours, when the process is complete. The crucibles are then removed and allowed to cool, then broken, and the steel taken out in a cake. The crucibles are made of red loam mixed with charred husk of rice; a rotatory motion is given to this clay in one hand, while it is hollowed out with the other. The steel cakes are prepared for being drawn into bars by annealing them for some hours in a charcoal fire. This operation removes the excess of carbon, and without it no cake would stand drawing into bars without breaking. The antiquity of the Indian process of making steel is no less astonishing than its ingenuity, for its theory is extremely recondite, and in its discovery there seems but little room for the agency of chance. We can hardly doubt that the tools with which the Egyptians covered their obelisks and temples of porphyry and syenite with hieroglyphics, were made of Indian steel; for there is no evidence to show that any nation of antiquity, save the Hindús, were acquainted with the art of manufacturing steel.

Salem is likewise remarkable as being the first district in the Madras Presidency where a European Zamindár possessed land. The holder is Mr. Fischer, who claimed the privilege by the charter of 1833, and purchased in

1836 a considerable Zamindari, or estate, eight miles long and six broad. He pays not less than 10,000 rupees to Government. By his example and his successful experiments in agriculture, planting, and manufactures, he has done very much to benefit the part of India in which he resides. The ryots under him cultivate the usual Indian grains, and each is assessed in a fixed proportion of the crop. With this system the natives appear perfectly satisfied, and from the air of comfort about them, and the rapid multiplication of their numbers, its excellence cannot be doubted.

The *Shivardi Hills*, which form one boundary of the Salem Valley, approach within five miles of the town, and stretch north towards the flat land of the Báramahal. Their greatest altitude is 4,190 ft. above Salem, and 5,260 above the level of the sea. The highest peak is called Mutu Nád. A few small streams only are found on these hills, some of which dry up between the N.E. monsoon and the return of the S.W. These hills are at summit but scantily clothed with vegetation. On their sides, for about one-third of the ascent, the common shrubs and trees of the plain are met with; the next third is almost wholly clothed with bamboo; while, on the upper third and summit, a short, thick, coarse herbage, long rank grass with ferns, and a thick stubborn shrub peculiar to the hills, are found. Large wide-spreading trees, among which the bastard cedar predominates, border the streams. Two passes lead up the hills, one on the south side, towards Salem, and one on the north. Previous to 1824 the range was much frequented by invalids, but in June of that year a fatal disease broke out, assuming the yellow or remittent form of fever, which caused the place to be deserted for some time. The elevation is not above fever range, but, as a general rule, the hills may be considered free from fever during the dry months, and it is not till after a fall of rain that disease prevails to any extent. The same remarks apply to the Shendamangalam and other mountainous ranges in this Collectorate.

The cotton tree is found to grow upon

these hills with great luxuriance, and to yield one ton per acre, whereas in Ceylon the yield is but from eight to ten cwt. Thus a single tree will give 2½ lbs. produce, and in Ceylon 1 lb. The plants bear a little in three years, are in full bearing at six years, and last about thirty years. Planting and trenching cost about 100 rupees per acre. Mr. Fischer and many other gentlemen from Madras own plantations here, and but for the pretended inalienable right of Government to the soil, every inch of ground would be cultivated and become incalculably valuable. The sportsman will find abundance of game in the more jungly parts of the hills. The forests abound with elephants, deer, elk, hogs, leopards, and tigers. The bison, too (*Bos cavifrons*), ordinarily frequents this locality, roaming freely after the first showers of the rainy season, and then seeking the highest and coolest parts, but congregating in large herds during the heats, and striking deep into the great woods and valleys. In July and August these animals regularly descend to the plains, to lick the earth impregnated with natron or soda, which seems as essential to their well-doing as common salt is to the domestic animal when kept in hilly tracts. Many attempts have been made to domesticate them, but in vain. They grow to a gigantic size. Some have been killed more than six feet high at the shoulder, and eight feet in girth.

Specimens of the following minerals were sent from Salem to the Great Exhibition of 1851:—White kaolin; green ditto; white ditto composed of decayed felspar and soapstone; fawn-colored ditto; red ditto; soapstone; corundum; cube-spar; talc and mica; grey salt; glaze clay; grey and yellow clays; black clay; light red marl; variety of icespar; Venetian talc, magnesite, or magnesite; saltpetre; red, blue, and green corundum; tourmaline bloodstone; chromate of iron; terrestrial native iron, highly magnetic; compact black ironstone; vesicular iron ore; octohedral crystals of peroxide of iron; cream-colored and flesh stone-colored ochre; salmon-colored ditto; raw and burnt sienna. On the same occasion,

Mr. Fischer and other landholders exhibited specimens of coffee, cotton, tobacco, and cheroots from Salem and the adjoining hills.

A fine road, well shaded with trees, leads to *Sankerdurug*, a village of about 400 houses. This was a place of some strength during the war with Típu and Haidar. In 1768 it was the only fortress which, in this line of country, held out for Haidar against Colonel Wood. It was afterwards several times taken and re-taken during the same war. From Palliapalliam the road descends towards the Kávéri (Cauvery). The Kávéri, perhaps "Yellow River," from the Skr. root *kava*, "to dye," rises in N. lat. 12° 25', E. long. 75° 34', in the British district of Kurg, and, after an eastern course of 41 miles, for the next 20 divides Kurg from Maisúr. Through the latter province it then flows for about 100 miles, and for the next 40 forms the boundary between Maisúr and Koimbatúr. It then descends through the pass of Kávéripuram, from the E. Gháts, and near Trichinápalli forms a delta 70 miles long and 80 broad at the base, near the sea, dividing into several streams, the principal of which is the Kole-run ("place of slaughter," from the Tamil words, *kol*, "slaughter," *idam*, "here," the legend being that a Rájá having finished a celebrated pagoda in the vicinity, drowned the workmen in the river). The Kávéri is lowest in March, April, and part of May; but, swollen by the S. W. monsoon, inundates its banks in August. By the rich clay it brings down it renders its delta the richest soil in S. India. During its inundation, cotton, sandal-wood, salt-petre, etc., are brought down through the low country in circular baskets from 9 to 14 ft. in diameter, covered with buffalo leather. On reaching their destination these primitive vessels are broken up, the wicker abandoned, and the leather carried back on the boatmen's heads. Of the famous Falls, and no less famous Anakatt of the Kávéri, notices will be found in the proper places, for which see *Index*. It enters the sea after a course of 472 miles. It is here a deep and rapid stream, and the road up to its

left bank is bad and stony. The passage is made in basket boats.

(b) *Yirod* (Erode) is a small town, which figures in the wars with Típu. It anciently belonged to the Náiks of Madura, from whom it was taken by Dud Deo Ráj, Rájá of Maisúr, in 1667 A.D. In 1768, though garrisoned by 200 Europeans and 1,200 Sipáhís, and provided with eight heavy guns and two mortars, it was surrendered to Haidar by its commander, Captain Orton, without a blow, under rather remarkable circumstances. Haidar had just before destroyed a detachment of 50 Europeans and 200 Sipáhís, with two guns, and hurrying on to Yirod he demanded a surgeon to dress his wounded prisoners. He at the same time requested Captain Orton to come out and confer with him, and on his coming made him prisoner, and desired him to write an order to Captain Robinson, the second in command, to capitulate, which was accordingly done.

There is nothing to be remarked of the stations between Yirod and Koimbatúr. *Perunduré* is a large place; *Changapalli* a very small hamlet; *Avindshi* a village of some size; *Karmottanpatti* has ten houses.

(c) *Koimbatúr*.—*Koimbatúr* (Coimbatore), (prop. Koimathura), in N. lat. 11°, E. long. 77° 1', is the capital of the Collectorate of the same name, which, with an area of 8,280 (Thornton), or 8,161 (Parliamentary Papers) square miles, has a population of 1,153,862. The town, the native population of which does not now exceed 12,000, stands on the left bank of the river Noyel, a tributary of the Kávéri, in a high, dry, and well-cultivated country, and is neatly built. It is abundantly supplied with wells; but the water they furnish is brackish, and injurious to the health of the lower classes who make use of it. The palace, now in ruins, which is a little higher than the rest of the town, is 1,485 ft. above the level of the sea. This palace was built by Madana, who was governor under Haidar 'Alí for 40 years, and was of the Linga sect. During his government the place was very flourishing, contain-

ing 4,000 houses; and Típu, who had a great opinion of its salubrity, built a mosque here, and occasionally resided in the palace. Subsequently it suffered much in the Maisúr wars, being often taken and retaken; and in 1792 Típu destroyed the fort. Koimbatŭr is now a civil and military station. The houses inhabited by the Europeans are substantially built, and generally well situated; they are placed E. of the town, and, with the exception of one near the gaol, are quite clear of it. The name of the place was anciently Koiam-paddi, at which time it was a village of a rude tribe called Malashir, the head man being called Koia. A Vaylalar chief, some twenty generations back, is said to have built a fort at this village, and changed its name to Koiamathura. The family originally paid tribute to the Rájás of Madura. About two centuries ago the country was conquered by the Maisúr Rájá, and the fort was then enlarged.

At the village of *Periúra*, about two miles to the S.W. of the town, there is a celebrated pagoda, dedicated to Mahádeva, and called *Mel*, or *High Chittambra*, to distinguish it from another Chittambra, near Puducheri. This pagoda is said to have been erected 3,000 years ago, by a Rájá of Madura. There are four *raths* or state cars for the idol, and a very fine tank entirely lined with cut stone. The building is highly ornamented after the Hindú fashion; but the figures are rude, and some indecent. The stone of which it is built is very fine, and its freshness by no means corresponds with the era assigned by the bráhmans to the work. When Típu issued an order for the destruction of all idolatrous edifices, which was but very imperfectly obeyed, he excepted this pagoda and two others, those of Melkóta, near Seringapatam, and that at Seringapatam itself.

Koimbatŭr is but 10 miles distant from the extreme base of the Nílgi Hills, and but 47 from Utakamand, the principal town there. It is therefore a good position from whence to visit that interesting mountain range. The climate, is sufficiently cool, without being

subject during the S.W. monsoon to the excessive humidity of Kanara and Malabar, of which Sir T. Munro, when collector at Kanara, complained so much in his letters. It owes its agreeable exemption from heat, partly to its height, 1,400 ft. above the sea; partly to its being situated in the great chasm of the Gháts, called the gap of Pálgthatcheri. Here, as in a funnel, the full force of the strong winds of the S.W. monsoon is concentrated, while it is equally a well-known fact that, abreast of this embouchure, ships commonly experience a stronger gale during the opposite monsoon.

A glance at the map will show that Koimbatŭr holds an important position in a commercial point of view, placed as it is in the direct line of communication between Madras, Salem, and Trichiná-palli on the one side, and the W. coast on the other; and being moreover the capital of a great cotton and tobacco growing Collectorate.

Six kinds of cotton are growing at present in this district. First, *Upam Parthi*,* an indigenous annual; 2d, *Nattam Parthi*, an indigenous triennial; 3rd, Bourbon; 4th, American; 5th, *Shem Parthi*, or green seed; 6th, *Shedda Parthi*. For the first two sorts, the land is manured by having sheep fed on it till April. After the first rain in that month it is ploughed four or five times, and again twice or thrice before sowing in August, September, or October, according to the rains. This ploughing answers the purpose of harrowing, and renders the land fit for the seed, which is thrown in "broad cast," like common dry grains; the seed being first steeped in cow-dung and water, or red earth and water, to prevent adhesion. As soon as the seed is sown, a plough follows to cover it in. The plants show in seven or eight days. At the end of the month, a light plough, without iron on the coulter, is run over the ground to weed it, and thin the plants. Next month the weeds are removed by the hand, and the plants are then strong enough to resist the weather, and are left to come

* *Parthi* signifies "cotton with seed."

to maturity. It is usual to mix the first species with dry grain, as Bengal gram, castor oil plant, etc., which are reaped in the January following. The cotton plants bear in February and March, when the first gathering begins, and lasts till the end of April. Should rain fall in the latter month, the plantation is again weeded, and a second gathering takes place in July and August, which yields about half the first crop.

The wood, when the plant ceases to bear, is used for making *tatties* or matted shutters, and other domestic purposes, and the seed to fatten cattle. In this respect, the indigenous plant excels the Bourbon and American kinds, as their seeds are said to be injurious to cattle, being too heating.

The seed is separated from the wood by the small hand-mill in common use, the charge for cleaning a *man* of 25lbs. being two *ánás*, and one person can clean about half a *man* daily. The seed fetches one rupee the six or eight *mans*. When cultivated on black soil, the yield of wool increases in proportion to that of seed; the first gathering giving one part of wool to three of seed, the second one part of wool to 3½ seed. Upam Parthí grows best on deep black lands, Nattam Parthí on light red loam, mixed with gravel and sand, and on a red stony soil, and the light soils on which the common dry grains of the country can be cultivated.

Bourbon cotton was introduced in 1819. It grows best in red loam, yet it succeeds well in all light red soils of a middling quality; but all black soils should be avoided. The seed should be sown in August, and the plants should be weeded for a couple of months, and secured by fences from cattle, which are exceedingly fond of them. Should there be no rain, the plants must be watered occasionally. They will bear in May of the year following, and need not be renewed for two or three years or more. The distance between them should be six ft. The first year will not be so productive as the second and third. The neighbourhood of hills should be avoided, as the dampness they engender is injurious to the produce, and causes the

cotton to deteriorate. This cotton is cultivated chiefly by the Vellalar, Valluver, and Kammawer castes; the proportion of wool to seed is one to three.

American cotton seed was distributed in 1831; but failed, owing to the repugnance of the natives to innovation in their mode of cultivation. Subsequently a farm was established by Government for its culture, and was discontinued in 1849, its object having been fully attained in demonstrating that the soil and climate are capable of producing cotton suitable to the British market.

The *Shem Parthí*, so called from its dark red flower, is cultivated only as a shrub in flower gardens, and is said to possess medicinal virtues, being prescribed in inflammatory diseases by the native doctors.

The *Shedda Parthí* is grown like the last kind, only in gardens. Both species reach the height of eight or ten ft., and continue bearing for seven or eight years. They are almost exclusively used for pagoda lamps, or by bráhmans for making *janjam*, i.e., the thread worn by them as a caste distinction.

The labourers employed in gathering cotton are paid in kind, about one *ánás*'s worth of imperfect pods being given to each daily. Should the crop be good, the hire is made up with a proportion of clean cotton. A succession of cotton crops should never be grown in the same ground, as it impoverishes the soil, and the land should therefore lie fallow and be manured for one year at least before cotton is again sown in it. The expense of cleaning cotton is covered by the sale of the seed. A large portion of the cotton produce of Koimbatúr is manufactured into piece goods for the Trichinápalli, Salem, Maisúr, and Malabar markets, and a considerable quantity of cloth is likewise made up for Bombay and the Persian gulf.

Tobacco is the ancient staple of this district. There are three kinds, of which the first, and most valuable, is called by the natives *vidamugam*, and also *yevumakappal* and *vattikappal*. From the thickness and softness of its leaf, its pungent and peculiar flavour, it is preferred for chewing by the natives of the

W. coast, which is the only market for it. It is raised on lands irrigated from wells, and should they contain saltpetre, the leaf is improved both in flavour and appearance, but its saline qualities render it unfit for smoking or making snuff. Some, however, raised in one part of the *táluk* of Koimbatúr, must be excepted from these remarks, being of excellent quality for every purpose, and capable of being preserved for two years.

The second kind, called *tenmugam*, is of the same description as that grown in Dindigal and Madura. The leaf is larger than that of the *vádamugam*. It is raised by irrigation, and is much preferred for smoking and making snuff, but is too harsh for chewing, and will not keep long. It is in great request on the W. coast.

The third kind, called *mánagaði*, is raised only on lands suited for dry grains, and is never irrigated. It is used for smoking and snuff, but is too bitter for chewing, and cannot be kept long. Superior tobacco is produced in the *táluk*s of Koimbatúr, Palládam, Cheyúr, Danai-kenkóta, Chakragadi, and Paláchi, and upwards of 4,000 *khandis* (candies) are annually exported to S. Malabar, Travancore, and Cochin, besides large quantities sent to Trichinápalli and Maisúr. The superiority of this tobacco is attributed to the richness of the soil, and to irrigation from wells containing much saltpetre.

The mode of culture is as follows:—The plant is grown in garden lands, artificially irrigated from wells. A crop of dry grain is previously grown; then from May to September the land lies fallow, and sheep are folded on it, after which it is got ready for tobacco. The period for sowing in beds is September and October, and for transplanting November and December; the harvest being in March and April of next year. The land is ploughed six or seven times, and divided into beds of five or six ft. square. The young plants are watered for thirty or forty days, according to the soil, and when they have thrown out three or four leaves, are transplanted into beds, each containing about twenty plants, and watered every second or third

day till ripe. At the end of a month, when the plants have thrown out eight or more leaves, they are topped. To render the leaf long, eight or ten leaves are left; but if short leaves are desired, from ten to twelve are left. In the second month, the plants throw out buds which are cautiously removed, care being taken to keep them free from weeds. They come to maturity in four months, and when cut are spread out to dry. To keep the leaves on the ground for more than one day, is thought to injure tobacco. They sometimes, however, remain two days, but never longer. After gathering the leaves, they are dried on the milk-hedge (*Euphorbia tirucalli*), which is supposed to impart a superior quality to the tobacco. No other hedge is used for this purpose, and when this is not available, strong poles are driven into the ground, and the leaves are hung on ropes fixed to them. The drying is continued in the open air fifteen days; should the weather be wet, or the dews heavy, the leaves are placed in the sheds; but are never smoke-dried in this district. After hanging fifteen or twenty days, and attaining a reddish-brown colour, the leaves are collected in heaps under sheds, and turned once every third day, for nine days, when they are stripped from the stalk and tied in loose bundles of thirty or forty each. These are again packed in heaps and frequently turned for ten days more. In these bundles, the stalk ends of the leaves are always outwards, the points meeting in the centre. The last process is to tie the tobacco in parcels of ten to twelve bundles, weighing about four pounds each, which are pressed with planks or heavy weights, and occasionally turned, to prevent their being injured by heat: the tobacco is then fit for the market. The tobacco raised in this district is liable to deterioration, from scarcity of rain or well-water, cloudy and foggy weather, and E. winds. Should it not be sufficiently watered at the time of being topped, the plant is liable to injury from the roots throwing out sprouts of white appearance, like asparagus, called by the natives *kalam*,

which stops the growth of the leaf, and injures its quality. When transplanted, if the weather is unseasonably dry, the leaves become covered with spots called *poryan*, which are very injurious to the tobacco. Should it be cloudy and foggy at the time the plants are topped, or should an E. wind prevail, the leaves become white, as if sprinkled with ashes, and are entirely destroyed. This blight is called *sambal*.

Tobacco exhausts land very much, so that frequent and regular manuring is requisite. It is therefore grown only every alternate year, with *cholam* and other dry grains. It thrives best in red lands containing the peroxide of iron. All classes grow it, the richer ryots allowing one-third of their gardens to it, the poorer a fourth. That which is exported costs on the spot 25 rupees for a *khandi* (candy) of 500 lbs.

Ivory must be included among the staples of Koimbatúr. Government gives a reward of 70 rupees for each elephant destroyed, appropriating the tusks; but, as the largest and finest pairs are worth from 80 to 90 rupees, many elephants are killed by the natives which are never reported to the authorities. Saltpetre is also largely manufactured.

At the village of *Pattalé*, in the taluk of Kángiam, the most highly-prized varieties of the beryl or Aqua-marine are found. A mine near the village was once worked by Mr. Heath, but is now closed. Specimens of white and blue sapphires, found in this district, of beryl, and of the different kinds of wood, were sent from this Collectorate to the Great Exhibition. The sandal-tree is found in jungles at the base of the hills in Koimbatúr, and teak and other valuable trees abound in the great forests near the Animallé Hills and other parts. In these forests the sportsman will find abundant employment for his rifle, and in the more open country the snipe shooting is excellent.

From Koimbatúr to Pálghátcheri the road lies through a very jungly country. *Madukaré* and *Ganjakóté* are large villages, *Wálaiyár* a small hamlet.

(d) *Pálghátcheri* (Palacacherry), in N.

lat. 10° 45', E. long. 76° 38', stands in a funnel-shaped gap of the Western Gháts, about 20 miles broad, and is distant from the sea about 45 miles, above the level of which it is elevated 800 ft. It is a large town and military-Cantonment situated on the N. or right bank of the Pálá, the principal feeder of the Piniáni (or Ponany) river. The surface of the country is undulating as far as the hills, which rise abruptly on either side, distant seven miles to the N. and 13 to the S. In the E. or inland direction, the country rises gradually for several miles, and to the W. there is a gentle descent to the sea. The view around is very beautiful, and the sportsman will find himself well located for sporting excursions in forests of stately teak which clothe the hills around. Pálghát is the capital of a taluk, with upwards of 100,000 inhabitants. Five roads proceed thence; three to the W. and two to the E., the principal of which is the great Koimbatúr road. The fort was built by Haider 'Ali in 1757, when he first entered Malabar, to assist the Nair Rájá of the place against the Rájás of Cochin and Kolikod. It stands at the S.E. corner of the cantonment, and is a fine structure; square, with round bastions and curtains, surrounded by a ditch 21 ft. deep and 15 broad, the area within measuring 150 square yards. On the 15th of November, 1783, it was taken by Colonel Fullarton from the Maisúreans after a brisk defence, and, shortly afterwards, restored to them. It was again captured by Colonel Stuart in 1790 after a feeble resistance, though it then mounted 60 guns. From this place, Kanara and Malabar, or the Nílگیرis, may be conveniently visited.

ROUTE 37.

MADRAS TO POINT KALLIMETU (CALIMERE), BY MADRAS, ALAMPARVA, PUDUCHERI, GÚDALÚR, SHEALLI, TAL-LANGAMBADI (TRANQUEBAR), NÁGÚR (NAGORE), NÁGAPATNAM (NEGAPATAM), AND KALIMODÚ. 217 M. 3 F.

MILITARY AUTHORITY—To Vellár r. after Rámalinga: Officer commanding Centre Division—*Madras*. Thence to

Point Calimere: Officer commanding Southern Division—*Trichinápalli*.

CIVIL AUTHORITY—To Tainpákam, after Alamparva: Collector of Chengalpatt—*Pallikarni*. Thence to Bominpálliam, after Kunimode: Collector of S. Arcot—*Gúdalúr*. Thence to Kainya Kovil, after Puducheri—French Territory. Thence to Ammaipéta: Collector of S. Arcot—*Gúdalúr*. Thence to Rámalingareddi Cháwadi; Collector of Tanjúr—*Tanjúr*. To Wangi r.: French Territory. To Point Calimere: Collector of Tanjúr—*Tanjúr*.

For this Route to Sadras see Route 3. Thence to Pudu Chattram see Route 11.

PLACES.	STAGES.	
	M. F.	F. M.
Madras to SHOLANGA-NELLUR	13	1
Tripalúr, <i>t. o.</i>	13	1
Sadras Fort, <i>b. & t. o.</i>	14	2
Chikanakuppam	13	3
Alamparva, <i>b.</i>	8	6
Kunimode	13	3
Puducheri, Gúdalúr Gate, <i>b. p. o.</i>	12	1
Manjikuppam, <i>b. p. o.</i>	11	7
Chonian Cháwadi, <i>b.</i>	9	1
Rámalinga or Pudu Chattram, <i>b.</i>	6	7
Ammaipéta, <i>b.</i>	11	1
Shealli, <i>b. t. o.</i>	10	4
Tallichenkádu	9	3
Tallangambadi (Tranquebar), <i>t. o.</i>	10	6
Purayár	2	0
Boundary	1	6
Kóticheri	2	2
Rámalingareddi Cháwadi	1	6
(a) KÁRIKAL, <i>t. o.</i>	1	6
× Wangi and Arrasilé or Arsilar r. to Woditoré	1	1
× Tirumalleraien r. to Tirumalleraien Patnam	2	4
× Párawaddayen r. to Wanjiúr	2	7
Boundary	0	4
(b) × Vetár r. to Nágúr <i>t. o.</i>	1	2
Pápencheri	1	6
Vellipálliam	1	4
(c) NAGAPATNAM (Nagapatnam) <i>t. o.</i>	1	2
× Walliár r. to Patáncheri	1	3

PLACES.	STAGES.	
	M. F.	M. F.
× Vellawári r. to Puyúr (North)	1	0
Mutuswámi Kaundin Cháwadi	2	1
Vellamkani, near Keinceerpéta	1	5
× Walliár r. to Pudupalli	1	7
TIRUPUNDI	2	2
Wuden Cháwadi	2	4
Táden Cháwadi	3	2
Manmadevi	2	0
× 2 r. to KALLIMODU	2	3
Pushpawanam	1	5
Tetagudi	2	0
Tellugudi	1	3
Mogaduwarem	1	7
Maharájapuram	0	5
VADARNIAM, <i>t. o.</i>	1	4
Agatyampalli	1	0
× a backwater 1 m. 1 f. broad to Korapallam	2	4
Kuduvikáran Cháwadi	3	1
× Upanár r. to Kodikarré	0	4
Collector's House	0	5
(a) POINT KALLIMETU (CALIMERE), <i>t. o.</i>	0	2

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This Route may be taken by a traveller desirous of keeping along the sea-coast on his way to Tanjúr, which is distant 79 miles from Point Calimere; or of retaining the sea breezes, as far as the latter place, on his way to Rámnad and Rámeshwaram, and finishing the rest of the journey by boat. The various places of interest, as far as Tranquebar, have been already described. (*Vide* Routes 3 and 11).

(a) *Kárikal*.—A well-constructed, broad, straight road, shaded by tamarind trees, and made lately by the English Government, since its occupation of the Danish territory of Tranquebar, leads to *Kárikal*. On either side are extensive rice-fields, which in August and September are dressed in the richest green. In the back-ground are the many snow-white houses of Tranquebar, formerly inhabited by Danes, but now deserted. The road is crossed by many canals and water-courses, which are passed, where the water is deep, in ferry-boats. These are

always ready, for the traffic on the road is great. On entering Kárikal the traveller will remark a neatness characteristic of the French. The town stretches along the road for some distance. It is the capital of a territory of 63 square miles, with a population of 49,307 persons, divided into five districts. These are Kárikal, Tírnélár, Nellajendúr, Nedugadu, Kóticheri. The total superficies of these five districts, consisting of 39,985 acres, was thus distributed in 1836:—

	ACRES.
Cultivated lands	21,030
Villages of concession or In'am lands.....	1,512
Rice grounds	3,010
Uncultivated for want of water	4,340
Woods and jungle	208
Salt marshes	87
Occupied by buildings...	2,230
Public lands	7,568

The soil of Kárikal is very fertile, and is watered by six small rivers, and 14 principal canals, with their branches. Kárikal is situated one mile and a half from a branch of the Kávéri called the Arsílár, the mouth of which is obstructed in the dry season by a bar which no vessel can cross, but in the rains flat-bottomed boats can take in cargo off the town. This territory was restored to the French in 1814 on condition of no fortifications being erected on it, and no military being retained there except such as should be requisite for police purposes.

(b) *Nágúr*.—The next place of importance after leaving Kárikal is *Nágúr* (vulg. Nagore), "snake-town," on the estuary of a small branch of the river Kolerun. At high water during the springs there are eight ft. of water on the bar. Vessels of 200 and 300 tons belong to this port, and trade with Sumatra, the Straits of Malacca, etc. There is a considerable Muhammadan population, and a brisk trade in cotton, rice, etc. The town is easily distinguishable at sea by five white pagodas.

(c) *Nágapatnam*.—At a short distance is *Nágapatnam* (Negapatam), "snake city." This is a place of considerable

trade, and has a population of upwards of 10,000 persons, many of whom are the descendants of the Dutch and Portuguese colonists who formerly possessed it. In 1660 it was taken from the Portuguese by the Dutch, who strengthened the fortifications, and made it the capital of their possessions on the Coromandel coast. In 1781, the English under Sir Hector Munro, with a force of but 4,000 men, took it from the Dutch, whose garrison amounted to 6,551. Next year an indecisive naval action was fought off the port between Sir Edward Hughes and Suffrein. The town stands in an open, level, sandy plain, with a gentle slope to the sea, above which it is not elevated more than three or four ft. It is built in a straggling manner, and occupies a considerable area. Three principal streets or thoroughfares, which are wide, open, and airy, intersect the town. Of these, two run parallel to each other, one at the E. and the other at the W. end, being connected by the third nearly in the centre, and from them all the other streets, which are little better than narrow lanes, branch off. To the W. of the town, facing the esplanade, which runs between them and the sea, are the houses of the European residents. There are still some remains of the old Dutch fort, though most of the stones have been removed by the English, and used in constructing the pier. S. of the town the Valanganey river empties itself into the sea. Near its mouth is a long bar of sand, on which, in stormy weather, there is a tremendous surf. Still the port is visited by small vessels, and carries on a fair amount of trade with Ceylon. The roads in the vicinity are remarkably good; and in spite of a considerable salt marsh, which lies contiguous, the station is considered eminently healthy. The barracks for the native detachment located here are to the N.W. of the esplanade, and the building was formerly a Dutch dwelling-house. The gaol is spacious, lofty, and commodious. It fronts the sea, and is distant from it about 50 yards.

There is here a gigantic ruin, whose

massiveness has defied all attempts at its destruction. It is doubtful whether it is a Buddhist or Jain temple, though tradition assigns it to the latter sect, of which there are still some professors in the neighbourhood. There is also a Jesuit College, which was burned down a few years ago, but has been rebuilt. The old Dutch burial ground is thickly studded with monuments, some of which are large and remarkable. The Dutch church has been appropriated by the English. The Collector's house is a handsome residence, and well situated.

The journey from Negapatam to Point Calimere occupies about 18 hours in a palki or bullock-carriage. The road is good, but crossed with many canals and water-courses. *Tirupundi* is a moderate-sized village, *Kallimodu* about one-half smaller. The sea is about two miles distant to the left. *Vedaranyam* is considerably larger than the other two stations; after quitting it the country becomes more and more desolate.

(d) *Point Kallimedu*.—There is a small village at Point Calimere, and a comfortable banglá belonging to the Collector of Tanjúr, who visits the spot twice a year for the collection of revenue. The banglá is five minutes' walk from the sea, near which is also a good encamping ground. The soil around is sandy, but passable for wheeled vehicles. The nearest village, *Kodikarni*, is situated on the edge of a thick jungle, and herds of antelope are often seen in the vicinity. To the W. is a vast salt marsh, which, however, does not make the place insalubrious. On the contrary, the sea breeze is most refreshing and invigorating to those whose nerves have been shattered by the heat of the upper country. The Cape, called Point Calimere, juts sharply out into the sea. The word Calimere is an Anglo-Indian corruption of the Tamil *Kallimedu*, "Euphorbia Hill." At the point a lofty white pillar has been lately erected to serve as a mark for vessels passing the coast. Boats can always be obtained for a passage to Ceylon, or along the coast to Rameshwaram, etc.

ROUTE 38.

TRIVANDERAM TO PONÁNI, BY KAYAN KULAM (QUILON) ÁLAPALLI (ALEPPY), AND KACHHI (COCHIN).

195 M.

MILITARY AUTHORITY.—Officer commanding S. Division—*Trichindipalli*.

CIVIL AUTHORITY.—To Kodangalúr r., after Manapáth: Resident of Travancore and Cochin—*Trivanderam*. Thence to Ponáni: Collector of Malabar—*Kolikod (Calicut)*.

PLACES.	STAGES.	
	M. F.	M. F.
(a) Trivanderam to Pattanam	2 2	
Ulr	2 0	
KALIKULAM	4 2	8 4
Pallipuram	2 0	
Yeddakod	5 7	
(b) ATTANGADI or ATTANGAL (near this is		
(c) Anjutenga)	2 4	10 3
× r. to Maiverakal	1 4	
Pulúr	3 3	
NAUKOLAM	2 2	7 1
Kaddamhatúnam	2 2	
Shátenúr	5 5	
× PARA-ÁR r. to MAI-		
LAKAD	1 4	9 3
Vadakakaré	2 4	
Vadakavilla	2 2	
(d) KAYAN KULAM		
(QUILON), b. t. o.	1 6	6 4
From Artillery Barracks to		
Minutucheri	4 1	
Saktikolangaré	1 0	
× Kayan Kulam r. to		
Ambálam Kovil	2 5	
SHAWERRE'	3 6	11 4
Allapadutúr	3 1	
× Sírúpalli r. to Padda-		
nairkolamkerré	2 5	
KARNAGAPALLI	1 0	6 6
Potan-tera-u	1 0	
Shangamkolamkerré	1 6	
× r. to Kṛiṣṇapuram	3 3	
× a backwater to KAYAN		
KULAM	2 1	8 2
Rámpur	1 6	
KASTIGAPALLI	3 3	7 3
Aripád	1 6	
× n. to Sunga Chauki	5 6	
× 2 n. to PARRAKAD	3 4	11 0
Ambalapalli	2 1	

PLACES.	STAGES.		
	M.	F.	M. F.
Padiamkolamkerré	5	6	
(e) × 2 small saltwater n. to ALAPALLI (ALEPPY)			
<i>t. o.</i>	2	4	10 3
× 4 n. to Kátúrpalli	5	4	
Aritangalpalli	6	6	
KUNJETTI-ANDAR-			
HALLI	1	5	13 7
Boundary	7	4	
MARRAWAKAD	2	5	10 1
Thánah and Chauki	3	7	
Manacheri	2	4	
(f) KACHHI (COCHIN),			
<i>b. t. o.</i>	2	4	8 7
× the bar to NAURAKA	6	5	6 5
Noyár Ambálam	2	6	
× a channel 220 yds. wide to Kolakale Kholágam...	3	0	
AYAKOTA or MANA-			
PATH	2	3	8 1
× Kodangalúr <i>r.</i> to N. bank	3	0	
Jayikod Muri	1	0	
Vadathod Káma Muri.....	2	0	
Padthenetré	1	5	
Boundary—a Palace	1	0	
KOTAPERAMBA—AN-			
GADI	0	1	8 6
× a channel to Shrí Ná- ráyana Palace	3	0	
Madthelogram, <i>b.</i>	1	1	
PERINGANAM	1	7	6 0
Kaipamangalam Ambálam	1	6	
Kannan Kulam	1	3	
Kankathod bridge	1	0	
WALLAPAD	4	5	8 6
Wadanapalli	3	2	
Thirtalatháver Ambálam...	1	7	
× a channel to CHAITWA,			
<i>b. t. o.</i>	2	6	7 7
× Chaitwá <i>r.</i>	1	4	
Salt Godowns	0	6	
Valankád	1	2	
CHAUKAD	0	2	3 6
× a backwater to Yeddi- kolipalli	3	1	
MANALKUNAM	3	4	6 5
Andátodu	1	1	
Palapatti-ambálam	2	0	
Welangod	2	1	
× <i>r.</i> to Ponáni begins	3	1	
(g) PONÁNI ends <i>b. t. o.</i>	9	1	8 4

(a) *Trivanderam*, in lat. 8° 28' long. 77° 2', is the capital of the province of Tiruvankodu (Travancore), and is situated about a mile and a half in a direct line from the sea, with which it is nearly on a level. There are no means of estimating the population, but the town is large, lying outside the fort, in which the Rájá and his family reside, and extending chiefly towards the N. At the extremity of the town, in that direction, are the barracks and the old cantonment, formerly occupied by a regiment of Native Infantry and a detachment of Artillery, and now the head quarters of the Nair Brigade. A mile to the E. of the fort, and elevated considerably above it, is the Residency, near which the medical officer resides, the hospital and the lines for the escort being close at hand. The fort is about half a mile square, and has no ditch. The walls are of mud, with the exception of part of the W. and N. sides, which are faced with stone. About 5,000 people reside within the fort, but the population of the town without the walls is very much larger. The Rájá is a man well versed in European science and literature, but still, strangely enough, a bigoted follower of the Hindú religion. In 1837, he erected on an eminence outside the town, and 195 ft. above the sea, an observatory 78 ft. long from E. to W. and 38 ft. broad. It contains a transit instrument, a transit clock, two mural circles, an altitude instrument, an azimuth instrument, and two powerful telescopes, one a refractor, and the other a reflector; as well as meteorological, magnetic, and pendulum apparatus. The Rájá was a considerable contributor to the Great Exhibition, and the ivory chair he presented to the Queen was one of the most beautiful objects exhibited. It is now placed in St. George's Chapel, Windsor, and is the throne on which the Queen sits when she holds a Chapter of the Garter.

The Gháts in the vicinity of Trivanderam are worth exploring, for the scenery is singularly beautiful, and game of all kinds abounds. The traveller may proceed 16 miles to Aríenád by a tolerable road, which frequently tra-

verses, however, large tracts of rice grounds and steep ridges covered with jungle. The second march, crossing several elevated ridges, is to Kaviatten Kudal, eight miles nearer to the base of the hills. The road is tolerably good, and passes through a very picturesque undulating country much covered with jungle. The encamping place at Kaviatten Kudal is on the banks of a branch of the Karamoné river, and is only 430 ft. above the sea. The third march conducts the traveller to a high part, though not to the summit of the hills. The road lies through lonely forests and over wooded ridges to the Attiár, a small river at the foot of the hills, and 1,230 ft. above the sea. Hence the ascent is more steep, through a dense and almost impenetrable forest of magnificent trees, which form a canopy impervious to the sun, and beneath which the temperature is cool and pleasant. The traveller now comes to a ridge, a kind of promontory or projection of rock, on which are the remains of an old barrier, and whence there is a magnificent view of the plain below. Beyond this is a plateau covered with noble forest trees, which is terminated by another ridge, and beyond this again is a dense low jungle, the abode of elephants and innumerable wild beasts. The course now turns to the right, over very rough ground, and an encamping place may be selected near one of the rivulets of deliciously cool water, which here flow down from the hills. The height is here about 4,000 ft. and the thermometer falls to 65° Fah. in the morning. The view to the S. of the Agastya peak, towering up 7,000 ft., now capped with clouds and now glittering in the sunlight, is from this spot truly grand. It is requisite to light great piles of wood to scare away the wild beasts, and to give warmth to the natives, who suffer pitifully from the cold of these elevated regions. On the fourth morning a march of two miles carries the traveller to the very summit of the Ghâts, whence he has a magnificent view on each side of the hills, as well as over the Tiruvankodu country to the sea on the W., as towards Pápanásham in the Tinneveli Collector-

ate to the E. The elevation is here about 6,000 ft., and the climate not dissimilar to the Nilgiris. The whole surface of the table land is trampled all over by elephants, who make this a favorite resort from the jungles below. Tigers too are very numerous, and may be easily hunted out of the sholas, or open patches of jungle.

(b) *Attangadi* is notable as the residence of the Tamburettis, or Princesses who had been from time immemorial queens of Tiruvankodu, until Rájá Martanda Deva Varmah, who died in 1758, persuaded the reigning Tamburetti to resign the sovereign authority to the Rájás, both for herself and her successors. A treaty to this effect was accordingly inscribed on a silver plate, and ratified by the most solemn imprecations. It is surprising that no account of this place is to be found in the Gazetteers or topographical works relating to India. Forbes, in his *Oriental Memoirs*, merely mentions it with regard to an anecdote, confirmation of which he obtained there. The story was told by a Mr. Grose, and purported that a Malabar woman, who had lived in the service of an English lady, visited Attangadi, and appeared in the queen's presence with her bosom covered. This is contrary to the custom of Malabar and Tiruvankodu, where all females are naked to the waist. The queen of Attinga was so offended at this deviation from the usage of the country, which she regarded as an insult to herself, that she ordered the unfortunate woman's breasts to be cut off, a mandate which was rigorously put in execution. Forbes mentions that, at the close of the 17th century, the Mápillas attacked the English chief of Anjengo and his suite, who were paying a public visit to the queen of Attinga, and put them all to death close to her palace; and, in some instances, in her very presence, in spite of her efforts to restrain their fury. In 1685, the queen of Attinga fell in love with a young Englishman, who was sent to her with the customary annual presents, and offered him her hand. This he declined, but remained with her some months, and departed loaded with gifts.

(c) *Anjutenga*.—A few miles distant from this place, and due W. of it on the sea-coast, is *Anjutenga* or Anjengo, where the E. I. Company had a factory of some importance established so early as 1684, and withdrawn in 1813. *Anjutenga* is situate in lat. $8^{\circ} 40'$, long. $76^{\circ} 49'$, and is remarkable as the birthplace of Sterne's Eliza, "a lady," says Forbes, in his *Oriental Memoirs*, "with whom I had the pleasure of being acquainted at Bombay, whose refined taste and elegant accomplishments require no encomiums from my pen." The same author adds, "Anjengo likewise gave birth to Robert Orme, a writer, who has been frequently denominated the British Thucydides, and the father of Oriental history. This amiable man (born in 1728, and who died in England in 1801) was the second son of Dr. Alexander Orme, who came to India as an adventurer in 1706.

The coast near *Anjutenga* is hilly and romantic, and there is usually a violent surf, impassable by an English boat. During the beginning of the S.W. monsoon, the sea presents an awful spectacle; the billows rising to a great height, and breaking on the shore with a report equal to that of the loudest cannon. Each ninth wave is said to be larger than the rest, and apparently threatens to submerge the whole settlement. During the rainy season it is curious to watch the shoals of fresh-water fish that are swept down by the floods across the bar into the sea, where numbers of the larger marine fish are assembled to devour them wholesale. Anjengo is famous for the *pepper-vine* and *cassia*. The *pepper-vine*, being incapable of supporting itself, is entwined round poles, or planted near mango-trees, or others with straight high stems, as the jac. The lower branches of these are stripped off, and the vine covers it with graceful festoons and rich bunches of fruit. The vines begin to bear in the fourth year, or occasionally not till the sixth. The leaf is large and of a bright green; the blossoms are small, and of a greenish white. They appear in June soon after the rains commence; and are succeeded by bunches of green berries, which turn brown and hard as they ripen. The pepper is ga-

thered in February, when its appearance is the same as we see in Europe. The *cassia* resembles the bay-tree, of which it is a species. It is called *cassia lignea*, to distinguish it from the *laurus-cinnamomum*, or true cinnamon, to which it is very inferior. The leaves of the *cassia* are smaller and more pointed than those of the laurel, while those of the cinnamon are still more delicate. The blossoms of both, like the flowers of the arbutus, hang in white fragrant bunches. The fruit resembles a small acorn. The young leaves and tender shoots are bright red, changing to green as they approach maturity. They taste like cinnamon, but the inner bark is the only valuable part of the tree. This is carefully peeled, cut in pieces, dried in the sun, and then exported. The tree decays on losing its bark, and is cut down, and the roots throw up fresh shoots. It is also raised from seeds.

The town of *Anjutenga* is situate on a narrow strip of land, running from N.W. to S.E., in which latter direction is the sea, and to the N.E. an extensive backwater. It consists of two parallel rows of houses, with a fort at the S.E. extremity, built in 1695; and the Portuguese Church and English burial-ground at the N.W. Forbes, the author of the *Oriental Memoirs*, was appointed a Member of the Council of Anjengo in 1772. He describes himself as living in the verandah of a cottage, thatched with palmyra leaves, and so small that a sofa which he brought from Bombay could not enter the door. The inhabitants are still, as he states, for the most part Christians of the Romish Church, poor and wretchedly ignorant. The chief point of difference, indeed, between them and their Hindú neighbours is that their women cover the upper part of their bodies. The country round *Anjutenga* exhibits a charming variety of river, lake, rock, and forest. The birds are remarkable for the beauty of their plumage, particularly some kinds of parroquets, and the Attinga bird, or pied bird of Paradise (*picus orientalis*), with a purple crest, snow white feathers, and long tail. Reptiles are very numerous; and among snakes the *Amphis-*

bæna, or double-headed snake, is remarkable, as also the crescent snake, two or three inches long, with a head shaped like a crescent. The curious fish called the hippocampus is very common.

The Parra-ár river, before reaching Mailakád, must be crossed in boats.

(d) *Kayan Kulam* (Quilon), a town with about 20,000 inhabitants, is situate on the sea coast, in a bight, where there is secure anchorage for ships about three miles from the fort. It was from 1809 to 1830 the head quarters of a subsidiary force of five regiments and a company of artillery, but the garrison has for the last 26 years been limited to a single regiment. The cantonment is to the E. of the town, and stands on ground rising by a gentle ascent from the sea. It includes an area of nearly five miles in circumference. There are barracks and other buildings requisite for the large force above mentioned, and also an Episcopal Church. In spite of the withdrawal of the large force which occupied it for so many years, *Kayan Kulam* still possesses extensive bazárs and several *Pársí* shops, well supplied with articles from Bombay. *Kayan Kulam* is a place of great antiquity, and is said to have been originally founded in 825 A.D. The natives of this part of Malabar, both Hindús and Christians, date their era from the epoch of its foundation. The first Archbishop of Goa, Alexius Menezes, held here his first conference with the St. Thomas Christians, when he induced a large portion of them to renounce Nestorianism and join the Roman Catholic Church, to which they still continue united. The British *Residency* is a fine building. It lies N. of the cantonment, and commands a beautiful view of the backwater and adjacent country. Near it is an ancient *pagoda* dedicated to Krishṇa. Prior to 1829 the Court of Appeal and Office of the Diwán, or Minister, were at *Kayan Kulam*, but were removed to Trivanderam when the present Rájá mounted the throne. There is excellent water communication the whole way to Trivanderam, by means of canals dug parallel to the low sandy coast, and

connecting the different backwaters. The military road is comparatively disused. Water communication is still more in vogue to Alapalli and Cochin, though the road is practicable for cattle and horses, but very difficult for wheel carriages. A *phatémár* (pattymar) will reach Kananúr by sea in five or six days from *Kayan Kulam*, so that a sea passage is the most convenient.

Shawerré or *Shivardá* is a small village, and the river to be crossed before reaching it has always a great depth of water, so near the sea. In the next stage, the *Sírupalli* river is fordable at ebb-tide, but at other times must be crossed in boats. *Karnágáppalli* is a middling village, *Kayan Kulam* a large one. The road is tolerable to Alapalli, whence it passes through deep sand. *Parrakád* was once a place of considerable trade, and is still populous. There is a Roman Syrian Church; and the *Kótdrams*, or palaces, of the Rájás of Travancore and Chambagacheri, and a large *pagoda*, are worth notice.

(e) *Alapalli* (Aleppy), spelled *Aulapoly* in the trigonometrical survey, lies in lat. 9° 30', long. 76° 24', and is the chief seaport of the principality of Tiruvankodu (Travancore). The English had formerly a factory here. The trade in betel, coir, pepper, and cardamoms is very considerable. Down to this port, too, through the backwaters from Cochin, vast quantities of timber, the produce of the Rájá's forests, are floated. There is also an establishment for building small craft, belonging to the Rájá. There is no shelter for large ships; but owing to the sea having encroached on the land in this locality, a bank of soft mud subtends the shore, so that a large vessel may anchor four miles out, in about five fathoms water, in some degree protected by this bank, and with less risk than on any other part of the coast. The backwater and rivers at Alapalli abound with large and fierce alligators, which often make prey of human beings.

The road from Alapalli to Cochin, through the villages of Kunjetti and Marawakád, lies through very deep sand.

(f) *Kachhi, Kuchi, or Kuchibandar* (Cochin), is a town with about 20,000 inhabitants, belonging to the English, though it gives name to a small native principality extending over the adjacent territory, and was formerly the capital of the Rájá. So early as 1503, Albuquerque erected a fortress here, the first possessed by the Portuguese in India. In 1663, after the expulsion of the Portuguese, the Rájá ceded the town to the Dutch, who made it the capital of their possessions in India, and raised its trade to a very flourishing state. They converted the cathedral into a warehouse; and, the bigoted tyranny of the Roman Catholics being at an end, Hindú, Muḥammadan, and Arab traders frequented the port in great numbers. The town is situate at the N. extremity of a spit of land about twelve miles long, but whose greatest breadth little exceeds a mile, while it often narrows to a quarter of that width. It is almost insulated by inlets of the sea and estuaries of streams flowing from the W. Gháts. Indeed, the backwater is of such extent as to be of paramount importance to the place, and to supply in a great degree the place of roads. This backwater extends S. nearly to Kayan Kulam, and N. about 40 miles to Chaitwá. In its course it throws out many ramifications in an E. direction, and to the W. it communicates with the sea by three estuaries, at Chaitwa Kadan-gulúr (Cranganore), and Kuchí (Cochin). It is very shallow in many places, more particularly in the N. part of the Chaitwá branch, but between the inlets at Kadan-gulúr and Kuchí, and Kuchí and Alapalli, it is at all times navigable, both for passage and cargo boats. It shoals, however, from Alapalli to the bar of Ivica near Kayan Kulam. During the rains every part is navigable, flat-bot-tomed boats being employed; but for the conveyance of small merchandize canoes drawing but little water are preferred. The backwater is affected by the tides, which rise about two ft., and flow at the rate of $2\frac{1}{2}$ miles an hour. It is tortuous in its course and somewhat sluggish, but affords to the merchant a safe and convenient means of transport for his goods, as also to the

cultivator of carrying his produce, without much trouble or expense, to the best market. It is also a very important advantage that this communication is open at all seasons of the year. The cargo-boats are covered with bambú or reed mats, by which the goods are protected both from the sun and rain. Cochin is the only port S. of Bombay in which large ships can be built. In 1820-21 three frigates were built here for the Royal Navy. Smaller vessels for the Indian Navy have likewise been built, and many merchant ships of from 500 to 1000 tons burthen. For the construction of ships there is excellent teak in abundance. There is, however, a bar at the mouth of the harbor which is a serious obstruction. Horsburgh says it is practicable for ships drawing 14 or 15 ft. of water. Within, under the old walls of the fort, the depth is four or five fathoms.

Cochin is a well-built town, about a mile long and half a mile broad. In 1796 it was taken by the British from the Dutch, and in 1806, or, according to another account, in 1814, the fortifications were, by command of Government, blown up with gunpowder. The explosion threw down or shattered all the best houses, and most of the Dutch families who could afford it left the place. Thus, by a barbarous and impolitic measure the place was half ruined. A few Dutch families still remain, and there is an old Dutch Church on the N.W. side of the town, in which the Protestant missionary officiates.

Cochin is most remarkable as the residence of the *black and the white Jews*, who inhabit the suburbs of Kalvati and Mottancheri, which extend about half a mile along the backwater to the S.E. of the town. In Mottancheri there is a large but not very handsome *Kótdram*, or palace, of the Rájá, and close to it is the synagogue of the white Jews, or Jews of Jerusalem, who are said to have arrived in India at a much more recent date than the black Jews, whose residence dates from time immemorial. The white Jews inhabit the upper part of Jews'-town, the black Jews the lower part. There are also a great number of black Jews

in the interior, their principal towns being Iritúr, Parúr, Chenotta, and Maleb. There is every reason for believing that the black Jews were established at Kadangulúr (Cranganore) in the third or fourth century, A.D. They possess a copper grant from the bráhmañ Prince of Malabar, conferring the said place upon them, and dated 388 A.D., or, according to Hamilton, 490. Their *synagogue* is a plain edifice, with a small belfrey, in which is a rude clock, 200 years old. The floor is neatly paved with china, and there is a gilt recess at one end, veiled with a rich curtain. Behind this are folding doors, and within these are five copies of the Pentateuch in silver cases, with covers of rich brocade. On one is a crown of gold presented by Colonel Macaulay, a former Resident. The copies are written in Hebrew on vellum, and in such a beautiful character as to match engraving. In these synagogues the women sit apart from the men in a gallery hidden with railings and network. Cochin is famous for cutaneous diseases, and especially for elephantiasis, which is sometimes called the Cochin leg. These diseases are said to be owing to the badness of the water, as well as to the dissolute habits and want of cleanliness of the people. From the proximity of Cochin to the sea, its low site, and the soil being loose sand, the ground on which the town stands is damp, and water is found just below the surface. This water is brackish and unwholesome, but the lower orders make use of it, and suffer in consequence. Indeed, the unwholesomeness of the water is so much a recognised fact, that Government causes a supply of drinking water to be brought in boats from a river, near the village of Alwai, 15 miles distant. This stream, rising in the hill country to the N.E., empties itself into the backwater a few miles above Cochin. As it passes the village Alwai, the water is extremely pure, and great numbers of the inhabitants of Cochin resort thither to bathe.

Leaving Cochin, the traveller must cross the bar in boats three furlongs to Vaipen. The road is very sandy, and

only brackish water is obtainable in this march.

The stations as far as Ponáni (Paniáni) are unimportant villages or small towns. The road is throughout sandy.

(g) *Ponáni* or *Paniáni*, called by the natives (according to Hamilton) *Panang Wákal*, in lat. $10^{\circ} 48'$, long. $75^{\circ} 58'$, is a seaport town with about 8,000 inhabitants. It is situated on the S. side of the river of the same name, which rises in Koimbatúr, and after a course of 128 miles here disembogues into the sea. It is navigable only for canoes as far as Pálghát, 63 miles from the sea; but its general shallowness, except during the monsoon, and a bar at its mouth, prevent its being available for other vessels. Paniáni was before the time of Tipú a much more flourishing place, but his oppression reduced it considerably. It is the head-quarters of the *Mapillas* (see *Preliminary Information of the Maisúr Division*), and the place where their Tángal, or high priest, resides. This functionary claims descent from 'Alí and Fátimah, the son-in-law and daughter of Muḥammad. His office, in conformity with the custom of Malabar, is hereditary in the female line. The town is chiefly inhabited by Muslims, who have 40 mosques. It is built in a straggling manner on a sandy plain, and there are about 500 stone houses, two stories high; the rest are huts. A large part of the population is employed in fishing. Others are seamen, and besides coasting craft, there are vessels that sail to Bombay, Surat, and Madras, and even as far as Arabia and Calcutta, carrying on a trade principally in pepper, betel, rice, cocoa-nuts, iron, and timber. The imports are grain, sugar, and spices, and also salt, the home supply made by evaporation not being sufficient. Paniáni is likely to derive additional importance from being very near the terminus of the Madras Railway, at Bépúr. After leaving Paniáni, there is a backwater which it takes a corps with baggage 12 hours to cross. There is no road between Tanúr and Chaliám, and thence for $7\frac{1}{2}$ miles it passes through very deep sand. (See Route 48.)

SECTION III.

MAISÚR (MYSORE) DIVISION.

Preliminary Information.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.—2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

The Maisúr Division is bounded on the N.W. by the Collectorate of Dhárwár, in the Bombay Presidency, and the Portuguese territory of Goa; on the N.E. and E. by the Ceded Districts; and on the S. by S. Arcot, Salem, Koimbatúr, and Travancore. It lies between 11° and 15° N. lat., and 74° and 78° 40' E. long.; and contains about 44,666 square miles, of which 30,886 belong to Maisúr proper, 6,060 to Malabar, and 7,720 to Kanara. The shape of this division is very irregular, the west side being comparatively straight, but the limits on the other three sides being traced by a zig-zag waving line which does not admit of verbal description. The W. Gháts cut off the long coast-tract of Malabar and Kanara from the table-land of Maisúr, which, with a general elevation of 2,000 ft. above the sea, is here and there studded with huge isolated rocks, such as Nandidrug, 4,856 ft., and Suwarndrug, 4,004 ft. above the marine level. These hills are chiefly composed of masses of granite, gneiss, and hornblende, and being generally inaccessible on one or more sides, were fortified by native princes and chieftains, and held by them as secure retreats, until British valor dissolved the charm of their impregnability. Nandidrug stands in the very apex of the province, and several rivers, the Pálár and Pennár, etc., rise in its vicinity. At its S.W. angle, Maisúr is based as it were on the junction of the E. and W. Gháts. In 1849-50, the population was estimated at 3,300,000, that of Malabar at 1,514,909, and that of Kanara at 1,056,333. British troops are stationed at Bengalúr, Harihar, and French Rocks, 20 miles N. of Seringapatam. There is besides a body of 2,700 irregular horse, and 2,400 irregular infantry, called the Maisúr Locals. Wild beasts were once very numerous, and still abound in the great jungles near the Western Gháts. In nine months of 1836, 337 human beings and nearly 7,000 head of cattle perished by them, and in the same space of time rewards were granted for the destruction of 29 elephants and 941 tigers, leopards, and bears. Useful minerals are found in some parts of Maisúr. Specimens of the following earths, etc., were forwarded to the Great Exhibition from Bengalúr:—Kaolin or porcelain earth, puce-colored ditto, greenish yellow ditto; very pure fibrous gypsum; greenish-yellow earth and friable lithomarge; pink and bright-red granite and syenite; porphyry composed of basalt and quartz; silicious eurite, a variety of greenstone; hornblende schist; serpentine and serpentine porphyry; common garnet; vesicular iron ore; pure stone-colored ochre, white ochre or porcelain earth, and lavender-colored ochre. The province produces, beside the common grains, cinnamon, pepper, cardamoms, coffee, raw silk, cotton,

sugar, sugar-candy, teak, and sandalwood. The sago palm is common in the jungles, and especially in those of Manjerábád, bordering on Kurg and Nagar or Bednúr. It is one of the most graceful of the palm tribe, grows to a considerable height, and must attain a diameter of two ft. before it is fit for use. It thrives best along the edges of the gháts and in the thickest parts of the forest, where it is sheltered from the sun and wind, and where the soil is consequently moist and enriched with decayed vegetable matter. A full-grown palm will yield about 90 lbs. weight of sago, which is obtained, after felling the tree, as follows:—The woody parts are removed with a small country hatchet about two inches broad, and the soft spongy inner substance chopped up, then pounded in a common rice mortar, and formed into balls, which are held over an earthen pot, covered with a thin cloth, while water is poured slowly upon them. The farina passes through the cloth, and is deposited in the form of a fine paste at the bottom of the vessel. The water is then poured off, and the paste dried, when it becomes friable and crumbles into fine flour. The sago-tree is produced from seed, and arrives at maturity in from 15 to 20 years.

At Deonhalli, a fortified town about 30 miles N. of Bengalúr, tobacco and sugar-cane are much cultivated; and Típu, who was born there, established some Chinese in the vicinity to improve the cultivation of the cane.

The betel-nut (*Areca Catechu*) produced in the Nagar districts is of a superior kind, and is much sought after in the markets of the Karnátak. The sandalwood is in great request among the Pársis of Bombay, being used as a perfume in their religious service.

Carpets are manufactured at Maisúr and Bengalúr, which are good imitations of the English and Persian. The *Kambals* (Cumblics), woollen blankets of Davan-gadi, are excellent, and sometimes fetch as much as 20 rupees each. Much trouble has been taken by Government in improving the native breed of sheep by crossing it with the pure merino, and the wool trade will probably become of importance in this province. The silk cloths of Bengalúr are praised for their substantial texture, as also for their bright colors.

Rice is exported from Maisúr to Kanara, where the produce of that grain is not deficient, but is exported to Arabia.

Since the assumption of this province by the British, 1,600 miles of cart road have been made and bridged at a cost of £185,000. The revenue has steadily increased from 43,97,035 rupees in 1831-32, to 80,08,339 rupees in 1848-49, and to 82,00,000 rupees in 1853-54.

Sub-divisions.—Maisúr proper is sub-divided into four Collectorates. 1. Bengalúr; 2. Astagram; 3. Chitradurg; 4. Nagar. These again are sub-divided as follows:—

1. BENGALÚR.

Tálúks or Districts.	Chief Towns.	Distance from	Distance
		Bengalúr.	from Madras.
		M.	M. F.
1. Bengalúr	Bengalúr		208 1
2. Hoskota	Hoskota	18	193 1
3. Maulúr	Maulúr	30	179
4. Kolár	Kolár	43	167 2
5. Baitmanglam	Baitmanglam	56	144 2
6. Mulwágal	Mulwágal	61	148 3
7. Stríniváspur	Stríniváspur	60	169
8. Ambajídrug	Ambajídrug	45	180 5
9. Sillagutta	Sillagutta	51	196
10. Gumnaikenpálliam	Gumnaikenpálliam	66	214
11. Gudibanda	Gudibanda	51	226
12. Chikkabalapur	Chikkabalapur	35	200
13. Davanhalli	Davanhalli	24	188

Táluks or Districts.	Chief Towns.	Distance	Distance from
		from Bengálúr.	Madras.
		M.	M. F.
14. Doddabalapur	Doddabalapur	25	206
15. Goribednúr	Goribednúr	50	236
16. Nellavanglam	Nellavanglam	17	227
17. Maugri	Maugri	25	235
18. Huliúdrug	Huliúdrug	43	253
19. Chennapatnam	Chennapatnam	35	245
20. Closepét	Closepét	27	238
21. Kankanhalli	Kankanhalli	30	240
22. Aunaikal	Aunaikal	23	208

2. ASTAGRAM.

Táluks or Districts.	Chief Towns.	Distance	Distance from
		from Maisúr.	Madras.
1. Maisúr	Maisúr	"	293 1
2. Maisúr Astagram	Maisúr Astagram	9	284
3. Pattan Astagram	Pattan Astagram	11	283
4. Attikuppa	Attikuppa	33	303
5. Nágamangalam	Nágamangalam	34	278
6. Kíkairi	Kíkairi	43	290
7. Narsipur	Narsipur	36	302
8. Chenráipatnam	Chenráipatnam	53	293
9. Banawár	Banawár	89	314
10. Hassan	Hassan	76	313
11. Arkalgód	Arkalgód	48	305
12. Harnhalli	Harnhalli	73	314
13. Mahárájdrug	Mahárájdrug	87	326
14. Manzúrábád	Manzúrábád	102	343
15. Bailúr	Bailúr	107	323
16. Malwalli	Malwalli	30	268
17. Nanjengód	Nanjengód	16	308
18. Mandiam	Mandiam	30	265
19. Yadathoré	Yadathoré	21	311
20. Yagadavenkotta	Yagadavenkotta	23	314
21. Chámrájnagar	Chámrájnagar	38	330
22. Thalkád	Thalkád	33	278
23. Periapatnam	Periapatnam	38	323
24. Gundalpét	Gundalpét	35	328
25. Maddúr	Maddúr	42	254

3. CHITRADURG.

Táluks or Districts	Chief Towns.	Distance	Distance from
		from Chitradurg.	Madras.
1. Chitradurg	Chitradurg	"	328
2. Híriúr	Híriúr	32	306
3. Hosdrug	Hosdrug	10	323
4. Davengadi	Davengadi	30	367
5. Kankuppa	Kankuppa	23	356
6. Mulkalmuru	Mulkalmuru	60	361
7. Doddéri	Doddéri	50	335
8. Madgadi	Madgadi	102	271
9. Kortagadi	Kortagadi	94	261
10. Tumkúr	Tumkúr	82	252 7
11. Kadub	Kadub	92	266
12. Turuvukerré	Turuvukerré	90	284
13. Chikknaikenhalli	Chikknaikenhalli	74	288

Taluks or Districts.	Chief Towns.	Distance from	Distance
		Chitradurg.	from Madras.
		M.	M. P.
14. Honwalli	Honwalli	17	296
15. Budihál	Budihál	52	304
16. Sirah	Sirah	54	281
17. Pugađ	Pugađ	67	301
18. Kungal	Kungal	104	248

4. NAGAR.

Taluks or Districts.	Chief Towns.	Distance from	Distance
		Nagar.	from Madras.
1. Nagar	Nagar	"	423
2. Ságar	Ságar	30	416
3. Kaulidrug	Kaulidrug	12	403
4. Koppa	Koppa	20	388
5. Lakwalli	Lakwalli	40	358
6. Wastára	Wastára	108	356
7. Surab	Surab	42	436
8. Shikárpur	Shikárpur	60	418
9. Shimogha	Shimogha	36	378
10. Honhalli	Honhalli	50	293
11. Harihar	Harihar	90	380 3
12. Terrikerré	Terrikerré	55	353
13. Chikkmaglúr	Chikkmaglúr	102	348
14. Chennagađi	Chennagađi	65	358
15. Kaddúr	Kaddúr	73	338

Malabar is sub-divided as follows, from N. to S. :—

Taluks or Districts.	Chief Towns.
1. Kawai	Talliparamba
2. Cherakal	Pallikunu
3. Kotiam	Kathrúr
4. Wainád	Manantáwadi
5. Kartanáđ	Baddagađi
6. Kariambranád	Koilandi (Quilandy)
7. Kolikod (Calicut)	Kolikod (Calicut)
8. Shernád	Tíruvangađi
9. Ernád	Mangiarí
10. Waluvanád	Angadipuram
11. Betatnád	Betatpudiangađi
12. Nedinganáđ	Cherpálcheri
13. Kutnád	Ponáni
14. Chaughát	Kutangal
15. Pálghát	Pálghát
16. Temalpuram	Allatúr
17. Kuchi Anjutenga (Cochin Anjengo)	Kuchi (Cochin)

N. Kanara is sub-divided as follows, in the same direction :—

1. Ankola	Ankola
2. Honáwar	Honáwar
3. Kundapur	Kundapur
4. Sunda	Sirkí
5. Súpa	Yellapur
6. Bilgi	Siddhapur

Of these, the three first are below, the other three above the Gháts.

S. Kanara is thus sub-divided.—

1. Barkúr	Brahmáwar
2. Udiپی	Udiپی
3. Mangalúr	Mangalúr
4. Bantwal	Bantwal
5. Bekal	Bekal

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

From the fact of the mountains and valleys in the vicinity of Anagundi bearing the same names as those given in the Rámáyana to the places in the realm of Sugriva, the monkey king, who aided Ráma in his expedition to Ceylon, Wilks has conjectured that Maisúr was the region intended in the poem. But the same names are given to many other places in other parts of India, so that no certain argument can be founded on that basis. The earliest government in this part of India, of which we have any record, is that of the Chalukian Rájás, who seem to have been Rájput princes, otherwise called Solankhís. Their capital was Kallian, or Kalyán, on the Malabar coast (see *Tod's W. India*, p. 1670). There can be no doubt, too, that the Yádavas and other Rájput tribes from Kathiawád penetrated into Maisúr, and there founded dynasties. Thus a Yádava race of kings is often spoken of in the Mackenzie MSS. (Wilks 1, p. 14, *Note*), as existing at Vijayanagar, long before the new city was founded in 1336 A.D. The Kadamba Rájás who ruled at Banawási, the ruins of which city may still be seen in the district of Súnda, in the Bálághát of N. Kanara, were, perhaps, of this race. Their power was overthrown in the second century of the Christian era.

The history of Maisúr, however, up to the Muḥammadan invasion in 1326 remains a blank. We learn that in that year the army of Muḥammad III., Emperor of Delhi, took and destroyed Dwára Samudram, the capital of the Belál kings of Maisúr, which had been built in 1133, or rather rebuilt then on the ruins of a more ancient city. The ruins of Dwára Samudram have been found and identified by inscriptions, at the village of Hallabe, 105 miles N.W. of Seringapatam. The Belál kings then removed their seat of government to Tonúr, otherwise called *Moti Taláb*, "Lake of Pearls," twelve miles N. of Seringapatam. In 1336, Búka and Aka Harihar, fugitive officers of the dethroned king of Arámkal, founded the city of Vijayanagar, and their descendants soon extended their sway over Maisúr.

After the capture of Vijayanagar in 1565, A.D., by the Muḥammadan kings of the Dakhan, the petty chief of Maisúr began to raise his head. His ancestors are said to have been originally Yádavas, and to have fixed their seat first at Hadana and Kúrugalli, near the present town of Maisúr. One of them, named Kám Ráj, removed in 1524 to Maisúr, then called Púragadi, and changed its name to that it now bears. This name is properly Mahesh Asur, "the buffalo-headed Titan," a monster slain by the goddess Kálí, who is especially worshipped under the title of Chamúndí, "discomforting enemies," on the hill of Maisúr. Her image used to be decorated by the Maisúreans with the noses and ears of their captives. Hirá Kám Ráj succeeded to the throne in 1571, and was the first of his line who refused tribute to Vijayanagar, and erected fortifications. Ráj Wádeyar, who became Rájá about 1576, acquired Seringapatam in 1610, and considerably enlarged his territories. In 1638, Kánti Rái, a chivalrous prince, became Rájá. Before his elevation, he had distinguished himself by slaying in single combat, with the broad sword, a renowned gladiator, at the court of the Rájá of Trichinápalí. He was the first Rájá of Maisúr who established a mint, and from him the well-known coins, Kánti Rái *húns*, called by the English pagodas, have their name. He was the hero of his line, and made many conquests, especially from the Rájá of Madura. Dúd Deo Ráj, who succeeded him in 1659, still

further enlarged the principality, which now began to assume the dimensions of a kingdom. He set up the colossal figure of Shiva's bull on the hill of Maisúr. It is the largest and most skilfully executed figure of its kind in S. India.

In July, 1687, Chik Deo Ráj, who mounted the throne in 1672, purchased Bengalúr of Kásim Khán, the general of Aurangzib. He next pushed his conquests over great part of the Bárah Mahall, as the N. division of Salem is called, and carried his arms as far S. as Permetti on the Káverí. In 1690, he extended his dominions to the verge of the W. hills of Bednúr. He then determined to possess himself of the territories of the Náik of Madura, and began with laying siege to Trichinápalli. While his army was thus engaged, two Marátha generals, Jagdeo Ghátki and Nimbaji Ghátki, suddenly appeared with a considerable force before Seringapatam. Chik Deo, who appears to have been at the capital, sent to recal his troops from Trichinápalli, but his general despatched his son, Dudía, to relieve Seringapatam. Dudía completely defeated the Maráthas, killed the two generals and most of their officers, and captured all the baggage, guns, and military stores. He owed his success to the stratagem said to have been employed by a far greater general. He sent a small detachment at night to worry the enemy, with a number of oxen having torches attached to their horns, in a direction opposite to that in which he intended to make the real attack. The Maráthas having disposed their troops to receive what they supposed, from the number of lights, was an advancing army, Dudía broke in upon their rear, and routed them with dreadful slaughter. After this victory, Chik Deo despatched an embassy to Aurangzib, which reached Ahmadnagar, where the Emperor then was, in 1699, and returned in 1700, bringing to Chik Deo various insignia of honor and patents of nobility. Among the things conceded, was the right of sitting on an ivory throne, and that accordingly made use of by Chik Deo was, in 1799, found in a lumber room of Tipú's palace, and was subsequently employed to install the new Rájá of Maisúr.

Chik Deo, whose revenues amounted to £496,339, died on the 12th of December, 1704, and was succeeded by his son, who, in consequence of being born deaf and dumb, was called Múk Arsu, "The Dumb Sovereign." He died in 1714, and his son, Dúd Kishen Ráj, was compelled, in 1724, to pay a million sterling, to buy off an attack made on him by the Núwábs of Sera, Karnúl, Kadapa, and Savanúr, and Siddhaji Ghorporé, the Marátha chief of Gutti. Two years after, the Maráthas exacted a further contribution at the gates of Seringapatam. In 1728, however, these drains were in part made good by the conquest of Savendrug; the chief of which place, Kempé Goud, was taken prisoner at Maagri, in which weak fortress he suffered himself to be surrounded. Thus the accumulated plunder of two centuries, fell into the hands of the Maisúr Rájá. Dúd Kishen, a weak, cruel, and sensual prince, was succeeded, in 1736, by Kám Ráj, who was deposed and put to death by his cousin and general, Deo Ráj, and Chik Kishen Ráj, a distant relation, was exalted to the throne.

In 1737 the Núwáb of Arcot, Dost 'Alí, sent an army against Seringapatam, which was utterly routed by Deo Ráj, who was still general of the Maisúr army. After this victory, Deo Ráj, feeling his strength declining with advancing years, surrendered the conduct of affairs to his younger brother Nanjiráj, whose daughter was given in marriage to the pageant Rájá. In 1749, Nanjiráj undertook the siege of Deonhalli. In this siege Haidar 'Alí made his first appearance in arms, as a volunteer horseman, in the corps of his brother Shahbáz Shāhib, then commanding 200 horse and 1,000 foot in the army of Nanjiráj. Haidar gained the notice of the general by being foremost in every attack, and was put over 50 horse and 200 infantry, with a command at Deonhalli. He was soon after drafted with his men into a body of 15,000 Maisúreans, attached to the army of Názir Jang, Súbahdár of the Dakhan. When that prince was slain in M. de la Touche's attack upon his army, near Jinji, in 1750, Haidar gallantly charged the French column. In the subsequent confusion, however, he plundered Názir

Jang's treasury of gold, sufficient to load two camels, which, with 300 horses and 500 muskets picked up on the field, he sent to his head-quarters at Deonhalli. After that eventful day, the Maisür contingent returned to their own country. We next hear of Haidar as holding a command in the army of Nanjiráj, which marched to the aid of Muḥammad 'Alí, the claimant for the Núwábship of the Karnátak, whom the English supported. Nanjiráj was to receive Trichinápalli as the price of his support, but finding that it would not be delivered to him, he made overtures to M. Dupleix and joined the French. In the operations that followed Haidar bore a distinguished part. He was one of that body of cavalry which destroyed a large detachment of Major Lawrence's army, coming to Trichinápalli with a convoy from Tanjúr. Of 188 Europeans, 50 were killed, 100 wounded, and the rest made prisoners. Haidar seized the guns and kept three of them for his own use: the other he yielded to Hari Singh, a Rájput in the service of Maisür. In 1755, Nanjiráj made him Governor of Dindigal, and from that time he gradually rose in power till he became ruler of Maisür. His subsequent history, and that of Tipú, are too well known to need mention here. On the 3rd of May, 1799, Seringapatam was stormed and Tipú slain. The rightful heir to the throne of Maisür was then restored; and, being a child, his affairs were administered by Parneah, a bráhmaṇ of great talents. On his coming of age the Rájá was allowed to govern the country, and a treasury with £2,812,500 in it, was handed over to him. This he soon dissipated, and so mismanaged affairs as to cause a rebellion. Thereupon, in 1832, the English took upon themselves the entire control of the country. The revenue, when it came under British management, in 1831-32, was £440,000, but has since doubled.

Malabar was conquered by Haidar 'Alí in 1761, and the settlement made by his deputy in 1782 is said to be the foundation of that made by the British Commissioners in 1792, when the English took possession of the province. Of the former history of the country little is known. Its ancient name was *Kerala*, and it is said to have been acquired by Parshurám, the first of the three Rámas, and sixth Avatárah of Viṣṇu, by a cast of his axe, which caused the waters to retire. This, perhaps, refers to the Kṣhatriya invasion at a very remote date. So early, at least, as the 9th century, the Arabs began to settle on this coast, and migrations of Jews and Syrian Christians thither probably preceded them.

Kanara is a name given by the English to the provinces called by the natives Tulava and Haiga, with a small part of Malabar. The word is probably a corruption of Karnáta, as the table-land above the Gháts was called. Its history, before it came into possession of the British, in 1799, is but little known. The most remarkable fact connected with the province, and also with Malabar, is that "the lands of Kanara (*Munro's Report*, 9th November, 1800) have for ages been private property, and the landed property of these countries is both more ancient and more perfect than that of England." To quote the same authority, "private property in land has never existed in India, except on the Malabar coast." The result is that Kanara and Malabar are more flourishing than any other parts of India, and the revenue is there paid with greater alacrity than in any other district; a singular proof of the folly of regarding land as the property of the state, and raising the taxes accordingly with the increase of produce.

The Nairs, Namburí bráhmaṇs, Niádis, and Shánárs have been already mentioned.

The *Mápillars* are Sunni Muḥammadans of the Sháfi'í sect, the same to which the Arabs belong. They are descended from Arab settlers and women of the country. An old legend relates how an Arab youth became the husband of a Nair woman by giving her a cloth, when her own clothes had been taken from her while she was bathing. The word Mápillá comes no doubt from *má*, "mother," and *pilla*, a son; though some derive it from Makka, "a daughter," and *pilla*, "a son;" and others, from *Mokhai*, "Mocha," and *pilla*, "a son." They are a

light-colored race, with high features and sinewy frames. Their hands and feet are delicate, and their beards bushy, a sure sign of their mixed origin from Hindú women, as the Arabs are notoriously scant bearded. They shave the hair, trim the mustachios according to the Sunnat, and wear a small silk or cloth cap on their heads. The chest and shoulders are left bare, and a white or dyed piece of linen is tied round their loins. The garment of the men does not reach below their calves, but that of the women falls to the ankles. Unlike the Hindú women of Malabar, their females cover the upper part of their figures, with a shift buttoned round the neck with large sleeves, the opening being in front. A veil is also worn. The earrings worn by the Mápilla women are enormous, and the lobe of the ear becomes the size of a crown piece. The Mápillas are a most bigoted and ferocious race, and are ready, on slight provocation, to use the long knives they wear at their waists. Fanatical outbreaks among them took place in 1843 and 1849, and several European officers have fallen victims to their vengeful feelings; among others, but very recently, Mr. Conolly, Collector of Malabar. They learn Arabic from their infancy, and are often proficient in that language. The Tàngal, or chief priest, resides at Kolikod, and has great influence over them.

The *Syrian Christians* probably existed in India so early as the third century. In 325 a bishop from India was presented at the council of Nice. Cosmas visited them in his voyage to India in 547, and describes their tenets as similar to those of his own church, the Nestorian. He adds that their bishops came from Persia. Not long after this, they seem to have obtained a grant of land near Koilandi. When the Portuguese arrived, the Syrian Christians possessed upwards of one hundred churches. Their scriptures and liturgy were in old Syriac. In 1595, Menezes, Archbishop of Goa, endeavoured to force them to embrace the Catholic faith, and began a hot persecution of recusants, which continued for 50 years. Many became Catholics, and the number now belonging to that church is reckoned at 150,000. In 1836, the Syrian Christians, who retained their old belief, numbered 120,000. The head-quarters of the Romo-Syriac mission is at Verápalli, near Cochin, and there the vicar-general resides. From Cochin harbor seven Catholic churches are visible, and there are two seminaries and a large establishment of priests. The chief errors of the Syrian Christians seem to be offering prayers for the dead, prayers to saints, and enjoining auricular confession. According to Wrede they deny the divinity of Christ, and maintain that the procession of the Holy Ghost is from the Father only. He adds that they have three sacraments,—baptism, the eucharist, and orders. Buchanan and a writer in the *Transactions of the Royal Asiatic Society*, vol. ii., 1837, deny the truth of these assertions, and say that the doctrine of the Indo-Syriac church agrees with that of the English Episcopal, except in holding seven sacraments, in saying masses for the dead, in the use of holy oil in baptism, and in auricular confession. They observe five lents in the year, and their fasts are very rigid.

ROUTE 42.

MADRAS TO BENGALŪR BY HOSSŪR,
212 M. 6 F.; FROM KURAMBAPATTI
TO BENGALŪR, 47 M. 7 F.

(For this Route as far as the Kurambapatti Pass see Route 7.)

MILITARY AUTHORITY—Officer commanding Maisŭr Division—*Bengalŭr*.

CIVIL AUTHORITY—Superintendent of Bengalŭr Division—*Bengalŭr*.

PLACES.	STAGES.	
	M. F.	M. F.
Kurambapatti to Kurambapatti Pass, begins.....	0 7	
Ditto ends.....	1 1	
Melmallé.....	0 3	
× Chemmalpálliam <i>r.</i> & <i>a n.</i> to Udanŭr	2 0	
× Chinna Yairŭ <i>r.</i> to Baluatimmenhalli.....	1 6	
× 3 <i>ns.</i> to Golahalli	1 6	
SHOLAGADI (Sholagherry) <i>b.</i>	1 4	9 3
Gurupáradahalli	2 0	
Coneripalli	1 7	
Kaitikanhalla × to Kamandudi.....	1 5	
× Rámachandrahalla and 6 <i>n.</i> to Pendapalli	3 7	
Báglŭr <i>r.</i> to Kupátanhalli	1 1	
Alságram	1 4	
Hossŭrpéta begins	1 5	
(<i>a</i>) HOSSŪR (Ossoor) ends, <i>b. & t. o.</i>	0 4	14 1
Mukondapalli	2 3	
Juzawádi	1 2	
Boundary	0 6	
Attipalli	0 4	
<i>Rd.</i> from Bengalŭr to the Remount Depôt, which is distant 7 m. 6 f. from this spot	0 2½	
Kotŭrpálliam	1 3½	
Perumalpalli	2 1	
YEBBAGODE <i>b.</i>	3 5	12 3
Kondappa Agraháram.....	2 2	
Timmasamudram	1 7	
Bráhmaṇpalli	2 3	
Maddawálam	1 0	
Kupasamudram	3 4	
(<i>b.</i> BENGALŪR, <i>b. & p. o.</i> , CANTONMENT MAIN GUARD	1 0	12 0
		47 7

From Kurambapatti to Sholagadi the country abounds with small abrupt rocky hills. From Sholagadi, which is a village of about 100 houses, to Hossŭr, the ascents and descents along the road become very frequent.

(*a*) Hossŭr.—Hossŭr (Ossoor), “new town,” in Kanarese, is the Madras Remount Depôt, or Government stud, numbering about 1,550 horses, with some Turki mares. The average cost of horses passed for the service from the breeding department is said to be lower than that of those purchased at Bombay. The ground occupied by the depôt extends over 200 acres. The superintendent is an officer of the commissariat department, who has two conductors under him—one for the remount and one for the breeding establishment. March and April are the critical months for the horses, which are, however, in general very healthy.

(*b*) Bengalŭr.—If the traveller leaves Hossŭr after dinner, between 9 and 10 p.m., a good set of bearers will bring him into Bengalŭr about 4 in the morning; or he may drive, for there is an excellent carriage road all the way. He may then enjoy his bath and a sufficient slumber before visiting the cantonment, which is one of the largest, and decidedly one of the most agreeable, in the Madras Presidency. It lies in N. lat. 12° 58', E. long. 77° 38', and is situated midway between the coasts of Coromandel and Malabar. Its great elevation, 3,000 ft. above the level of the sea, and the proximity of the ocean on the E., S., and W., combine in endowing it with a climate at once pleasant and salubrious. European fruits and vegetables grow here in perfection. Strawberries are remarkably fine and abundant, though the plants degenerate so quickly that the beds require to be renewed every year. The peach-tree yields a double crop. Large plums, the alligator pear, oranges and limes, water melons, mangos and loquats abound. Apples, too, are plentiful and good; and among vegetables, it will be sufficient to enumerate potatoes, cabbages, cauliflowers, broccoli, carrots, turnips, radishes, knolkole, asparagus, peas, beans, celery, lettuces, endive, chervil, and a variety of

pot-herbs. Roses, violets, and the honey-suckle, bloom uninterruptedly throughout the year; and among the more gigantic tropical plants, the eye everywhere recognises the common ornaments of the English garden, as larkspur, carnation, etc. During six months of the year, the thermometer never reaches 80°, but ranges in a comfortable house from 60° to 79°. The mornings and evenings, from October to the middle of February, are cold, and blankets are absolutely required at night. March, April, and May are rendered somewhat disagreeable by the prevalence of strong dry winds, attended with clouds of dust. The remaining four months constitute the wet season, and the climate is then generally very agreeable. The cantonment was first garrisoned in 1806, but the town is no doubt a place of some antiquity. It is said that Vira Gaud, a common farmer of Alŭr, near Conjevaram in the Drāviḍa, fled thence to save his beautiful daughter from the importunities of the Waḍeyar or Baron of that place, and founded about the middle of the sixteenth century, the village of Yellavanka, 13 miles N. of Bengalŭr. Subsequently he attacked and overcame the then Waḍeyar of Bengalŭr, and, taking possession of the place, built there the present fort. About a century afterwards, Rān Dulhā Khān, the Vijayapur general, wrested this and other possessions from the fifth descendant of Vira Gaud, whose family was ultimately extinguished by Dodḍa Kiṣhen, king of Maisŭr, in 1728. Bengalŭr next fell into the hands of the Marāṭha chieftain, Shāhājī, father of Sivājī, and passed to his son Venkājī, who agreed to sell it for three lakhs of rupees to Chik Deo, Rājā of Maisŭr; but Aurangzib's general, Kāsim Khān, having captured it in the meantime, the money was paid to him. In 1758, the Maisŭr Rājā granted it as a fief to Haidar 'Alī, who greatly strengthened its fortifications. In 1790, it was taken by Lord Cornwallis, with the loss in killed and wounded of about 500 men, from Tīpū; and, when restored to him by the peace of 1792, the fortifications were in a great measure dismantled by his orders. In 1802, Parnah, the minister of the Rājā of Mai-

sŭr, to whom it had nominally reverted, though really then, as now, in the hands of the British, expended a considerable sum in repairing it. It is nearly of an oval form, with round towers at proper intervals, and five powerful cavaliers, a faussebray, a good ditch and covered way without palisades.

The *Cantonment* stands on an elevated plateau, which runs E. and W. and slopes N. and S. To the extreme E., is the village of Alsŭr, adjoining which, on the N., is the tank of the same name, about a mile long. In the centre of the embankment of this tank, is an enormous rock of gneiss, from which there is an extensive view of the N. part of the cantonment. The natives have a legend that a god appeared to Kempe Gaud (written Kempa Gond in the Madras Topographical Report, but properly Kempe-Gaudu), the Romulus of Bengalŭr in this spot, and revealed to him a buried treasure. This Kempe dug up, and built with it a very fine and large pagoda, which still stands to commemorate the occurrence, and is worthy of a visit. It is believed that there are caverns in the rock beneath, filled with treasure, and many influential natives of high caste, attached to the public departments, reside near it, in consequence of its sacred character. N. of the tank, are the foot artillery barracks, and a quarter of a mile further, those of the horse artillery. To the W. are the barracks of the European cavalry, and the huts of the native infantry, with their parade-ground, and on an eminence still more to the W. of these is a tower called the Belfry, said to have been erected by Kempe Gaud, to show the extent to which the city founded by him would reach in after times. The road to Seringapatam runs due W. from the village of Alsŭr, past the N. front of the fort, which is 3½ miles distant, and between the fort and the Pēta, or native town. The buildings and parade-ground already described, lie to the N. of this road, as does the residency, about a furlong from it, and half way between Alsŭr and the Fort. S. of the road are, first, the race-course, 1½ mile round, and possessing a handsome stand and racket-court, erected by the Rājā of Maisŭr; next to it, the

Dragoons' drilling-ground; then the Brigade Parade-ground; the Sunakal tank, and the Lāl-bāgh garden and tank. This garden was laid out by Haidar 'Alī in the native taste, of which it may be considered a specimen. The fashion is to allot a separate piece of ground for each kind of plant. Thus one square plot is filled with rose-trees, another with pomegranates, and so on. The walks are ornamented with cypresses, a favorite tree with Orientals, and to which they are fond of comparing the graceful stature of their mistresses. In the fort is the old palace of Haidar and Tipū, which may be inspected by those who would like to know the arrangement of rooms in an extensive and imperial seraglio. The ladies' sleeping apartments are mean and dark, not more than 12 feet square, and with no light but that admitted by the door, or, in some, by a hole about a foot wide. The water-wheel in which Sir D. Baird was placed to draw water for the amusement of Tipū and his ladies has but lately been removed.

Bengalūr is a central position, from which the traveller may visit some of the most interesting localities in the Madras Presidency. Hence to Seringapatam is 75 miles; to Maisūr 84; to the Nīlgiris 162; to the Falls of the Kāvéri 77; to the Gerseppa Falls 252; to Kadapa 157; to Ballāri 178; to Harihar 170; and thence to Dhārwar 93 miles. (Vide Route 32 and following Routes.) Thus it may be desirable even now, and decidedly so, when the railway from Madras to Bengalūr is completed, for the traveller to take up his head-quarters at the latter place, and having fixed on his grand return-route to England, to pay flying visits to such sights as the Falls of the Kāvéri, etc.

ROUTE 43.

MADRAS TO BENGALŪR BY KOLĀR AND HOSKOTA. 208 M. 1½ F.

MILITARY AUTHORITY—To Nellagutalpalli: Officer commanding Centre Division—*Madras*. From Nellagutalpalli to Pannamakupilli: Officer commanding Maisūr Division—*Bengalūr*. From Pannamakupilli to Alkuppam: Officer commanding Ceded Districts—

Ballāri. From Alkuppam to Bengalūr: Officer commanding Maisūr Division—*Bengalūr*.

CIVIL AUTHORITY—To Damal, beyond Balchetti Chattram: Collector of Chengalpatṭ—*Pallikarni*. From Damal to Pannamakupilli: Collector of N. Arcot—*Chittūr*. From Pannamakupilli to Alkuppam: Collector of Kadapa—*Kadapa*. From Alkuppam to Bengalūr: Superintendent of Bengalūr Division—*Bengalūr*.

PLACES.	STAGES.	
	M. F.	M. F.
PUNAMALLI, d. & t. o.		*12 4
Shrī Perumbudūr, d. & t. o.		13 0
Rājā Chattram, d.		14 2
Bálchetti Chattram, d.		10 2
Wochei Chattram, d.		8 0
Arcot (to church) d. & p. o.		12 5
Rd. to Chittūr	1 0½	
× 3 n. to Narsingapuram	3 0	
× Poiné r. 3½ furlongs wide, to Trivellam, d.	1 3	
Pudumotūr	3 3	
SAIRKAD	1 1	9 7½
Mustúrkupa	1 6	
Chinna Bomasamudram ..	1 4	
× n. to Timyapalli	1 2	
× 4 n. to NARHARI-PEṬA, d.	3 4	8 0
Chímálápalli	1 0	
Mutkúralli	1 0	
× Dumagunta Ghāt to Annapapilli	3 0	
Gangaságaram	0 5	
Reddígunta	1 0	
Greenpéta	1 5	
(a) CHITTŪR, d. t. o.	1 2	9 4
Sangarpalli	0 6	
Veruwarum	1 3	
× Newna r. 110 yds. wide to Varagapalli	1 1	
Madureddipalli	0 5	
BAIRIPALLI	3 0	6 7
Gunalkattamanji	0 7	
Nallasantapalli	0 3	
× 3 n. to Danduwaripalli	4 0	
× n. to Bangarázupālliam	1 6	
VENKATAGADI, d,	0 6	7 6
× n. to Balamagulapalli	1 5	
Baliјаipalli	1 1	
Muglī, d.	1 6	
× n. to Mugli Pass begins	0 3	

* For remarks relating to this and five following stages see Route 7.

PLACES.	STAGES.	
	M. F.	M. F.
Mugli Pass ends	4 4	
Yellampalli	0 6	
Madigapalli	0 1	
(b) PALMANER, b. & t. o.	1 1	11 3
Nellagutalpalli	1 2	
× a bridged r. to Marai-		
mamillapilli	2 0	
Máwill Agraháram	2 1	
Gowindchettipilli	0 7	
Pattikunda	1 2	
Pannamakupilli	1 4	
Boundary	0 2	
MARIMAKULAPILLI	0 1	9 3
Gunarázupilli	2 2	
Alkuppam	1 5	
Boundary	0 4	
Yellapilli	0 3	
Mudugadi	1 0	
Nangali b. rd. to Gun-		
dagal	1 0	
Tardakal	2 4	
KAPPALMADDAGU ...	2 7	12 1
Taraipalli	1 2	
Mulwágal, b. & t. o.	2 5	
Vírubáchi	1 7	
Mukandalli	1 3	
Wosahalli	1 5	
Kámanúr	2 7	
× r. & n. to ALYA TAM-		
BAHALLI b.	1 3	13 0
Srisamudram	2 3	
Wudagúr	1 4	
Kumbaralli	1 1	
Tamuka	1 4	
Baitmangalam rd. joins	0 5	
(c) KOLÁR begins, b. & t. o.	1 5	8 6
Ballári rd. joins	0 3	
Kolár ends	0 4	
Konarájupalli	1 6	
Maddairalli	1 7	
Chanchaipalli	1 4	
Narsapuram, b.	3 7	
BELLŪR	0 7	10 6
Rámáchandrapura	2 5	
Tawerkerré	1 7	
MUGUBALA	2 7	7 3
Artúr	2 4	
Sriníwásapura	2 6	
(d) HOSKOTA or KOTA-		
KOTAH b. & t. o.	2 4	7 6
Rd. to Hossúr	0 1	
Rd. to Ballári	0 4	
Kátannellúr	1 6	
Awalpalli	2 4	

PLACES.	STAGES.	
	M. F.	M. F.
Maidalli	1 1	
KRISHNARAJAPU-		
RAM, t. o.	2 1	8 1
Naráyanpura	1 7	
Billamangalam	2 2	
Allasúr	1 1	
BENGALŪR CANTON-		
MENT, b. & p. o. Main		
Guard	1 5	6 7

208 1½

The Route, as far as Arcot, has been already described (see Route 7). From that city, it takes a N.W. direction, passing at the distance of 5½ miles from Arcot, the Poiné river, called by Thornton, "Puni," and by Wilks, "Poony," an affluent of the Pálar. This stream, during the monsoon, is more than a quarter of a mile broad, but in the dry season sinks to a smaller stream. A large bridge across it at Trivellam is now building, and is almost completed. Passing Saikád, a small village with ten wells and a tank, and Narharipéta, a cluster of two or three villages together, the traveller reaches Chittúr, which may be regarded as the capital of N. Arcot, inasmuch as it is the residence of the chief civil functionaries, and contains the "Subordinate Court" and "Civil Court," which latter is a Court of Appeal, substituted by Art. VII. of 1843 of the Government of India for the old Provincial Court, which formerly existed. About 200 Sipáhis are quartered here, and both the civil and military officers reside in commodious houses on the S.E. and S.W. sides, in compounds thickly planted with trees.

(a) Chittúr.—Chittúr lies in a valley said to be 1,100 ft. above the sea, shut in on all sides but the E. by hills composed of coarse granite, gneiss, and greywacke, and veined occasionally with iron ore. The native town is ill-drained, and the exhalations make it very unhealthy. Elevated a little above it is the lower fort, containing the old palace of the former Pálegádu (Polygars) or chiefs of the place, and a reservoir supplied from a tank above with a perpetual stream of fine water. From this is the ascent of the *Durg*, or upper fort,

under six successive gateways, at different heights, and traversing a labyrinth of fortifications, all of solid masonry, and winding irregularly up from rock to rock, to the summit. The ascent is partly by steps, and partly by almost superficial notches, cut in the steep and smooth surface of the rock, and to be scaled only with great difficulty. The fort contains two beautiful tanks, various temples, and a deep magazine, well sunk in the rock. There is not much historical interest about Chittūr; the English suffered a reverse here, when the fort was taken from them on the 11th of November, 1781, by Haidar 'Alī, and the garrison, consisting of one battalion, destroyed. The gaols, which can contain 800 prisoners, and are well managed, may be inspected by those to whom such matters are of interest.

(b) *Palmanér*.—From Chittūr, the road passes due W. through Bairipalli, an insignificant village of 30 houses, and through the town of Venkatagadi to that of Palmanér. About two miles before this, an ascent commences at the Mugl Pass, and *Palmanér* is 1,200 ft. above Chittūr, being no less than 2,312 ft. above the marine surface. This great elevation gives to Palmanér a climate far superior to that of Chittūr, to which it serves as a sanatorium. The temperature is 8° less, and the nights are always pleasantly cool, while the freshness of the morning air invites to exercise. From this to Kolār there is no place of importance, the three intermediate stations being all very small villages.

(c) *Kolār*.—*Kolār*, in lat 13° 8', E. long. 78° 10', is a large town, once strong as a native fort. In this place, Fath Muhammad, the father of Haidar 'Alī, is buried, and here is also the mausoleum where Haidar himself lay, till his son removed his bones to the Lāl-bāgh, near Seringapatam. Lord Valentia and others incorrectly call Kolār the birthplace of Haidar. He and his brother Shāhbāz were both born at Budikota ("Ashes-fort." For an account of most remarkable mounds of scorious ashes, supposed to be the remains of immense sacrificial holocausts, see *Journal of Roy. As. Soc.*, vol. iii., p. 129), a town 17 miles to the S. of Kolār. His father,

Fath Muhammad, had been residing at Kolār, where he married the daughter of a respectable Nevayat, or a man of Arabian descent, who had travelled to Maisūr from the Konkan. Of this marriage sprang Haidar. Fath Muhammad himself was descended from a religious personage, who flourished in the Panjāb, and afterwards came to the Dakhan, named Muhammad Bahlol. The domes of the mausoleum are handsome, surrounded by trees, with a lofty and craggy hill in the back-ground, and altogether form a beautiful view. Kolār is the capital of the district. W. of it four miles, there is a place where 10,000 men might encamp. Bellūr and Mugubala, are small villages. On the top of the hill, close to the town, is a *pagoda*, in which is some fine carving. At the village of Mārakupam, not far off, gold dust is found, and Hamilton says that the country to the distance of 130 square miles round this spot is impregnated with gold.

(d) *Hoskōtā*.—*Hosā-kōtā* (Ooscotah) "New Fort," is a town of about 1,000 houses, the mud fortifications of which were once of some strength. Haidar 'Alī, in 1761, obtained the title of Bahādūr Jang, "brave in war," as the price of his assistance to Basālat Jang, the brother of the Sūbahdār of the Dakhan, in capturing this fort. It lies low and is generally healthy, but its extreme sickness in one particular year may serve as an example of those extraordinary epidemical fevers of terrible fatality, but of short duration, which occur from time to time in Maisūr. In 1836, a fever, of typhoid type, broke out here, which swept away in a few weeks 2,000 persons; so dreadful were its ravages, that even the letter-carriers refused to enter the place. Since then it has recovered its former reputation of salubrity. Between this place and Bengalūr, which has been already described (see Route 42), there is only the station of Kṛishṇarājāpuram, a small village.

ROUTE 44.

MADRAS TO BENGALŪR, BY THE NAIKANAI PASS AND KOLĀR.

(As there is no place of importance on this Route but those already described, the stages only are given. It is rather

more direct than Routes 2 and 3, and lies exactly between them, having Ambúrpét as much to the S. as Chittúr is to the N. The Naikanairi Pass is steep, and said to be incapable of improvement, yet it was by this route that the forces of Haidar penetrated into the Karnátak, guns forming part of his equipment. The average slope is one foot in eight.)

STAGES.	M. F.
From the Wálájáh Gate of Fort St. George to Punamallí	12 4
Koratúr (New Chattram), <i>b.</i>	8 1
Pinjibákam	10 2
(<i>b.</i> at Perambákam, 3 m. 7 f. further on)	
Pichipákam	8 4
(<i>b.</i> at Pallu-úr, 7 m. further on)	
Trimapúr	9 2
Allapákam, <i>b.</i>	10 1
Allikolam	9 6
(<i>b.</i> at Trivellam, 7 m. 2 f. further on)	
Karnampéta.	10 3
Latairi, <i>b.</i>	11 0
Kotapéta	6 5
Guriattam, <i>b. & t. o.</i>	8 2
Lalapét, <i>b.</i>	9 0
Naikanairi, <i>b.</i>	10 1
Venkatagadi, <i>b. & t. o.</i>	9 1
Baitmangalam, <i>b. & t. o.</i>	11 2
Shamrapalli, <i>b.</i>	8 7
Kolár, <i>b. & t. o.</i>	8 2
Narsapuram, <i>b.</i>	9 7
Mugubala	8 2
Hoskote, <i>b. & t. o.</i>	7 6
Krishnarájapuram	8 1
Bengalúr, <i>b. & p. o.</i>	6 7
	302 2

ROUTE 44—Continued.

(Section of Route 7, Madras to Bombay).

BENGALŪR (BANGALORE) TO BELGÁON (BELGAUM), BY CHITRADURG (CHITLEDROOG), HARIHAR (HURRYHUR), RAVANŪR, HÚBLI, DHÁRWÁR, AND KITTŪR. 311 M. 7 F.

MILITARY AUTHORITY.—To the Fort on *r. b.* of the Tungabhadra (Toomboodra) *r.* after Harihar: Officer commanding Maisúr Division—*Bengalúr*. Thence to Belgaum: Officer commanding South Division of Bombay Army—*Belgaum*.

CIVIL AUTHORITY.—To Bámanhalli: Superintendent of Bengalúr Division—*Bengalúr*. Thence to Davengadi: Superintendent of Chitradurg Division—*Tumkúr*. Thence to Tungabhadra *r. b. b.* after Harihar: Superintendent of Nagar Division—*Shimuga*. Thence to Kittúr: Collector of Dhárwár—*Dhárwár*. Thence to Belgaum: Collector of Belgaum—*Belgaum*.

PLACES.	STAGES.			
	M.	F.	M.	P.
From Cantonment, Main				
Guard to Residency	1	0		
Kutupalli	1	2½		
× 2 <i>n.</i> to Yessantapuram	2	5½		
Pi-enam	2	1		
Sogasamudram	0	5		
Dásahalli	0	3		
MADAVARAM ..	2	7	11	0
Gadamanalli	0	7		
× Arkawati <i>r.</i> to Arki-				
mánalli	1	2		
Kungal <i>rd.</i> joins	0	3½		
Dásanpura	0	2½		
Arsenkuté	0	7		
Pinnamangalam	0	7		
Nelwanglam, <i>b. & t. o.</i>	1	6		
Bámanhalli	2	4		
Tolsankupé	1	6		
TAPPAD BAIGUR	0	6	11	2
Tippánalli	1	5		
Kulánalli	1	6		
Taimaguntla	1	7		
Kempanalli	1	3		
DOBB'S PETA SOM-				
PUR, <i>b.</i>	2	0	8	5
Agalamkupé	0	7		
Nidigal Drúg descends ...	1	2		
Nandahalli	1	5		
Chikkanalli	1	0		
Mandaganalli	1	4		
Kaitsamudram	2	4		
TUMKŪR, <i>b. & t. o.</i>	3	5	12	3
Merkára <i>rd.</i> joins	1	3		
Udikairé	3	0		
KORA	2	7	7	2
Golaratti	1	2		
Timrájánalli	2	3		
NELHAL, <i>b.</i>	2	6	6	3
Chikkisi	1	0		
Joiginalli	3	0		
Bomasamudram	1	6		
Karrijawanalli	2	2		

PLACES.	STAGES.		PLACES.	STAGES.	
	M. F.	M. F.		M. F.	M. F.
MARLAGAUDENPAL- LIAM (near Kalambella b.)	2 0	10 0	Nílalhali	1 2	
Chikkanalli	1 7		r. to Harihar Fort, which is 1 m. 3 feet. distant ...	1 3	
Yárganalli	2 1		Amrawati	0 5	
Yemmaralli	1 5		HARIHAR (Hurryhur) (to Barracks), b. & t. o.	1 2	8 6
SIRA, b. & t. o.	2 0	7 5	From Fort on Tungabha- dra r. r. b. to l. b. Kurial	0 2	
Mánangi	4 2		Uderalli	2 7	
Daivahalli	2 1		Kerrúr	1 7	
Taverikairah	1 4		Chelkerré	1 5	
Pángeré	1 0		× n. to Ushaikatté	3 3	
Nellukirré	1 6		× n. to RANI BENNUR	4 3	14 3
JAUNKONDANAHALLI, b.	2 1	12 6	× n. to Kunbaiwu	3 1	
Unshitiri	1 7		× n. to Kajelli	2 0	
Adewal	5 7		× 2 n. to Kágol	2 1	
HARIUR, b. t. o.	4 2	12 0	× n. to Chakkra	1 6	
× Huggidi r. to Yodukarré	3 3		Lakshmíputra	1 6	
Maidukúr	1 0		× 2 n. to MOTE' BEN- NUR, b.	2 1	12 7
Hulial	3 7		× n. to Humallah	2 4	
AYAMANGALAM, b.	3 5	11 7	× n. to Nellsuwa-Kal	1 4	
Nandranalli	3 3		× n. to Yellapuram	2 1	
Pallanalli	1 4		× n. to Aweri	1 5	
Kaitikerré	1 7		Lakmapura	1 3	
Ingallalu	2 0		DAIWIGADI	3 4	12 5
Kusanalli	0 5		× Varada r. to Melkatté	2 2	
Ballári rd.	3 1		× n. to Wurlíkupa	2 7	
CHITRADURG (Chittle- droog), b. t. o.	0 1	12 5	SAVANUR, b.	4 1	9 2
Shímoga rd.	0 4		Sílúr	3 2	
Kargattigám	1 0		× n. to Badní	0 4	
Markatta	4 5		× 2 n. to Chondálu	2 5	
Pallagatta	1 3		× 2 n. to Konalli	0 6	
Godapalli	1 3		× n. to SHESANAL	2 3	9 4
VIJAYAPUR, b.	0 5	9 4	Híra Arguni	6 6	
Híra Bennúr	2 6		Chikka Arguni	1 1	
Chikka Bennúr	0 6		Kammudalli	1 3	
Chettanalli	1 6		× n. to Blabel	1 4	
Kotall	1 0		KUNDAGAL	2 1	12 7
BRAHMASAGARAM, b.	2 0	8 2	HUBLI N. GATE, b.		9 6
Ambanúr	2 0		× n. to Wunukal	2 7	
Unsikatté	2 4		Bhairí Devakupa	1 0	
Yebbalí	2 0		× n. to Amaragola	1 4	
Arlwanti	1 2		Sautikatté	1 3	
ANAGOD, b.	2 5	10 3	Naulúr	2 3	
Kaikanúr	1 7		Dhárwárpéta	3 0	
Wanshettinalli	1 1		DHARWAR FORT, b. t. o.	0 4	12 5
Kalpanalli	1 6		Saidapur	1 0	
Wudanalli	0 4		Monimkatti	5 1	
Awerrikerré	2 2		YENGERA	2 6	8 7
Chikkanalli	1 0		Yenktapur	3 6	
DAVENGADI, b.	1 5	10 1	Bara Taigúr, b.	1 7	
Yerrapádi	4 2		KITPUR	5 2	10 7

PLACES.	STAGES.	
	M. F.	M. F.
Timapur	0 5	
DASTIKOPAL	8 0	8 5
× Malparbar. 90 yds. wide	0 4	
Mukatkhan Húblí, b.	1 1	
Mutunal	3 4	
HIRA BAGHWARI	2 2	7 3
Bastawári	6 0	
Algavi	1 0	
× Ballári n. bridged	1 5	
Old Belgaum	0 5	
Sháhpur	0 4	
BELGAON (Belgaum)		
FORT, p. o.	1 6	11 4

311 7

ROUTE 48.

(Routes 11 and 32 continued.)

MADRAS TO BOMBAY, BY MAHÁBALIPURAM, SATURANKAM (SADRAS), PUDUCHERI (PONDICHERRY), GÚDALÚR (CUDDALORE), PORTO NOVO, SITTAMPARAM (CHILLAMBRAM), TALLANGAMBADI (TRANQUEBAR), KUMBHAKONAM (COMBACONAM), TANJÚR, TRICHINÁPALLI (TRICHINOPOLY), TRIPATÚR, RÁMNÁD, PÁLIAM-KOTTA (PALAM-COTTAH), MADURA, DINDIGAL, SALEM, KOIMBATÚR (COIMBATORE), UTAKAMAND, MANANTÁDI, MAISÚR, SERINGAPATAM, SHIVASAMUDRAM, BENGALÚR, SÍRA, HARIHAR, AND HONÁWAR.
1729 M. 4 F.

For Military and Civil Authorities to Utakamand, see Routes 11 and 32. Thence:

MILITARY AUTHORITY.—From Utakamand to Harihar: Officer commanding Maisúr Division—*Bengalúr*. Thence to Boundary after Holawikonda: Officer commanding S. Division of Bombay Army—*Dhárwár*. Thence to Honáwar: Officer commanding Maisúr Division—*Bengalúr*.

CIVIL AUTHORITY.—To Bawalli: Collector of Malabar—*Kolikod (Calicut)*. To Kannuva r.: Superintendent of Aṣṭagrām Division—*Maisúr*. To Bamanahalli: Superintendent of Bengalúr Division—*Bengalúr*. To Davenhalli: Superintendent of Nagar Division—*Shimuga*. To Holuwikonda: Collector of Dhárwár—*Dhárwár*. To boundary

after Soruba r.: Superintendent of Nagar Division—*Shimuga*. To Honáwar: Collector of Kanara—*Mangalúr*.

PLACES.	STAGES.	
	M. F.	M. F.
MADRAS to UTAKAMAND		844 0
Kandal	1 3	
× Pyakerra r., 140 yds. wide, to PYAKERRA, b.	9 3	10 6
Neduwattam Pass begins...	6 6	
Neduwattam, b.	0 4	
Neduwattam Pass ends....	3 1	
GUDALÚR, b.	0 7	11 2
NELLIALAM, b.	16 0	16 0
× 3 n. to Kolpalli	2 6	
Cherangkoté	0 6	
Naicheri	1 2	
Nellimadu	1 6	
Chalikod	2 5	
Mangalam	0 6	
Koliád or Golawádi	2 1	
GANAPADDIWATTAM, b.	3 0	15 0
× n. to rd. to Kolikod.....	1 5	
Yeddúr	2 6	
Walla-úr	1 2	
Rd. to Kolikod	0 5	
Pannapádi	3 7	
Pudadynádu	0 5	
Naddaperi	1 7	
Putang Angadi	1 1	
× 2 n. to PANAMURTA-KO'TA, b.	1 5	15 3
× Kabbáni r., 100 yds. wide, to Kupatatta	1 4	
Koileri Nádu	1 4	
× r. to Yellurádu Nádu...	2 1	
Valúr Aman Kovil	1 0	
(a) × 2 n. to MANANTAWADI, b. t. o.	1 6	7 7
× n. to Virajandrapét rd. joins	3 4½	
BÁWALLI, b.	6 5½	10 2
× Bawalli r. to Uduganmalla.....	1 6	
× 2 n. to Anaimalla	1 2	
× 2 n. to Nettaikalundi....	0 7	
KAKANKO'TA, b.	4 3	8 2
× 3 n. Maháswámi Kovil	2 4	
Katapur	4 2	
× n. to Rágalkupa	3 5	
ANTERSANTI, b.	2 7	13 2
Kolyagaudenalli	4 1	
Bhupanalli	2 4	

PLACES.	STAGES.		PLACES.	STAGES.	
	M. F.	M. F.		M. F.	M. F.
× Kabbáni r. to Mádawapur	2	7	× Kannuva r. to Yegganúr	2	4
Kuchapanhundi	1	5	NIRALUR	2	2
× n. to KARGOLA	2	3	13 4	0	5
× 2 n. to Hampapur, b. ...	2	6	Sogala	2	4
Manhalli	3	5	Arravalli	1	1
× 2 n. Aroli	1	5	Chuleri	1	3
× n. to CHATTENHALLI,			Chaikanur	1	5
b.	3	2	Bairapatnam	3	4
× 2 n. to Salundi	2	1	Dodda Mallaúr	0	7
Chaudhalli, b.	3	1	× Kannuva r. 1 f. wide to		
× 2 n. to Daivigaudagundi	1	5	Chikka Mallaúr	0	3
(b) Maisúr begins (visit			CHINNAPATANAM, b. t. o.	1	2
(c) Seringapatam from			Vannaganhalli	1	3
this)	2	7	Vandargupa	1	0
TRAVELLER'S <i>banglad</i> ...	1	1	CLOSEPET, b. t. o.	4	5
End of Péta	1	2	7 0		
Wodaralli	0	6	× Arkawati r. to Miagon-		
Aldalli	1	2	halli	5	4
Chikkalli	2	2	BIDDADI, b. t. o.	4	0
Worna	1	4	9 4		
NAIRNALLI	3	6	Billakampenhalli	1	0
Kellaigatpur	1	3	Lakshmiságar	1	2
Tammasalli	3	2	Yejalla	1	0
Purnaya Agraháram, Se-			Kannekamaneké	2	5
ringapatam rd. joins	2	5	Chelghat	2	0
Kakkaskri	0	3	KINGARI, b.	2	1
× Kávéri r. 450 yds. wide			Nayendahalli	3	0
to SOSELLI	1	2	Devatramenhalli	1	4
8 7			Bengalúr Fort, outer gate	3	3
Warruhalli	2	2	CANTONMENT main		
Chikka Bagulu	2	6	guard	2	4
Narripur	1	0	10 3		
Burikalli	1	5	General Cubbon's house...	1	0
SARKUR	2	6	Kutupalli	1	2½
10 3			× 2 n. to Yassantapur....	2	5½
Mappakandapur	2	3	Pi-enam	2	1
Achalli	1	3	Sogasamudram	0	5
Belkuwádi	2	1	Dassarhalli	0	3
Rudrandudi	1	6	MADAVARAM	2	7
Rd. to Bengalúr by Madúr	1	7	11 0		
× Kávéri r. by bridge to			Gadamanalli	0	7
(d) SHIVA SAMUDRAM,			× Arkawati r. to Arki-		
private b.	0	3	mánalli	1	2
9 7			Kungal rd. joins	0	3½
Bridge over Kávéri	0	1	Dassenpura	0	2½
Bridge ends	0	2	Arsenkuté	0	7
× n. to Malkatanalli	1	6	Pinnamangalam	0	7
Wosahalli	2	2	Nelwanglam b. t. o.	1	5
Dasendadi	3	0	Bámanhalli	2	4
Sirumalli	1	6	Tolsankupé	1	6
Kundúr	0	6	TAPPAD BAIGUR	0	6
Pass 3 tanks to MUNA-			11 2		
WALI, t. o.	4	6	Tippanalli	1	5
14 5			Kulánalli	1	6
Golakatta	2	0	Taimaguntla	1	7
Mandagahalli	3	2	Kempanalli	1	3
Waulikairi	2	4	DOBBS PETA—SOM-		
			PUR, b.	2	0
				8 5	

PLACES.	STAGES.		
	M. F.	M. F.	M. F.
Agalamkupé	0 7		
Nidgigal Drug descends....	1 2		
Nandahalli	1 5		
Chikkanalli	1 0		
Mandaganalli	1 4		
Kaitsamudram	2 4		
TUMKUR, <i>b. s. c. t. o.</i> ...	3 5	12 3	
Merkára <i>rd.</i> joins	1 3		
Udikairé	3 0		
KORA	2 7	7 2	
Golaratti	1 2		
Timrájánalli	2 3		
NELHAL, <i>b. s. c.</i>	2 6	6 3	
Chikkisi	1 0		
Joginalli	3 0		
Bomasamudram	1 7		
Karrijawanalli	2 2		
MARLAGAUDENPAL- LIAM, near Kallam- bella, <i>b. s. c.</i>	2 0	10 0	
Chikkanalli	1 7		
Yarganalli	2 1		
Yemmaralli	1 5		
(e) SYRA, <i>b. s. c. t. o.</i>	2 0	7 5	
Manangi	4 2		
Daivahalli	2 1		
Taverikaira	1 4		
Pángeré	1 0		
Nellukirré	1 6		
JAUNKONDANAHALLI, <i>b. s. c.</i>	2 1	12 6	
Anshitiri	1 7		
Adewal	5 7		
(f) HARIUR, <i>b. s. c. t. o.</i> ...	4 2	12 0	
× Huggidi <i>r.</i> to Yodukarré	3 3		
Maidukúr	1 0		
Hulial	3 7		
AYAMANGALAM, <i>b. s. c.</i> ...	3 5	11 7	
Nandranalli	3 3		
Pallanalli	1 4		
Kaitikerré	1 7		
Ingallalu	2 0		
Kusanalli	0 5		
Ballári <i>rd.</i> joins	3 1		
(g) CHITRADURG, <i>b. s. c.</i> <i>t. o.</i>	0 1	12 5	
Shímoga <i>rd.</i>	0 4		
Kargattigám	1 0		
Markatta	4 5		
Pallagatta	1 3		
Godapalli	1 3		
VIJAYAPUR or VIJAPUR, <i>b. s. c.</i>	0 5	9 4	

PLACES.	STAGES.		
	M. F.	M. F.	M. F.
Hfra Bennúr	2 6		
Chikka Bennúr	0 6		
Chettanalli	1 6		
Kotal	1 0		
BRAHMASAGARAM, <i>b. s. c.</i>	2 0	8 2	
Ambanur	2 0		
Unsfkatté	2 4		
Yebballi	2 0		
Arlwanti	1 2		
ANAGOD, <i>b. s. c.</i>	2 5	10 3	
Kaikanúr	1 7		
Wanshettinalli	1 1		
Kalpanalli	1 6		
Wudanalli	0 4		
Averikerré	2 2		
Chikkanalli	1 0		
DAVENGADI, <i>b. s. c.</i>	1 5	10 1	
Yerrapádi	4 2		
Nilahalli	1 2		
<i>Rd.</i> to Harihar Fort, which is 1 m. 3 feet off	1 3		
Amráwati	0 5		
(h) HARIHAR, <i>b. t. o.</i> to barracks)	1 2	8 6	
From centre of Péta to Tungabhadra <i>r. b.</i>	0 2		
Ditto <i>t. b.</i>	0 2		
Wusahalli	5 1		
× 3 <i>n.</i> to Yiddiki	4 1		
× 4 <i>n.</i> to ALLEKAIRI ...	4 4	14 2	
× <i>n.</i> to Wosakur	3 4		
Yeddai-al	2 0		
Lingadarikupa	2 6		
Wodai-aralli	1 3		
KOD	2 4	12 1	
Kallikonda	2 5		
Bassahalli	1 6		
Yerrakerrúr	1 5		
× <i>n.</i> to HOLAWIKONDA	3 2	9 2	
Boundary	1 2		
Taddasatanalli	0 2		
Hulienakupa	2 5		
Chanchakopa	2 6		
Wodakairi	0 6		
SIRALKUPA	2 1	9 6	
Billiwani	2 6		
Andigi	3 6		
Godkanni	2 2		
SORUBA, <i>t. o.</i>	2 4	11 2	
× <i>r.</i> to Yelsi	3 4		
× <i>n.</i> to Konamanné..	2 1		
Kadasúr	1 4		

PLACES.	STAGES.	
	M. F.	M. F.
× Varadā r., 90 yds. wide, to Baradabailu	2 7	
Boundary	0 2	
Utikairi	0 4	
Siralaki	0 6	
BELU-ULI	2 1	13 5
Siddhapuram, b. t. o.	1 4	
Hossúr	0 5	
× n. to Tarsa	2 0	
BAIRDKANNI	1 4	5 5
Daserikaddé	2 0	
Bilghi	1 6	
× Somawati r. 60 yards wide, and n. to Ittighi	3 1	
ALLAWALI, b.	2 2	9 1
Husalmakki	2 1	
Ditto Ghát begins	0 3	
× ascents and descents and n. to (s) GERSEPPA, b.	9 3	11 7
× Jok r. to Kasubail	1 1	
× Ghátand 2 n. to Yerangi	4 2	
× n. to Sulukodu	3 2	
Kamálankerwa	1 6	
WOSAD	2 5	13 0
× r. to Mannakarru	0 6	
Junction of 2 r. and × 1 r. to (j) HONÁWAR or HONORE, b. t. o.	3 3	4 1
	1389 4	
HONÁWAR to BOMBAY	340 0	
	1729 4	

In order to see the fine forest scenery of the Wainád (Wynaad) country, of which Manantawádi (Manantoddy) is the chief town, the traveller may pass this way to Maisúr, though he thereby makes a considerable *détour*. The road to *Pyakerra* is very good, passing over a succession of hills and dales. The river is crossed in basket boats, and is the boundary of the Wainád district. *Pyakerra* is a healthy place. At *Gúdálur* there are a few shops, and a market every Thursday. Peons are stationed here to assist travellers, who may halt without risk of fever. *Nellialam* is a small place, but ordinary supplies may be procured through peons stationed for that purpose. The road after *Nellialam* leads at first through high bambú

jungle, but afterwards it becomes marshy and bad. At *Ganapaddiwattam*, or Sultan's Battery, there is a good bázár. The traveller's banglá is pleasantly situated in an old redoubt, on an eminence, with a fosse round it. *Panamurtakóta* is a small village. The road thence passes over a hard sandy soil, with a gentle descent the whole way. For 10 miles the country is covered with a dense and almost impervious forest.

(a) *Manantawádi*.—During October the direct road to Manantawádi by the pagoda is impracticable on account of the streams, but after November, it is open. At Manantawádi a local force is stationed. The town is about 4000 ft. above the sea, and the temperature is moderate, never rising to 80°. Wheel carriages can reach this place from the east, but afterwards bullocks must be used for the transport of baggage to the hills; and to procure them, notice must be given beforehand. Wainád or Bainád (also called Nelakal and Wainátil by the natives), signifies open country, for though thickly wooded the jungle is less dense than in the Koté-hatti, a district in Malabar which formerly belonged to the Rájá of the Wainád. Wilks gives a curious account of the ceding of Wainád by the Rájá to the Rájá of Kurg in 1789. In 1792 the country was yielded to the English by Tipú, but the Rájá, usually called the Paichí Rájá, long resisted the usurpation, and inflicted much loss on the invaders. Wainád produces the *santalum album*, orsandal-wood, and the finest cardamoms in the world. They can be told at once from all other cardamoms by the number of fine white seeds.

The first stage from Manantawádi to Maisúr is through thick bambú jungle, over a succession of ascents and descents. The hamlet of Bawali is a feverish place, and a night should not be passed there. The country continues jungly as far as Antarsanti. All the other places to Maisúr are small villages unworthy of notice.

(b.) *Maisúr*.—The city of *Maisúr* (Mysore), in lat. 12° 19', long. 76° 42', is built at an elevation of about 2,450 ft. above the sea, on a declivity formed

by two parallel ranges of elevated ground, running N. and S. It is bounded on the N. and E. by a rampart, which runs from Parneah's canal on the N.W. to a tank due E. of the fort. Joining this rampart to the S.W. is the principal native town, and to the E. the Residency, the kacheri, and the church. All along the W. side of the native town runs Parneah's canal, which that minister, who took charge of the country after the death of Tipú, caused to be carried from a distance (including windings) of 73 miles, to supply Maisúr with water. Due S. of the native town are—first, the Rájá's stables; secondly, a quarter inhabited solely by bráhmans; then the fort, a large tank, the old race-course, and another tank in a parallel line from W. to E. Due north of this race-course is a height called Nazar Abád, called by Wilks Nazar Bár, where, in Nov. 1787, Tipú, having levelled the old fort, commenced erecting a new one. In 1799, however, after his fall, all the stones were carried back to rebuild the edifices he had destroyed. S. of all these places is the new race-course, and also Chámandi-hill, about 1000 ft. high, where the Resident has a house. The fort is nearly square, three sides being 450 yds. long, and the fourth somewhat longer. The walls are of stone, with several bastions and a deep double ditch, except on the E., which is protected by a tank. The Rájá's palace occupies three sides of the interior fort, and in it is a magnificent chair, or throne, of gold. The other side of the fort is covered with handsome buildings belonging to the principal chiefs. There are about 10,000 houses in the town, with a population of 65,000, of whom 14,000 are Muhammadans, and 12,000 are bráhmans. Maisúr is properly called Mahéshásur (*Mahesh*, "buffalo," *ásur*, "demon,") from a buffalo-headed demon destroyed by Káli, the wife of Shiva. In the mythological period of Indian history the province of Maisúr is said to have formed part of the kingdom of Sugriva, the monkey chief who aided Ráma in his invasion of Ceylon. In the historical period the first dynasty with which we are acquainted is that of Chalukia. This was

succeeded by the Kadamba, whose seat of government was at Banawási on the W. declivity of the W. Gháts, and was subverted before the second century, A.D. In 1310, the Musalmán under Káfúr invaded Maisúr, and in 1326 the army of Muhammad Tughlak III. destroyed Dwára Samudram, the capital, whose site has been identified with that of the modern village of Hallabé, 105 miles N.W. of Seringapatam. The seat of empire was then removed to Tonúr, better known by the name of Motí Táláb, 12 miles N. of Seringapatam. In 1336, Buka and Aka Harihar, two noblemen of Arankal (Warangole) fleeing from the sack of that city by the Musalmán, founded the city of Vijayanagar (Beejanuggur), whose Rájás swayed Maisúr and the Karnátak till the fatal battle of Talikot in 1565, in which Rám Rájá was slain. Thereupon the Rájás of Maisúr began to be powerful till put aside by Haidar 'Alí and Tipú. The climate of Maisúr is mild, but is not considered healthy, as fevers are common. The country around is exceedingly picturesque.

(c) *Seringapatam*.—From Maisúr the traveller will do well to visit *Seringapatam*, which is only nine miles distant, and may be reached in 2½ hours. This city, properly *Shrí Ranga Patanam* (from *Patanam*, "a city," *Shrí Ranga*, "a name of Vishnu," city of Vishnu), was so called, it is said, by a devotee who founded it in 1454, A.D. Of the early history of this place we know nothing. In 1610 it came into the possession of Ráj Wadegar, the Maisúr chief, who had been appointed Viceroy of the Rayíl of Vijayanagar, then the paramount power in S. India. In 1697 an army of Maráthas, who laid siege to it, were repulsed with great slaughter. In 1755 M. Bussy besieged it on behalf of Salábat Jang, who claimed to be Súbahdár of the Dakhan, but retired from before it on receiving a subsidy. In 1765 Haidar 'Alí made it the seat of his government, and in 1772 he bought off a Marátha army who had appeared before it. In 1791 Lord Cornwallis advanced against it, and was compelled to retire through want of provi-

sions; but next year he obliged Tipú to submit to severe terms as the price of raising the siege. The subsequent conduct of this Prince brought a British army again before it in 1799, and on the 3rd of May the fort was stormed, Tipú slain, and his possessions virtually annexed to the Company's territories, though there was a show of restoring them to the representative of their ancient Hindú Princes.

Seringapatam lies in lat. $12^{\circ} 25'$, long. $76^{\circ} 45'$. Its site is not favoured by nature, for though 2,412 ft. above the sea, it is low as compared with the surrounding country. The hills around are barren, and even the Kávéri, which washes the island on which the town is built, sinks in the dry season to an insignificant stream, about 100 yds. wide and 4 ft. deep. This island is about three miles in length and one in breadth, having the river to the N. and S.W. The plan of the fort is an irregular pentagon, about $1\frac{1}{2}$ miles in diameter from S.E. to N.W., and $\frac{3}{4}$ of a mile in breadth. To the E. and S. the defences were very strong, and the place was therefore stormed in 1791 by an advance across the river, on which side, owing to a vain belief in the security afforded by the stream, the fortifications had not been rendered equally formidable. The walls of the fort are strongly built of stone, and the gateways are particularly strong, having several turns at right angles; but the plan is otherwise unskilful, being deficient in flanking fires, having no covered way or revêtemens. A good view of the city and of the surrounding country may be obtained by ascending the minarets of the Sultan's mosque, or *Juma'ah Masjid*, built by Tipú not long before his death. The city, which can never have had any pretensions to architectural beauty or symmetry, is now but the mouldering skeleton of what it once was. In its palmy days it is said to have numbered 300,000 inhabitants, a number, perhaps, not exaggerated, if we include the troops and their followers who then thronged it. In 1800 the population had fallen to 31,895, and it may be doubted whether that number is not now greatly reduced. There is a ruinous, poverty-stricken air

about the place, which warns the visitor truthfully of its real condition. Nevertheless, the view is not wholly devoid of attractive points. To the N., at the distance of about five miles, is the station called French Rocks, from its having been occupied by a French regiment in the time of Tipú. It is now occupied by a corps of Native Infantry and a small detachment of artillery. The Cantonment is prettily situated near a large tank. The proper name is Yirod or Erode. It was found requisite, on account of the unhealthiness of the city, to remove the troops that formerly garrisoned it to that place. To the W. is a chain of hills from which the Kávéri descends. On the S. the great breach was made, and there the British troops advanced to the storm. There, too, Tipú fell, after he had sallied from his palace, which abuts the wall in that direction. Close in front of the palace is the building where the European prisoners were confined; where Lindsay, and Baillie, and Gordon, and many other gallant hearts pined in captivity; and, fitting retribution! hard by the same spot came the advancing stormers, and the panic-stricken Moslems were swept away before them; and there, too, the tyrant himself and his detested minister, Mir Šádik, sealed the victory with their blood. All along this very part there are now trees with luxuriant foliage, and the grass grows freshly under them. One would call it the most quiet, peaceful spot even in this silent, deserted city. Within the fort there are now about 4,000 Hindús, and half that number of Musalmán; but there are hundreds of deserted houses fast falling to ruin. The palace is a vast straggling building without much design, and in its present state of decay more resembles a huge caravanserai than the habitation of a Prince. A pillar in the Harim is shewn which was fractured, as they say, by a cannon ball during the bombardment. The passage is also pointed out where the chained tigers were kept, whose roarings were heard by the prisoners. In the place in which they were immured there are piles of cannon shot and broken guns. In the front of the palace there is a spacious *maidan* or plain, once

covered with offices, and separated from the walls by a huge ditch, which has been filled up and planted. Near the prison is a fine Hindú temple to Shri Ranga, where the family of the Rájá of Maisur took refuge during the storm. The old inhabitants still speak of the horrors of the siege, and say that 17,000 persons were slaughtered in the storm. They praise Tipú, and, indeed, songs are still sung in his honour, not only near the seat of his empire, but even in the distant province of Malabar. The tombs of the nobles who died in his defence are pointed out at the Juma'ah Masjid.

At the lower end of the island are two gardens, the one called the Lál Bāgh, and the other the Daryáu'd-daulat Bāgh, and between them is the suburb named Shahr Ganján, which Tipú destroyed, fearing it would afford cover to his besiegers, but which was subsequently rebuilt. It is little better than a succession of mud hovels. The Lál Bāgh is a place of considerable interest, both for its natural beauties and as enclosing the Dargáh, or magnificent mausoleum of Haidar and his son, which Buchanan calls the handsomest building he ever beheld in India. Tipú's mother was likewise interred there; and the English Government still allows a monthly stipend of 1,000 rupees for the maintenance of the place and of the Musalmán doctors who pray there. The approach is by an avenue of tall cypress trees. The garden, being well supplied with water by canals from the river, looks refreshingly green. The mausoleum itself is a domed building of moderate dimensions, the portico of which rests on pillars of black hornblende found in the neighbourhood, and which takes a surprising polish. Close by are the graves of 46 English officers and men, of which the tomb of Col. Baillie alone is remarkable. It was erected, so says the inscription, by his nephew, Colonel Baillie, Resident at Lakhnau (Lucknow). Here is food sufficient for those who would moralise, for here the victor and the vanquished sleep together in one spot. The Daryá Bāgh was the favorite country house of Tipú, and was afterwards the residence of a

still greater man, the Duke of Wellington, then Colonel Wellesley. On the walls are painted the triumphs of Haidar and Tipú, in which Baillie and other officers of his unfortunate army were conspicuous, and are still discernible in spite of the whitewash which, with questionable taste, has been applied to obliterate them. The garden is beautiful, and has great associations, but, unfortunately, it is a very hot-bed of fever, even more so, if possible, than the rest of Seringapatam.

The traveller who has abundant time for sight-seeing might proceed from Seringapatam to the village of *Sravana Belgula*, 33 miles N.W. of it, which is now the head-quarters of the Jain religion in India, and where there is a gigantic image of Parasnáth, the Deity of the Jains, 70 ft. high, cut out of the solid rock. It stands on a hill which rises to the elevation of 500 ft., and has a very singular appearance, seeming to lean and look over the wall of the temple which has been built around it.

(d) *Shiva Samudram*.—But the great attraction in this locality is *Shiva Samudram*, the *Falls of the Kávéri*, which is to be visited *en route* to Bengalúr, and which is indubitably one of the sights most worth seeing in S. India. There is nothing remarkable on the road thither. *Soelli* is a large place with a fort; the other two stations are mere hamlets. At Shiva Samudram the Kávéri forms an island about three miles long and one in breadth, which, as the stream is here during the rains exceedingly rapid and strong, was naturally a place of great strength, at least against native assailants. Accordingly it became the stronghold and capital of a Rájá, whose fortress and town were utterly destroyed by one of the Bellál Rájás, perhaps about the 15th century. Ruins of walls and temples are still to be seen, but there is no authentic account of the history of the place, though various legends are told. For a long period the place, being utterly deserted except by a solitary fakir or two, became overgrown with a thick jungle, infested with tigers and other wild beasts. The bridges which had led to the town, formed of huge

blocks of black stone, some placed upright singly as pillars, and others laid across, in the manner of Egyptian buildings, were broken and dilapidated, and the whole island had in fact returned to the state of a primitive jungle. However, in 1825, a Jágirdár named Ráma Swámi Mudeliár, carried a fine bridge across, repaired the temples, and built a traveller's banglá, laying out a large sum on the works, which it took him three years to finish. Government were so pleased with his public spirit that they granted the island to him and his heirs in Jágir. They also bestowed on him the title of *Janáb Kám Kartá*, or, in Kanarese, *Janupakár*, i.e., "the beneficent lord." He died in 1837 at the age of 70, and his son also. His grandson, Shev Charam Mudeliár, is now in possession of the family Jágir. A comfortably furnished banglá is maintained on the island, and every European gentleman is received and entertained by the Jágirdár, who holds his fief by this truly Oriental tenure. The approach to the island from the Bengalúr side is very picturesque. Around are lofty hills thickly wooded, where the traveller may enjoy excellent tiger shooting. Several gigantic skins are shewn in the banglá, of tigers killed by the Jágirdár in the vicinity. The bridge on this side is 1,000 ft. long and 13 broad. The pillars are of granite, 400 in number, and 20 ft. high. At the extremity are two elephants carved in stone on pedestals. The whole expense of this bridge was 20,000 rupees. During the dry season the river falls so low that this great work thrown across it appears to be one of a somewhat redundant labour and expense. Nevertheless, even when lowest, the current of the stream is strong, and it brawls angrily along among the rocks; and there are, besides, so many deep holes and pools that it is highly dangerous to ford. In the rains it is a furious torrent. The island at the upper or W. end, at Satyagala, is not much raised above the channel of the river, but maintains the same level at the other extremity, while the bed of the river falls prodigiously. Consequently the lower or E. end of the island appears very high

ground. The N. branch of the river is the most considerable, and soon divides into two channels, which form a smaller island named *Nellaganatitu*. The Fall on this side is called *Gangana Chuki*, from a place on the large island, about three miles from its upper end. This Fall is 460 ft. in height. The stream rushes with vast rapidity among huge rocks until it reaches Gangana Chuki, where it plunges with a thundering noise into the abyss, not, however, in unbroken volume, but divided, first by a small island and then by several black, beetling rocks. A cloud of vapor rises from the pool beneath, and hides it from the view, and this mist is visible at Satyagala. The broken woody banks, the immense slippery rocks from which one gazes dizzily on the cataract, the thundering roar of the water, the volumes of mist, and the rainbow glittering over the dark gulf, like hope spanning the grave, are things not to be painted in words. Beside this fall is a small mosque cared for by a few Muḥammadan fakírs, who show the tomb of Pír Gháib, an imaginary saint, whose place of sepulture is said to have been discovered 700 years ago. There is also a chāwadi here, and some Hindú ascetics live near it. The S.E. Fall exceeds the other in beauty, though it is less grand, being only 370 ft. in height, while the stream is smaller and less impetuous. It is called the Fall of Birra Chuki. After descending many steps the traveller reaches the rocky bed of the river, and near him falls a shining wreath of water, from which the spray drifts away in light clouds. A black mass of rock hides the basin which receives this cascade, while beyond, another cascade half appears among the trees and crags; and, still further, three distinct sheets of water reach the pool in unbroken descent. Such is the appearance in the dry season; in the rains, of course, the scene gains in grandeur. It is to be regretted that the place is very unhealthy. Three times the little colony planted by the Jágirdár perished from fever and other ailments. Since then, however, the jungle has been to a considerable extent cleared away. Indeed, further clearance might add to the salu-

brity, but would undoubtedly diminish the beauty of the spot.

From Shiva Samudram, a road, good in dry weather, but impassable for carts in the rains, leads to the small town and fort of *Malavali*, which is also called *Munawali*. Thence to *Niralúr*, "water-town," the road deteriorates, and in the next stage, to the large town and fort of *Chinnapatanam*, passes through a succession of swamps and paddy fields. *Closepét* is a large place, *Biddadi* a middling village, and *Kingdri* a still larger one.

Bengalúr has been already fully described. (*Vide* Route 42). Thence to *Tumkúr* there is no place of importance. This is a large town, the capital of the division of the same name, and where the Superintendent resides. The other places to *Síra* are unimportant.

(e) *Síra*.—*Síra* is the capital of the division, and was at one time the seat of a considerable provincial government. It was conquered by *Ran Dhula Khán*, the General of the *Vijayapur* monarch, in 1644, and conferred in *Jágir* on *Sháhjí*, the father of the great *Sívají*. In 1761 it was conferred by *Basálat Jang* on *Haidar 'Alí*, and several times taken and retaken in his wars with the *Maráthas*. At one time it is said to have had 50,000 houses, but this, no doubt, is a gross exaggeration. *Tipú* demolished a great part of it, and conveyed the inhabitants to *Shah Ganján*, a suburb of *Seringapatam*. After his death it somewhat recovered. The soil about *Síra* contains salt, and is therefore favorable to the growth of cocoa-nut trees, which grow luxuriantly in the surrounding valleys.

(f) *Hariúr*.—*Hariúr* is a considerable place and chief town of the division, with a large fort. There is good fishing and bathing in the *Vádawati*, a clear stream close by. After leaving this place, the *Hugrí* river is crossed by a bridge with 15 arches. At *Ayamangalam* there is a large fort, now deserted.

(g) *Chitradurg*.—*Chitradurg* (*Chit-tledroog*),—*Chitra*, "wonderful," *durg*, "fort," not "spotted fort," as in *Hamilton* and *Buchanan*,—also called by the natives *Chatrakal*, "umbrella

rock," is a large town, capital of the division, with a strong fort, the importance of which was overrated by *Tipú* and the other native chiefs through whose hands it passed, who regarded it as almost impregnable. *Tipú* was wont to deposit his treasure and valuables here on emergency. It cannot, however, be denied that it is one of the strongest fortresses in *S. India*. It is built on a low rocky hill, one of a number of such eminences which surround the town. According to the usual style of Indian fortified rocks, it is girdled by several walls, one within the other; and it is, moreover, divided into an upper and lower fort; nor would the capture of the lower much assist operations against the far stronger works of the summit. It is remarkable for a memorable defence made by its *Pálegár*, or Chief, against *Haidar* in 1777. The garrison, day after day, after completing the worship of *Kálí*, the Indian Hecate, whose temple stands on the summit, made furious sallies upon the besiegers to bring in heads to offer to their Deity. The advance of a *Marátha* army compelled *Haidar* to raise the siege, though next year he made himself master of the place by treachery, and he then found upwards of 2,000 heads of his own soldiers stuck round the temple as offerings. This fortress connects the great *S. line* of defence, extending from *Madras* to the *Malabar* coast, with the advanced line of fortifications in the *Bálaghát* ceded districts.

The three next stations are unimportant. *Devdngiri* is a large town, the capital of a division.

(h) *Harihar* (*Hurryhur*), (*Hari*, "a name of *Vishṇu*," *Hara*, "a name of *Shiva*"), so called from a temple dedicated to *Vishṇu* and *Shiva*, with an idol which combines the symbols of both the gods, is a military cantonment, where a native corps is stationed. It is situated on a wide plain, about 1,500 yds. from the right bank of the *Tunga Bhadra* river, at an elevation of about 1,900 ft. above the sea, which is distant 90 miles at the nearest point on the *Malabar* coast. The climate is pleasantly cool during the greater part of the year, the hot weather being con-

fined to May and June, previous to the setting in of the S.W. monsoon. After the fall of Vijayanagar, Harihar became subject to the 'Adil Sháhí dynasty, and was conferred in Jágir on Shír Khán, who built the fort. It was next conquered by the forces of Aurangzib, and again wrested from the Delhi Emperors by the Ikeri Rájás, who were expelled by the Maráthas. Finally, Haidar got possession of it, and though it was three times retaken by the Maráthas he succeeded in recovering it.

Leaving Harihar for Honáwar, the traveller comes to no station of importance till he reaches *Soruba*, which is a considerable place, and the chief town of the division.

(i) *The Falls of Gerseppa*.—The next locality of interest is the *Great Cataract of Gerseppa*. The hamlet near the Falls is called Jog or Kúrkúni. The traveller's banglá is about one mile and a quarter from the Falls. It is small but comfortable, and beautifully situated amid park-like glades. From the window of the banglá herds of wild bison may sometimes be seen grazing, and the woods around are frequently tenanted by tigers, bears, leopards, and other game. The sportsman could hardly find a more delightful *séjour*, and the most phlegmatic person cannot but have his enthusiasm somewhat kindled by the scenery. After a short walk through a beautiful wood, the sound of rushing waters breaks upon the ear; and as one descends the last slope to the bed of the river fitful gleams of silvery light, bursting forth from the dark masses of rock, announce the Cataracts. During the rains it would be difficult, perhaps, to approach so as to gain a complete view. But, at other seasons, after crossing some 50 ft. of the rocky bed of the river, the traveller comes full on a tremendous gulf, a chasm such as we might suppose opened beneath the rebellious angels,

— which, opening wide,

Boll'd inward, and a spacious gap disclosed
Into the wasteful deep; the monstrous sight
Struck them with horror backwards.

On three sides descend the sheets of silvery foam with stunning roar, and shoot like rockets down an unbroken

fall of near a thousand feet, where, in the gulf below, an unfathomable pool receives them. Sitting on the edge of the precipice one could gaze for ever at the lustrous waters as they hasten on pinions of light to the depth beneath. The river is called by various names, but the Kural is the most common. Its bed is here about 600 ft. across, of late-rite mixed with mica and felspar, worn and riven by the violence of the stream into innumerable fantastic shapes. In one place there appears a succession of waves of stone, and in another rocks are piled on rocks in perfect chaos, while some again are shapen into hollow cylinders, in which the stream boils and bubbles as in a cauldron.

There are in all four Falls, which have been called the Great Fall, the Roarer, the Rocket, and the Dame Blanche. In the first of these, the water, in considerable volume, leaps sheer down a height of 890 ft. measured by line, and falls into a pool 350 ft. deep. The spectator may stand, or lie flat should he prefer the safer position, looking sheer down into this abyss, and what with the awful profundity of the gulf, the stunning roar of the cataract, and the wildness of the scenery around, the view is really terrific. Viewed from below, and at some distance, this Fall appears one slender and lovely stem of light, and contrasts with magical effect with the next Fall, the Roarer. Here a far larger body of water rushes with less abruptness, foaming down a tortuous channel into a cavern or cup, which turns it into the bed below. The name given to the next Fall, the Rocket, is very appropriate. It continually shoots out in jets of foam, which burst like fire-rockets into showers of glittering drops. The Dame Blanche comes down like liquid silk or a stream of feathers. It is exquisitely beautiful, but, from above, seems quite gentle as compared with the other three. The guides conduct the traveller to three points to view the Falls from above, all well chosen, and it is difficult to say which surpasses the other. After satisfying himself, if that be possible, with gazing from above,

the traveller may descend into the valley. He will, however, be prepared for considerable exertion, as the rocky bed of the river is rugged and slippery, and the descent is both steep and circuitous. It will perhaps, too, be as well for him to carry a gun, as on one occasion a party above saw a friend, who had preceded them in the descent, standing in dangerous proximity to a royal tiger, who lay unobserved by him among the bushes; and, being probably gorged by a recent meal, made no attempt to spring. Bears, too, are very numerous, and are often prowling about in quest of the honey made by the bees in the cliffs around.

After crossing the bed of the river, a wood is passed, and some steps are reached cut in the rock by a Rájá about 40 years ago. Half-way down there are several beautiful views of the Falls, until, at the bottom you include them all in one *coup d'œil*. The majority of visitors, however, will no doubt give the preference to the views from above, which have more of awful grandeur, associated with a feeling of personal insecurity to the spectator, which prodigiously increases our sense of the sublime. The valley might open a wide field for speculation to the geologist as to the origin of the chasm, whether he should refer it to some great convulsion of nature or to the slow process of attrition through infinite ages. Enormous masses of rock are still from time to time detached from the cliffs and strew the valley below. The mist from the waters ascends through the air like the steam of a great cauldron. Innumerable pigeons circle over the Falls, and, as the sun declines, the cataracts are partially lighted up by a bright rainbow. The visitor may return from the river with the most complete certainty that he has beheld in this Niagara of the East a scene second to none of its kind in the world. These wonderful Falls were first discovered by a Mr. Campbell about 35 years ago, and even to this day have not been much visited by Europeans, not, indeed, at all as they deserve. Bishop Spenser, however, speaks of them with admiration, and declares that he never saw in Switzerland or

elsewhere anything to be compared to them.

The road from the Falls to the village *Gerseppa* (or Gairsoppah) is a mere path for Brinjári bullocks, which bring up cocoa-nuts from the coast, and return laden with rice. It may be said to comprise every difficulty possible to roads, being narrow, rough, swampy, a perpetual series of ascents and descents; in short, a mountain gully, full of rocks, pebbles, and twistings. Add to this, it passes through a dense jungle infested with wild beasts. On the other hand, the rays of the sun are completely warded off by the branches; and the lover of sport may often get a shot at the jungle fowl, peacocks, and spur fowl, which are here in great abundance, and may be seen at every glade, showing not much fear of man. The monkeys are very numerous. There is a very small *banglá* at *Gerseppa*, which centuries ago was a place of importance. Mounds of ruins are still to be seen in the vicinity, now so thickly covered with trees and underwood that it requires a spade to convince an unbeliever that they are really the *débris* of houses. At *Gerseppa* it is best to take a boat and proceed by water to *Honáwar*. The banks of the river are marked by patches of cultivation, and a tiny village here and there. Alligators are very numerous on the banks, and may afford some diversion and employment for the rifle.

(j) *Honáwar*.—*Honáwar* (Honore) is, or rather has been, a good outlet for the produce of this part of N. Kanara. The *Gerseppa* or *Shiravati* river flowing towards it is met by an inlet of the sea, forming a salt-water lake seven miles in length from S.E. to N.W., and three miles in its greatest breadth. This lake contains several islands, and abounds with fish. *Honáwar* is situated on the N. side of it. It is the chief town of a sub-division, and is a civil and detachment station. It contains about 12,000 inhabitants. On account of the pepper grown in the surrounding country, a small Factory containing 18 persons was established here by the English at a very early period after their arrival

in India, but after a short time it came to a melancholy end. About the year 1670, the Chief procured a fine bulldog from the Captain of an English vessel which had come there to take in cargo. This animal, when accompanying the Factors on an excursion, seized a sacred cow in the neighbourhood of a Hindú temple, and killed her. Instigated by the bráhmans, the natives were resolved to revenge this injury to their prejudices, and in a fury of fanaticism murdered every Englishman. Some natives, more friendly than the rest, caused a large grave to be dug, and in it eighteen victims were interred. The chief of the Factory at Karwar sent a monumental stone, on which was engraved the story of their wretched fate. There were recorded the names of John Best and seventeen other Englishmen, who, according to the epitaph, "were sacrificed to the fury of a mad priesthood, and an enraged mob." In the time of Haidar there was a considerable trade in pepper and sandal wood from this place, and that Prince established at it a dock for building ships of war. In the time of Buchanan (1800) the wrecks of some of these vessels remained in the lake, having been sunk by the British troops when they carried the fort by assault. So early as 1569 we hear of Honáwar as a rich and beautiful city, with a fort, belonging to the Queen of Gerseppa; and the Portuguese at that time plundered and burnt it, but shortly after fortified and garrisoned it anew. It then fell into the hands of the Rájás of Bednúr, and next passed with their other possessions to Haidar. In 1783 it was taken by the forces under General Matthews, but restored next year to Tipú by the treaty of Mangalúr. The commerce of Honáwar would, under any circumstances, be most seriously impaired by the dangers of its bar. A spit of sand has formed across the mouth of the *khádrí* or creek, and is continually increasing. There is in consequence a surf here at all times, but in rough weather it becomes impassable. Even in the calmest season, at spring tides, there is great danger. When the tide ebbs,

the water flows out with great violence, and, being hemmed in by the sand, rises in huge billows, with a noise that may be heard a great distance off. The current runs out with the force of the Bore in the Ganges; and, even without a breath of wind, the sea all around is white with foam, and as agitated as if a furious tempest were blowing. Many native vessels that have anchored under such circumstances have been dashed to pieces and every soul has perished, for the water shoals many feet in an hour; and in such a sea, if a vessel strikes, it goes to pieces in a moment.

ROUTE 49.

PONÁNI TO HONÁWAR, BY KOLIKOD (CALICUT), KOILANDI (QUILANDY), TELLICHERI, KANANÚR (CANNANORE), AND MANGALÚR (MANGALORE), 177 M. 3 F.; TO HONÁWAR, 291 M. 0½ F.

MILITARY AUTHORITY—Officer commanding Malabar and Kanara—*Kananúr*, under officer commanding Maisúr division—*Bengalúr*.

CIVIL AUTHORITY—Collector of Kanara—*Mangalúr*.

PLACES.	STAGES.		
	M.	F.	F.
From TRIVANDERAM to PONANI	195	0	
× a backwater.....	0	2	
KUTWOI	4	4	4 6
Parwanni, <i>b</i>	4	0	
TANUR, <i>b. t. o</i>	5	2	9 2
Kaitukalpalli	2	7	
× 3 <i>n</i> . to Parpanádu	3	3	
Kadalwandi.....	3	7	
× <i>r</i> . to CHALLIAM	2	5	12 6
(a) × a backwater to Bépur, <i>b</i>	1	1	
Tiruvánúr-ambalam	1	2	
(b) × <i>r</i> . to KOLIKOD (CALICUT), <i>b. p. o</i>	4	7	7 2
Putúr	4	4	
YELLATUR	3	7	8 3
Korapoyé <i>r</i> . to Pengaldesam	1	0	
Tiruvánúr	1	4	
Chamancheri	2	4	
KOILANDI (QUILANDY) <i>b. t. o</i>	2	0	7 0
Kolátu	1	5	
Polakeri	1	5	

PLACES.	STAGES.		
	M. P.	M. P.	F.
Pormalla	1	2	
Palúr	1	4	
TIKODI	1	0	7 0
Kannang Kolangaré	2	2	
Iynikád	0	4	
Kotekal Angadi	1	6	
× Murata r. to Pudu-pan- nam	1	2	
Karumbanaikal	0	6	
WADDAKARRE, <i>b. t. o.</i>	1	2	7 6
CHOMBE' PERAMBA..	7	0	7 0
(c) × MAHE' r. to (d) TELLICHERI, <i>b. t. o.</i>	7	0	7 0
Koduwalli	1	4	
× 2 saltwater n. to Dhar- mapatnam	1	4	
× saltwater r. to Maipal- angád	2	0	
Yeddakád	3	0	
(e) Road to KODALLI, KANANUR (CANNA- NORE), <i>b. p. o.</i>	5	1	13 1
Serkal, <i>t. o.</i>	2	6	
Baliapatnam	1	5	
× r. 2 furlongs broad to Pápancheri	2	2	
Kannaveram	1	6	
× n. to Cherukunam	2	2	
× small r. to PALLA ANGADI, <i>b.</i>	3	0	13 5
× n. to Kuluwel	2	5	
Kunjimangalam	2	7	
Yerrayattu	1	2	
× r. to Pyanúr	1	6	
× r. to KAUWAI, <i>b. t. o.</i>	1	6	10 2
× a broad r. to Panderan- dunádu	8	0	
KATKACHERI, <i>b.</i>	1	6	9 6
Tirritinádu	0	4	
Punjai	4	7	
WOSADURGAM, <i>b. t. o.</i> PUDUKOTE'	2	3	7 6
Ajanúr	1	6	
Chittári	2	0	
× r. to Puchakád	1	4	
BAIKAL, <i>b.</i>	2	0	7 2
× r. to Kodikalla	1	6	
× r. to Kaddanádu	2	6	
Chandragadi	1	4	
× broad r. to KASER- GOD, <i>b. t. o.</i>	2	4	8 4
× n. to Kaúgoli	2	4	
Putúr	1	6	

PLACES.	STAGES.		
	M. P.	M. P.	F.
× r. to Mogsál	1	0	
Kannipura, <i>b.</i>	2	2	
× r. to KUMBLAH, <i>b. t. o.</i>	0	4	8 0
× r. to Arruka	2	2	
× 2 n. to Iylah	2	2	
Upúla	2	0	
× r. and n. to MANJESH- WARAM, <i>b. t. o.</i>	2	3	8 7
Wudiawar	1	3	
× r. to Uchal	3	2	
Someshwaram	1	6	
Ulal	2	2	
Netrawati r., <i>b. b.</i>	0	4	
Ditto, <i>r. b.</i>	1	3	
(f) MANGALUR, <i>b. p. o.</i> to INFANTRY BAR- RACKS	1	5	12 1
			177 3
× r. to Polúr	2	2	
Paddangúr	3	0	
Púsúdi	3	6	
SURATKAL, <i>b.</i>	1	6	10 6
× broad r. to MULKI, <i>b. t. o.</i>	7	6	7 6
× broad r. to Paddibiddiri	3	3	
× n. to Yerrumál	3	1	
× n. to KAP and ESTA- MADI, <i>b.</i>	3	7	10 3
× n. to Kattapádi	4	2	
(g) × broad r. to UDAPÍ, <i>b. t. o.</i>	4	5	8 7
× n. to Kalyánpurah	4	2	
Twice × r. to Bhadrágadi Angadi	0	7	
BRAHMAWARA, <i>b.</i>	2	1	7 2
× r. to Gandama Angadi..	4	0	
KO'TA	1	2	5 2
Kolástia Angadi	1	6	
Koteshwaram	4	5	
(h) KHUNDAPUR, <i>b. t. o.</i> × Garget r. to Gangalli...	3	5	10 0
+ n.	1	6½	
KARMUNESHWAR, <i>b.</i> × narrow and deep r.	6	6½	9 2½
Kanchigaur	1	6½	
(i) × r. to BEDNUR, <i>b. t. o.</i> An old Fort.	3	0	6 7½
A steep Ghát	0	5½	
Encamping Ground	2	2½	
× n.	0	3½	
× n.	2	5½	
× n.	4	0½	

PLACES.	STAGES.		
	M. F.	M. F.	M. F.
BATKAL, <i>b. t. o.</i>	2 3½	13 2½	
Encamping Ground	0 6½		
× <i>r.</i> not fordable	4 1½		
MURDESHWAR, <i>b. t. o.</i>	3 2½	8 2½	
Encamping Ground	3 0½		
MONKE'	5 7½	9 0	
A steep pass, ascend and descend	0 2½		
Encamping Ground ...	4 3		
× Shīravatī <i>r.</i> to HONÁWAR, <i>b. t. o.</i>	1 7	6 4½	
		291 0½	

(a) *Bépur*. — *Bépur* (perhaps *Vai-pura*) in lat. 11° 10', long. 75° 51', is a seaport with about 1,000 inhabitants, on the N. side of the Sharapoya or Bépur river, which flows from the W. Gháts. Tipú called it Sultánpatanam, "City of the Sultan," and intended to have made it a flourishing commercial town. A vast quantity of teak is floated down to this place for exportation. Vessels drawing 14 feet of water may, when the tide is high, be floated over the bar with casks, and there is a good depth of water within. An attempt was made to build ships of war at this place, but the bar proved an insuperable obstacle. Another project for saw-mills also failed, the wind being so often lulled. Iron ore is very abundant and rich, and the natives have long been in the habit of smelting it. Induced by this abundance, the Porto Novo Iron Company established works here, and sent out steam engines; but a want of coal has hitherto proved a great impediment to success. The wood fuel, it is true, is plentiful, but it has many disadvantages, and enormous stores are required, which are liable to be destroyed by fire, or injured by the heavy rains. The Company, however, have been encouraged lately by purchases of their iron for the gun carriage department; and favorable reports of its quality have been transmitted home. As the terminus of the Madras Railway, Bépur must become a place of importance.

About five miles to the E. of Bépur

is a hill, which rises abruptly from the S. bank of the Bépur river, called *Chataperambah* (*chatam*, in Malayálam, "death," *peramba*, "field:" "field of death"). This hill deserves to be visited, as no place in Malabar contains in greater numbers or better preservation the remarkable sepulchres called *Kodé kals* (*kodé*, in Malayálam, "umbrella," *kal*, "stone"), whose history is veiled in the remotest antiquity. These tombs are to be found in many places both on the E. and on the W. of the Gháts, and in particular there are two very remarkable specimens to the E. of the village, called Paddi Angadi, on the high road to Pálghát. It will suffice, however, to describe those at *Chataperambah*, according to the account of Mr. J. Babington ("Transactions of the Literary Society of Bombay," vol. iii., p. 324). First, as to the name: the tombs are called *Kodé kals*, "umbrella stones," or *Topi kals*, "hat stones," from a circular stone like the top of a mushroom placed on some upright stones, resembling the stem of that fungus, which marks the locality of these ancient burial places. According to Babington, however, the *Topi* is the space between the circular top stone and a cavity over which the *Kodé kal* is erected, and in which bones and ornaments are found. In that case the word is Drávidian, and signifies "place." A third name is *Páñdu kulis*, "the Páñdu laborers," from the fact that these works are ascribed by the natives to the Páñdu princes during their exile.

The soil of the hills on which these tombs are found is generally a red gravel with a substratum of laterite. Where the soil is of considerable depth, there is generally only a large earthen vessel, shaped like some of the Etruscan vases, deposited in a cavity, with a few steps down to it, and a ledge of rock on which are placed small earthen vessels, arms, etc. The whole is covered with the large circular stone shaped like the top of a mushroom, as above-mentioned, and this, not having a stem of upright stones, might be passed by one ignorant of such depositories without attracting any notice. According to Mr. Babington

ton, the *kals* which have upright stones set up to support the circular stone never contain anything, while the others are as uniformly found to be filled with relics and with bones, which, on being exposed to the air, crumble into dust. The relics consist of vases, tripods, lamps, rosaries, tridents, and other iron instruments, such as spears, swords, knives, axes.

Amongst the native legends regarding these tombs, Mr. Babington tells us of one "that at some very early period of the world men did not die, but after increasing in stature gradually for a number of years, they dwindled to pygmies of a few inches in length, when they ceased to eat and drink, or to perform most of the other functions of animal life, and were in this state of doubtful existence inclosed in these tombs, with the implements and arms they had used when in the enjoyment of their faculties! Absurd as this account is, it is not more improbable than various others which are current, of the origin and use of the Koday Kulls. A very fine powder or sand is found generally at the bottom of the chatties, most probably the remains of animal matter from the dead bodies or bones placed in them. It is shining, and appears mixed with minute particles of mica: which perhaps has given rise to the idea generally entertained, that this substance is pure gold when in the cave unexposed to the light; but, through the agency of spirits, becomes sand when viewed by mortal eye!"

Burial places of a similar character are also found so far to the E. of the Ghâts as Chittôr, and have been already noticed in the description of that place (Route 9, p. 46).

After leaving Bêpur, it is necessary to cross in a boat a very rapid and difficult river. A regiment can be ferried over in 40 minutes.

(b) *Kolikod*.—*Kolikod* or *Kalikod* (*Calicut*) in lat. $11^{\circ} 15'$, long. $75^{\circ} 50'$, is a town with 15,000 inhabitants, of whom 4,000 are Portuguese, and of the rest two-thirds Muham-madans, chiefly Mápillas (Moplahs). The name is said to be derived from

Kolikodu, "cock-crowing," because Cheruman, when he divided Malabar among the ancestors of the present chieftains, had nothing left to bestow on the Tamuri. Whereupon, he gave his sword to that chief "with all the territory in which a cock, crowing at a small temple here, could be heard. This formed the original dominions of the Tamurin, and was called *Kolikodu*, or the cock-crowing."—(See Buchanan's *Mysore*, ii, 474.) The town is but little above the level of the sea, but is both healthy and picturesque. It consists of one long street, about three-quarters of a mile in extent, with numerous small cross streets leading from it. To the S. stretching to the river, is the Mápilla quarter, where are many mosques. On the N.W. is the Portuguese quarter, in which the houses are of a superior description. There is here a Roman Catholic Church and a large tank. In the same direction are the Collector's office, and the lines and parade ground of a detachment of Native Infantry. The jail is also in the Portuguese quarter. It is an oblong building, enclosed by a double wall, and at each corner are watch towers, which communicate with each other, and completely overlook the interior. There is room for 600 prisoners. To the N. of the jail is the English burial ground. Facing the sea are the houses of the European gentry and the custom-house. The chief supply of drinking water is from a beautiful tank towards the E. portion of the town. It is 200 yds. square, and is built of hard laterite. The houses are built chiefly of laterite, and are some thatched, others tiled. The town is well drained, and the sewers are of stone, but open at the top, except where they pass through thoroughfares. There is a great appearance of neatness and comfort in the houses even of the very poor about this locality, and they certainly contrast advantageously with the abodes of the same class in any other nation.

Kolikod is famous as the first place in India touched at by a European navigator. Here, on the 11th of May, 1498, arrived the adventurous Vasco de Gama,

ten months and two days after his departure from Lisbon. It then contained many noble buildings, especially a Bráhma temple said to have been not inferior to the greatest monastery in Portugal. Tradition says that the ocean overwhelmed a great part of the city, and the boatmen of the place declare that they can see the remains of buildings a considerable way out at low tide. It is certain that either rocks or buildings cause breakers in the said spot.

We may with more reason attribute the decline of Kolikod to various wars in which it suffered greatly; and to the extinction of the power of the native Rájá, the Tamurin called *Zamorin* by European writers. This Prince once ruled over an extensive territory, but his successors are now stipendiaries of the English Government. In 1509 the Marechal of Portugal, Don Fernando Coutinho, made an attack on Kolikod with 3,000 men, but was himself slain and his forces repulsed with great loss. In 1510, Albuquerque landed, burnt the town and plundered the palace, but was eventually put to flight, and was obliged to sail away with great loss. In 1513, the Rájá concluded a peace with the Portuguese, and permitted them to build a fortified factory. In 1616, an English factory was established at Kolikod. In 1766, Haidar 'Alí invaded the country, and the Rájá, finding that his offers of submission would be in vain, barricaded himself in his palace, and, setting fire to it, perished in the flames. Haidar was soon called off to the war in Arcot, and the territory of the Rájá of Kolikod revolted, but was re-conquered in 1773 by the Maisúreans. In 1782, the victors were expelled by the English, and in 1789 Tipú again overran the country, and laid it waste with fire and sword. Many women were hanged with their infants round their necks—others were trampled under the feet of elephants. The cocoa nut and sandal trees were cut down, and the plantations of pepper were torn up by the roots. The town was almost entirely demolished, and the materials carried to Nellúr, six miles to the S.E., to build a fort and town called *Farrukhabddá*, "Fortunate City." The next year,

however, Tipú's General was totally defeated and taken prisoner with 900 of his men, by the British, at the so-called "Fortunate City;" and in 1792, the whole territory was ceded to the English Government. Since that time the country has gradually recovered itself. According to a recent traveller (Graul), Kolikod was built about 1300 A.D. According to the same authority, two pillars of the old palace in which De Gama was received, still remain, as well as a portico and some traces of a terrace, and houses for bráhmans. It is said the Portuguese leader knelt down on his way to some Hindú idols, taking them for distorted images of Catholic saints. "Perhaps they may be devils," said one of the sailors. "No matter," said another, "I kneel before them and worship the true God." The noble avenue which leads to the ruins of the old palace leads also to the new, which is a low tasteless building. Not far off is an island between the Káli river and an arm of the Bépúr river, from which the Rájá used to come to his coronation. Before the bridge a Mápilla woman then spread a carpet, on which the Rájá seated himself and gave her two pieces of gold. This custom had its origin from the fact of a Rájá of Kolikod having been harbored by a Mápilla woman when his life was in danger. The French have still a lodge at Kolikod, in which is one solitary watchman. Cotton cloth originally imported from this town derives from it its name of *Calico*.

A good road leads from Kolikod through the small village of *Yellatúr*, for about half a mile of the way towards Koilandi, when it becomes very sandy. The Korapayé river is broad, and it takes a regiment forty minutes to cross. The road continues sandy for five or six miles beyond the hamlet of Tikodi. Both *Koilandi* and *Waddakarré* (this word means perhaps "N. shore"), have about 500 houses. It takes a regiment half-an-hour to cross the Murata river. Those who go by sea from Kolikod to Mahé pass *Sacrifice Rock*, a rock so called from the massacre of an English crew there by pirates, in the beginning of the 17th century. The rock

is further remarkable for the nests of the *hirundo nidis edulibus*, of which the Chinese birds'-nest soup is made. These nests are three or four inches in circumference, and one in depth, and are made either of the spawn of fish, or of a glutinous frothy scum which the sea leaves on the rock. Forbes tells us that the newest and most transparent nests were, in his time, purchased by the Chinese at five or six dollars the pound.

By going to *Chombé Peramba* the traveller avoids the French settlement at Mahé, leaving it to the W.; but as Mahé is really a pretty place, the route by it will probably be preferred. The distance from Wadakaré to Mahé is 8 m. 3 f., and from Mahé to Tellicheri, 4 m. 3 f.

(c) *Mahé*.—*Mahé*, from Skr. *Mahi*, "a fish," in lat. 11° 42', long. 75° 36', is a charming little town, with a population of 2,616 souls, and a dependent territory of two square miles, belonging to the French. A recent traveller says, "One cannot help feeling a soothing, peaceful, happy sensation, when the eye rests upon Mahé with its neatest of all neat dwellings, embosomed in the darkest, richest green, and its air of perfect cleanliness and comfort."

Mahé is finely situated on high ground overlooking the river, which runs to the N. of it into the sea. Rocks close the entrance of this river, but it is deep, and art could doubtless remove these obstacles. At present only small craft can pass the bar in safety, and that only in fair weather; but the river is navigable for boats to a considerable distance inland. On a high hill some way off is seen the White Mission House of the Basle missionaries at Chombala. From this hill there is a beautiful view of the wooded mountains of *Wainád*. Hamilton, speaking of the superior site of Mahé to that of the English settlement of Tellicheri, remarks, "Generally all the spots selected by the French for the establishment of their factories in India, were, in point of local circumstances and geographical situation, much superior to those chosen by the English. The English appear to have been influenced by the temporary resort of commerce, while the French were guided by

more enlarged views, which to them, however, never had any beneficial result." The French settlement at Mahé dates from 1722, but it was taken by the English under Major Hector Munro in 1761. The peace of Paris, in 1763, gave it back to the French, but it was retaken by the English in 1779, and dismantled, and formally taken possession of by them in 1793. The British establishment at Tellicheri then moved to Mahé; but the place being finally restored to the French at the general pacification in 1816, the English officials returned to Tellicheri.

(d) *Tellicheri*.—*Tellicheri*, perhaps "White Village," said by Hamilton to be properly *Tali Chari*, and written by Graul *Talaitcheri*, is a town with about 20,000 inhabitants. It lies low, yet the situation is picturesque, being backed by wooded hills, interspersed with valleys and watered by a fine river. It is considered very healthy; Forbes calls it the Montpelier of India; but delicate Europeans suffer from the dampness of the climate. At about 614 yards from the shore there is a reef of rocks, extending 472 yards in length, which forms a natural breakwater. Within there is sufficient depth of water for a ship of 600 tons to ride at anchor. As the wind and current prevail very much from the N.W. during what is called the S.W. monsoon, the water is not so smooth upon the beach immediately opposite this reef as it is a little to the S. of it. In 1781, H. M. ship *Superb* of 74 guns was lost here, having anchored in 5 or 5½ fathoms water. A heavy sea set in, and the *Superb* struck on the anchor of the Sultán, a ship moored inside of her. The fort, which Forbes speaks of as "large and well garrisoned," is built on a rising ground close to the sea, and is about 40 ft. above its level. It is of an oblong shape, being 117 yards in length and 34 in breadth; its length running parallel to the sea-shore. The whole of the N.W. side of the citadel is occupied by a lofty building, the upper part of which is appropriated to the Criminal Court and offices, while the lower part forms the jail.

The *cardamoms* of *Waindd*, which are mostly exported from Tellicheri, are reckoned the best in the world. This spice (*amomum repens*) is much esteemed by Asiatics, who chew it separately, or with betel. It is also a principal ingredient in their cookery, and is used medicinally as a stomachic. The plant in appearance resembles the ginger. It attains the height of two or three feet, and sometimes more, before it bears fruit. The blossoms are small, white, and variegated with purple, but some have a brownish appearance. They are succeeded by small green pods, containing the seeds, which turn to a light brown when the seed ripens, then grow black, and acquire the aromatic flavor for which they are so esteemed. The cardamom is indigenous to many parts of Malabar, but flourishes most on the side of moist cool hills, among low trees, bushes, and springs of water. Though the plant thrives best in such a situation, it will grow in other places, and is sometimes reared in plantain gardens. The cardamom hills are generally private property. When the plants are found the bushes are cut down, and the shoots attended to for three years, when they begin to bear. They produce the best crops in the fourth year, after which they begin to decay. The plants spring up in the rainy season, and are not suffered to grow too thickly. The seed ripens about the middle of September. The pods sometimes grow on a high stalk, but often in short clusters near the root. When ripe they are gathered daily, and dried for sale, otherwise the birds and squirrels would make sad havoc with them. Excellent sandal wood is also exported from Tellicheri. The factory at Tellicheri, which was established chiefly for the purchase of pepper and cardamoms, was first opened in 1683, under orders from the Presidency of Surat. In 1708, the East India Company obtained from the Cheral Rájá a grant of the Fort. In 1782, Haidar 'Ali besieged the place, but was compelled by the vigorous sally of the garrison under Major Abington to raise the siege.

(e) *Kananúr*.—*Kananúr* (Cannanore)

in lat. $11^{\circ} 52'$, long. $75^{\circ} 26'$, is the capital of the province of Malabar and Kanara, and a large military cantonment. The native town is very populous, but the exact number of inhabitants is not known. It is situate at the bottom of a bay, S.E. of the Cantonment. There are many good houses of Muhammadans, but the streets are narrow and filthy. The Cantonment is on a jutting portion of land, which forms the N.W. side of the bay. Near the end of this is a promontory, on which stands the Fort. This, since its acquisition by the English, has been improved and strengthened according to regular rules. The cliffs are from 30 to 50 ft. high here, with piles of rocky boulders at their feet, and many a good ship has been dashed to pieces along their base. The banglās of the officers are most of them built on the edge of these cliffs, and enjoy a cooling sea breeze. A little inland, and N. of the Fort, are barracks for one European regiment. The high road from the Fort leads past them to Kanara, and a branch road to the town of Kananúr strikes off just abreast of them. Close to this road, a little to the E., is the Mápilla burial ground. Further inland, and in the centre of the Cantonment, are the church, magazine, and English burial ground, contiguous to one another. The Portuguese church is nearly parallel with the English, but close to the sea. N. of it, and still closer to the edge of the cliffs, is the European regimental hospital. The Sipáhí lines for three regiments are on the extreme N. verge of the Cantonment; but before reaching them you pass the Cantonment bázars, and an old Fort. The climate of Kananúr is mild, equable, and remarkably healthy. The town is surrounded by small hills and narrow valleys, and is altogether free from any extensive reservoirs of stagnant water. Clumps of cocoa-nut trees form one of the characteristic features of the place. In fact, the Cantonment may be said to be imbedded in a forest of these trees. Kananúr is a place of great antiquity. The Portuguese had a Fort here so early as 1505. They were expelled by the Dutch, who subsequently sold the place

to a Mápilla family, in which the succession goes on in the female line. The territory consists only of the town and the country for about two miles round, for which an annual rent of 14,000 rupees is paid to the Company; but the sovereignty of the Lakkadiv islands also belongs to the Rájá of Kananúr. In 1768, 'Alí Rájá, the then ruling chief, readily submitted to Haidar 'Alí, and joined him on his invading Malabar. In the war with Tipú, in 1783, it was occupied by the English; but, on the conclusion of peace at Mangalúr next year, it was restored to the Mápilla chief. It soon, however, fell into the hands of Tipú, from whom it was wrested by General Abercromby, and since then it has continued to be the principal British station in Malabar. The present Ráni of Kananúr, Waliya Bibí, will receive a European visitor at her palace, which is a large, common-looking house. In the upper suite of apartments she is accustomed to give parties, while on the ground floor is a vast pepper warehouse. The nephew of the Ráni, 'Alí, has the title of Rájá. He is a short fat person, in appearance like a common Konkani Muslim. The family are said to have been originally Hindús, and to be of great antiquity. Rumour says that they possess a treasure buried in the earth. Tipú intended to have laid hands on their wealth, but they escaped by giving a young and pretty princess of the family to Tipú's son. Though of the Sháfi'í sect of Muḥammadans, the Mápilla women do not conceal themselves from strangers, and the Ráni gives parties to the European gentry, at which she does not scruple to be present smoking her hukkah, and watching the dance with infinite zest.

The road from Kananúr to Mangalúr is for the most part through deep sand; but in some places it is rough and rocky. *Kasergod* is a large village, *Wosadurgam* one less considerable; and *Kumblah* smaller still. The banglá at Kasergod is very prettily situated, surrounded by trees, and with the sea only a few hundred yards distant. The old Fort of *Chandragadi* is close to the banglá, and is worthy a visit. A pretty, well-shaded

road leads from Kasergod to Kumblah. *Manjeshwaram* is a picturesque village, with a temple of some celebrity. It is the head quarters of the Konkani Vaishnavas. The car of the god is a huge vehicle, 15 feet high, and cost 7,000 rupees. The Rájá of Kumblah is proud of displaying a very flattering letter from Lord Bentinck, also the original letter from Captain Dirom, confirming his family in their possessions after the war with Tipú. The other Stations are mere hamlets.

(f) *Mangalúr* (Mangalore), Skr. *Man-gala*, "rejoicing," *úr*, "town," "Glad-town," or, according to Graul, from Mangala Devi, who has a temple there, in lat. 12° 52', long. 74° 54', is the principal civil and military station in Kanara, and has a population of about 20,000 souls. This includes the seven villages of Bázár, Alláwar, Nirawalya, Kodialbail, Kadre, Mangalúr, and Bolúr. Hamilton tells us that the population was estimated at 30,000 in 1806, and has probably greatly increased since. This is a proof how erroneous mere estimates are; for we know, by census, that the number of inhabitants was only 11,548 in 1836. Graul, however, who travelled from 1850-1853, makes the number 40,000. Mangalúr is separated from the sea by a backwater, formed by the junction of the Bolúr, called by some the Netrawati, a large river, which rises in the Gháts, and flows in a W. direction, past Buntwalá, a trading place near the Gháts, whence from 50 to 200 boats, laden with rice, daily start for Mangalúr; and the Balure, which, rising in the same locality, passes to the coast by a more N. course. In the rains these rivers, which flow round two sides of a peninsula, on which the town and cantonment of Mangalúr stand, bring down a large quantity of water, and they are then navigable for boats of some burthen, to a considerable distance inland. In the dry season there is but little current in either, except that caused by the influence of the tide, which flows to about nine or ten miles from their mouth. The banks of these rivers—particularly of the Bolúr—are high and steep, and, unlike those of

most others in this country—which are covered with rank vegetation—are, where the soil permits, planted with cocoa nut trees, or laid out in gardens and rice fields. On the cantonment side of the backwater, immediately under some high ground, is a level belt of land surrounding the peninsula, but little raised above the sea, and varying in breadth from 100 to 200 yards. At the S. end it is converted into rice fields, or thickly planted with cocoa nut trees, and thence N. along the edge of the backwater, most of the fishermen and laborers of the place reside. At the back of the present landing place, and on ground contiguous to the said belt, the great bázár commences, and stretches N. on the edge of the backwater about half a mile. It is irregularly built, and though the trade carried on here is considerable, there is little indication of the wealth it may be supposed to possess. In this low site good water is procurable only in the dry season. That which is to be had is always more or less impregnated with iron from the laterite through which it percolates. The small tanks in the neighbourhood are seldom dry, but in the hot season they become covered with slimy vegetable matter. The general appearance of Mangalúr from the sea is picturesque. The houses are detached, particularly those towards the N., on separate hills, whence an extensive view is to be had, while the thick woods on these heights, and intervening valleys, add much to the beauty of the place. Immediately beyond the cantonment, however, the country alters considerably, the hills attaining a greater elevation, with a barren and rugged aspect. We know that Mangalúr has from ancient times been a place of very great commerce. Ibn Batuta, in the middle of the 14th century, speaks of 4,000 Muḥammadan merchants as resident there. Forbes speaks of it, in 1772, as the principal seaport in the dominions of Haidar 'Alí, and well situated for commerce. Moreover, both Haidar's and Tipú's ships of war were built at Mangalúr of the fine teak produced on the slopes of the Gháts. But in the

last 40 years considerable changes have taken place in the harbor, which, commercially, have much injured it. The harbor was of much greater extent and depth than now. The old jetty and stone embankment, raised to prevent the encroachments of the sea, are now almost buried in sand, and though the tide rises 4 ft. 5 in. on the bar at springs, the native craft are obliged to anchor in the narrow channels of the rivers; and between these and the shore a mud-flat is now exposed at every ebb-tide. These changes in the harbour appear to have originated, in the first place, from an opening having been cut by the natives through a narrow part of the back sand, to the N. of the present outlet, to permit the escape of the freshes in the river, which had caused alarm in consequence of an unusual rise. The sea entered the cut, and, besides the changes alluded to, has formed an extensive and permanent opening.

The *Cantonment* is situate on the N. side of the village of Mangalúr, properly so called. The ground is tolerably level, rising gently till it reaches the place of arms, the centre and highest part. Thence it slopes on all sides, except towards the N.E., when the elevation continues till it is lost among the hills. To the S. of the parade ground, with merely the high road intervening, are lines for one regiment of Native Infantry. The huts are of clay and are thatched with grass. They lie in parallel lines E. and W. Mangalúr is considered a healthy station, and is favorably regarded by the troops, especially by the natives.

In the variety of the tribes which frequent its marts, Mangalúr may be called a miniature Bombay. Europeans, Indo-Portuguese, Indo-Britons, Pársis, Mughuls, Arabs, Sidís, Konkánis, Mápillas, Kanarese, and Tamulians jostle one another in the streets. The mother language of the place, however, is the Tuluva, for Mangalúr is the chief town of the Tuluva country. The Tuluva language is a dialect of Kanarese, which approaches closely to the ancient language of Halla-Kanada, and bears more resemblance to the Tamulian than to the

modern dialect. As a singular perversion of terms of world-wide use, it may be noticed that in Tuluva *amma* means "father," and *appa*, "mother."

The Mission House at Mangalúr is worthy of a visit. Formerly the Kacheri or Collector's office occupied the spot, but that being burnt down by the rebels in 1837, a new house was erected at the expense of Mr. Blair, the collector, and most liberally presented by him to the Mission. The site is, perhaps, the best at the station, commanding a fine view of the sea and surrounding country, and being considerably elevated above the camp. The missionaries are Moravians, and indefatigable, excellent men. They have a school with about 50 scholars. An industrial school is attached, where a watchmaker and typographic printer give lessons. The outbreak in 1837, alluded to above, was one of some importance. The Mápillas were as usual foremost in the fray, but several thousand people assembled also from Kurg, and cut off two companies of Sipáhís. They likewise attacked the station of Mangalúr, and burnt several of the houses. It is said the authorities on the spot did not behave well, and but for the arrival of troops from Bombay and other stations, the insurrection would have become very formidable.

The Burial Ground at Mangalúr is neat and well kept. It is enclosed and the gate is locked. There is an obelisk to the memory of Brigadier-General Carnac, who died here, aged 84, in 1806. He was second in command to Clive at the battle of Plassy. A tomb to the captain of the Faiz Rahmán may also be remarked. He with his wife and two children all perished, when the vessel foundered off camp, on the 1st of May, 1840. The oldest tombs are dated 1803.

There is a curious old ruin at Mangalúr, apparently a Muhammadan tomb, but respecting which tradition is silent. It is a square building with minarets at the corners, and a large arched gate in front. Numerous small openings in five regular rows permeate the walls. The most remarkable part of the build-

ing, however, is its curious top, an inverted cupola, open like a cup. Before leaving Mangalúr, the hill of Kadiri, two miles off, should be visited. Here is a Hindú, or rather Jain, pagoda, a Dargáh or shrine of the Muhammadans, and the residence of a Mahant, or Abbot, of the Kánphattís, a sect of Hindú ascetics, distinguished by their split ears. It is a pretty spot shaded with trees, and rich in a spring of the clearest and most delicious water. The pagoda contains four images of Tirthankars, most Egyptian looking idols. The priests say that these divinities were Tapawís, or ascetics, thousands of years ago, and attained Siddhánt or beatitude by their devotion. The Dargáh is said to have been the residence of a noted holy man, one Shaikh Fari, who performed a most unpleasant and unbecoming penance, hanging by one leg in a well for 12 years with his head downwards, by which he was purified from all sin. The visitor who has studied Hindú and Muhammadan lore will remark how, amongst the common people, the religious belief of both sects approximates, as in the above legend, which is thoroughly Hindú in its character. The Saints' chamber adjoins the well, and is a very uncomfortable niche cut out of a huge block of laterite. The Mahant is a native of Benares, and being a person of great sanctity, treats his visitors with uncommon haughtiness. He occupies the sole chair his tenement can boast of, while he leaves the traveller standing. There are here caverns in the rock which are said to extend to a vast distance.

The Jain Temples at Muda Biddari and *Kúrkál* may be conveniently visited from Mangalúr. Muda Biddari is about 30 miles from Mangalúr, to the N.E. A very hilly road leads to Gonpur, 12 miles, and the next stage of 18 carries the traveller to the Rájá's palace at Muda Biddari. The Rájá receives about 800 rupees yearly from Government, and has given up half his palace for the reception of European travellers. It is a large, rambling, native house. Among the ornaments is an elephant carved in wood and formed of the figures of

five mermaids. At a short distance from the palace are the temples. The principal one is a very large building, the outer wall forming an oblong of 300 yards by 200. In front is a graceful pillar about 40 ft. high, and formed of only two blocks. At the base are steps. The capital is well executed with the figure of a lion carved on the top. The temple itself is of granite, and the basement is curiously engraved with figures of men and beasts, among which is the camelopard very tolerably designed. The people about the temple do not know what animal it is intended to represent, but if asked, say they suppose it is meant for a camel. In a dark chamber, in the interior of the temple, is a sanctuary, with an image of Páras-náth, dimly shewn by a few flickering oil lights. There are numerous inscriptions, but the iron stone in which they are cut has so mouldered away that they are now quite illegible. Round the chief temple are sixteen smaller ones, all of the same character, with a solitary pillar in front of each. The town was once considerable, but has gone to ruin, and there are many streets of crumbling houses filled with jungle.

A journey of four hours takes the traveller to Karkal ("Black-stone"). The road is very stony and hilly, and for some miles passes through thick jungle, where are tigers and bison. A stream about four feet deep must be passed, and the pálkí is carried on the bearers' heads. In the rains this stream would be a formidable obstacle. It is full of fish. On entering Kárkal, the traveller passes a tank, with a neat Gothic looking house built on an island in the centre. The village is small, and has but an open shed for a traveller's banglá, and this, too, situated at a most inconvenient distance from the road. The view from it, however, is good, with a bold range of hills called the Durg to the N., at the foot of which is a belt of deep jungle. The Jain temples, two in number, are about half a mile from the traveller's banglá, on the top of bare black rocks, without any coating of earth, and contrasting strongly with the verdure of the subjacent fields. The nearer temple is

the larger of the two, and is said to be very ancient, though, in point of fact, its age probably does not exceed three centuries. It is of the same shape as the temple at Biddari, but has no pillar in front. The most curious part of it is the roof, which is of solid stone cut into squares, which are supported by pillars. The weight must be enormous. Timber has not been used in any part of the building. On the door is sculptured the figure of a Dwárpal, or warder, leaning on a mace, and along the walls are some strange grotesques. In the interior are 12 figures of Párasnáth in black marble, three facing each quarter of the horizon. From this hill the gigantic image of Gautama Swámi, at the next temple, has a most singular appearance. The sun shining on the huge black figure shows its enormous bulk, with a strange and almost supernatural effect. It requires but a little stretch of the imagination to suppose that some hellish monster has descended from the dark mountains in the distance, to prey on the fair country around. One cannot but feel a sickening sense of the folly and hateful impiety of idolatry, while gazing at this demon form blackening against the pure sky. The figure is erect, and bears an Egyptian look. The hair curls close to the skull; the ears are broad flaps, which descend halfway to the shoulders, and these again are of great breadth. The hands are stretched close down to the sides. One holds a bell; the other, the Shesh Nág, or "many-headed cobra." A tall man, standing at the foot of the figure, just reaches to the calf of the leg. The height of the figure is said to be 45 ft. According to an inscription on the stone itself, the statue was made by Vira Pándia, son of Bhairava-Indra, 419 years ago. In the portico of this temple, or rather before it, is the usual pillar, surmounted by an image with a sort of tiara. Below is the representation of a man on horseback, not unlike St. George, but the priests call it Brahmá Dev. They further assert that these temples were erected 423 years ago by Byás Sandel, the Rájá of Hubli. A vast stone was cut out from a spot on the hill

close by, dragged up to the summit, and then formed into the present erect figure. The quarry from which it was cut is shown. Certainly the removal and erection of so vast and ponderous a mass deserves to be ranked as a work of labor with the performances of the Egyptians and Assyrians. An entrance, supported by pillars, leads into the inner room of the temple. On the right is a double row of eight pillars. Behind the statue is a kind of verandah and twelve pillars. To the right of the statue is a sacred tank. There is a Jātra, or pilgrimage, to this place once in seven years. From the top of the hill is a good view of the surrounding country, which is chiefly covered with jungle, and shews but little cultivation, though there are two very large tanks close to the village.

Leaving Mangalūr, the road passes through a large bāzār, on the banks of the backwater, for 2 miles 4 furlongs, to the Bolār river. After crossing the river, for which any number of boats may be procured, the road is very bad for two miles, passing through heavy sand. It then turns inland and improves. The traveller's banglá at *Su-ratkal* stands on an airy eminence, at the foot of which the sea breaks violently. *Mulki* is a small town, the seat of the Basle mission. It stands on the Shambawati river. The long street of the bāzār is enveloped in a luxuriant thicket of jungle. The Tulu churches are entirely indebted to Mr. Amman, the missionary at Mulki, for the translation of the New Testament into their language. This work was printed at the Mangalūr press. A good road leads through the village of Káp to Udapi.

(g) *Udapi* is a large place, and remarkable for a vast pagoda. The Government allow 8,000 rupees yearly to the support of this temple, and the expenses are about 35,000 rupees. The balance is made up by the contributions of pilgrims who frequent the yearly Jātra, in January. More than 1,000 brāhmins are fed here daily. There are several distinct shrines. The most modern, sacred to Kṛishṇa, is said to be 600 years old; and the most ancient,

that of Ananteshwar, is of much greater, but unknown, antiquity. Within the enclosure is a beautiful tank, an immense storehouse, eight houses for the chief priests, and many other edifices. The town swarms with beggars.

After leaving Udapi, the traveller, by a very slight *détour*, may visit Barkúr on his way to Khundapur.

Barkúr was once a flourishing town, and is said to be of great antiquity. The fort, according to Buchanan, was built by Harihara, the first king of Vijayanagar, about five centuries ago. It has long since fallen to decay, but its extent, which appears to have been considerable, can yet be traced by the ditch and some ruined bastions. Inside, a thick jungle has sprung up, where the tiger is not an unfrequent guest. Some of the inscriptions remaining in temples outside date back about 350 years, when Barkúr was still a flourishing place, governed by a brāhman Nāik as Viceroy of the Rái of Vijayanagar. Within the town and about it are temples, to which a sum of 1,000 rupees is allotted yearly by Government. Near a tank are the ruins of an extensive Jain temple, partly buried in the accumulating soil. There are several tanks, one a very large and fine body of water. The most remarkable thing in the place is a procession carved in wood, on one of the temples, representing warriors with short swords and huge round shields, very much resembling the soldiers of old Greece. There is also the figure of a centaur among them, an effigy, to say the least, extremely uncommon in Hindústán. The beauty of the women of this place deserves mention. Here are also three old English tombs, which it requires some search to discover. Tradition says that there was a talismanic throne at Barkúr, on which the Princes of Anagundi sate once a year, to ensure good fortune. On one occasion of this sort, the Prince was returning on horseback from Barkúr to his capital, when the horsekeeper, who held his remount horse at the first stage, was suddenly struck down by a mortal sickness. In consequence, the man who had run beside his horse from Barkúr went on, and some other acci-

dent occurring at the next stage, he kept on over that to. In short, the Barkúr horsekeeper ran on all the way to Anagundi, an impossible distance. The legend would not be worth mentioning, but that it goes on to say, that this man was taken into the Prince's service, and soon became prime minister of the powerful state of Vijayanagar, and one of its best rulers. Further, these circumstances are recorded on stone monuments set up in various parts of the country. There is also a written account of the whole affair in Kanarese, a copy of which is easily procurable.

(h) *Khundapur*.—*Khundapur* or *Kunda-pur* is a very large village, situated on the S. side of a river which forms the boundary between the N. and S. divisions of Kanara; Kunda-pur itself, however, being included in the N. division. The river, here debouching into the sea, forms a sort of lake, into which four other streams flow, and, meeting the tide, intersect the whole level country, and form a number of islands. Buchanan says with truth, "I have not seen a more beautiful country than this; and an old fort, situated a little higher up than the town, commands one of the finest prospects that I ever beheld." The traveller's banglá is prettily placed on the edge of the lake or creek, with a magnificent *ber* tree behind it, and the neat tombs and grey old mosque of the Muhammadans adjoining it. The Portuguese are said to have erected a small fort here, round which General Matthews drew lines, when he went up to Bednúr. These lines were afterwards strengthened by Típu, who had a dock on the N. side of the river, though the water on the bar even at spring tides does not exceed 13½ ft. At no great distance is a fine freshwater tank, which the traveller must visit in order to see the *Machchhi kd shikár*, or "Sport with the fish." The tank, in fact, abounds with a very fine fish called the *Hu-minu*, or "flower-fish," or, in Hindústáni, *Phul-machchhi*, which grows to a good size, weighing sometimes 20 lbs. The traveller having entered a boat, conveniently placed to see the sport, nets are put down along one end of the tank.

A band of fishermen then enter with sticks on the opposite side, and commence shouting and thumping the water. Immediately shoals of fish leap out in frantic confusion. Some fall into the boats, others drop on the fishermen's heads, or are caught in their arms, a lusty handful. The scene is laughable enough. In a short time 30 or 40 fish, weighing from 5 to 20 lbs., may be secured. This kind of fish is best salted, and is then excellent. The wood on the banks of the tank is full of flying foxes, which, alarmed by the cries of the fishermen, make their appearance in flocks.

The ruined town of *Basnúr*, two miles from Kunda-pur, up a broad but very shallow river, swarming with fish, may be visited. As the boat passes, hundreds of women will be seen gathering cockles and shell fish, which are much used for food. The temple at Basnúr is 280 years old, as may be read in the Kanarese inscription. The car of the deity was built at Bombay, and cost 4,000 rupees. It is covered with grotesque and indecent figures.

Much *sandal wood*, which comes from Bednúr, is exported from Kunda-pur. This, like the Shísham and teak, is a tree which no Indian subject can grow or cut. About thirty years ago, permission was granted to grow it in the Kunda-pur district on payment of a tax, but this permission was soon recalled, for every village entered twenty or thirty plants on the books, which would soon have ruined the monopoly. A good tree will produce a Khandi of wood of the value of 100 rupees.

(i) *Bednúr*.—*Bednúr*, the second city in Haider's dominions, and by the plunder of which he is said to have gained £12,000,000, but which is now in ruins, is only two stages off from Kunda-pur, and if the traveller has much spare time may be visited. It is situate in the midst of a basin or depression in a rugged table-land on the Western Gháts, and at an elevation estimated at more than 4,000 ft. above the sea. The greater part of the surrounding country is covered with dense and luxuriant forests, nearly impenetrable

from underwood, and fostered by the extraordinary moisture borne along by the prevailing winds blowing from the Indian Ocean, and condensed and precipitated by those lofty mountains. Nine months' rain are expected every year, and for six of those the inhabitants lay in provisions as for a siege or voyage. The town does not appear to have been at any time fortified, its defence having been injudiciously intrusted to the line of posts erected on the summits of the surrounding hills. On a bold eminence within the lines of defence are the citadel and the ruined palace of the Rájá. Its rise seems to have taken place in

1645, when it became the capital of the Ikeri Rájás, whose ancestors were Viceroys of the Anagundi kings at Mangalúr. Haidar took it in 1763, and called it *Haidarnagar*, "the city of Haidar," which appellation became generally abbreviated into *Nagar*. In 1783, General Matthews, with a force of about 2,000 men from Bombay, occupied the city, but was shortly afterwards compelled to surrender, and put to death by Típú. This is a place which deserves a visit, as it has been very little explored.

Hondwar has been already described (see Route 48).

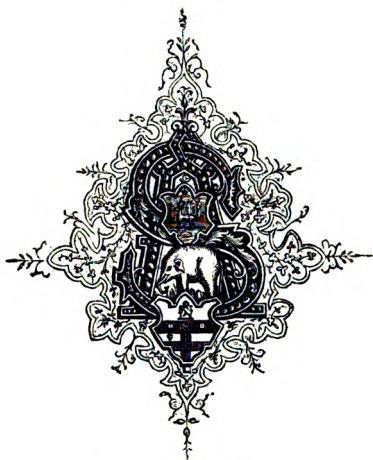
A
HANDBOOK FOR INDIA;
BEING AN ACCOUNT OF
THE THREE PRESIDENCIES,
AND OF
THE OVERLAND ROUTE;
INTENDED AS
A GUIDE FOR TRAVELLERS, OFFICERS, AND CIVILIANS;
WITH
VOCABULARIES AND DIALOGUES OF THE SPOKEN LANGUAGES OF INDIA.

WITH TRAVELLING MAP AND PLANS OF TOWNS.

PART II.—BOMBAY.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1859.

STEPHEN AUSTIN,



PRINTER, HERTFORD.

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BOMBAY.

Preliminary Information.

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2. MONSOONS — CLIMATE. — 3. GOVERNMENT — CIVIL OFFICERS — ARMY. —
- INDIAN NAVY. — 4. OBJECTS OF INTEREST TO THE TRAVELLER — NATURAL
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1. TERRITORIAL DIVISIONS — COLLECTORATES — POPULATION — REVENUE.

The Bombay Presidency contains, according to the present distribution of the army, besides the separate military command of Bombay Island, the forces in which are under the direct control of the Governor, who holds a special commission for the purpose, four divisions. These are:—1. Púnah (Poona) Division, comprehending the Collectorates of Thánah (Tanna), also called Northern Konkan, Sátará, Ahmadnagar, including the sub-collectorate of Násik, and Khandesh. 2. The N. Division, including the Collectorates of Súrat or Surat, Bharuch (Broach), Ahmadábád, Khedá (Kaira), and the provinces of Gujarát and Káthiawád (Kattywar). 3. The Sindh Division, in which are the Collectorates of Karáchi (Karrachee), Haidarábád (Hydrabad) and Shikárpur, the province of Kachh (Cutch), and the territory of Khairpur belonging to Mir 'Alí Murád. 4. The S. Division, comprising the Collectorates of Ratnagaḍi or Ratnagiri (Rutnagherry), also called S. Konkan, Belgañw (Belgaum), Sholápur or Solápur (Sholapore) and Dhárwád (Dharwar), and the province of Kolhápur (Kolapore).

The total area of this Presidency is, according to Thornton's *Gazetteer*, 180,715 sq. m., with a population of 15,578,992, but a slight difference will be found in the later returns of the following table, in which the Collectorates and Native States are arranged according to their position from N.W. and N. to S. and S.E.:—

NO.	NAME.	AREA IN SQ. M.	POPULATION.	DIVISIONS.	NET REV. for the cur- rent year only.*	CHARGES ON COLLEC- TION.
1	Shikárpur (including Frontier District, 2,147 square miles, 42,955 population).	13,679	693,259	Sindh Division.	11,27,641	2,40,613
—	<i>Khairpur (Khyrpore)</i>	5,000	105,000		2,95,500†	.....
2	Haidarábád.....	26,760	703,296		9,96,036	2,14,693
3	Karáchí (including Thar and Parkar, 3,920 square miles, 51,073 population)	23,160	372,182	N. Division.	5,34,375	2,09,709
—	<i>Kachh (Cutch)</i>	6,764	500,536		7,38,423	.....
4	Ahmadábád.....	4,402	653,730		5,93,337‡	1,02,076
—	<i>Káthiawád (Katty- war)</i>	19,850	1,468,900		45,01,723	.....
5	Khedá (Kaira).....	1,375	580,631		1,25,609§	1,24,736
6	Bharuch (Broach) ...	1,351	290,984	Púnah.	24,52,114	1,05,175
7	Súrat	1,482	493,934		20,77,599||	1,42,575
—	<i>Gáikwád's (Guicowar) dominions</i>	4,399	325,526		66,87,440	.....
—	<i>Petty States in Gujardt</i>	16,617	1,030,938		5,58,381	.....
8	Khandesh	12,078	785,744		20,71,412	2,28,577
9	Ahmadnagar, with sub-coll. of Náshik	10,078	1,002,723	S. Division.	22,70,058	2,42,710
10	Púnah (Poona)	6,250	698,587		11,89,025	1,68,451
11	Thánah (Tanna) or N. Konkan	5,400	874,570		17,74,363	3,01,815
—	Sub-coll. of Kolába, under Thánah .....	.....	.....		.....	.....
12	Bombay Island	20	520,758		86,576	32,527
13	Sátará	11,000	1,219,673	S. Division.	13,25,872	.....
14	Ratnagadi (Rutna- gherry) or S. Konkan	4,500	665,238		7,60,513	1,19,526
—	<i>Maráṭha Jágirdars</i> ...	3,775	419,025		13,90,572	.....
15	Solápur	8,565	685,587		11,99,780	1,72,736
16	Belgáñw (Belgaum) ..	6,515	1,035,728		23,29,738	1,74,176
—	<i>Sáwant Wádi</i>	800	120,000	S. Division.	2,00,000	.....
—	<i>Kolhápur</i>	3,445	500,000		15,04,196	.....
17	Dhárwád (Dharwar).	3,790	757,849		28,92,058	1,70,993

* Outstanding balances from former years not included.

† This amount is simply approximate, there being no returns published.

‡ The Subsidy, or Gáikwád's Cession, is 12,58,980 rupees.

§ The Subsidy, or Gáikwád's Cession, is no less than 22,72,330 rupees; hence the heavy charges on collection.

|| The Gáikwád's Cession is 87,532 rupees.

DISTRICT.	Hindús.	Wild Tribes and Low Castes.	Jains and Lingáyat	Muslims.	Pársís.	Jews.	Chris- tians.	Total.
Ahmadá- bád.....	363,980	180,765	35,970	69,275	156	—	77	650,223
Kheda (Khaira)	289,060	230,944	7,010	53,541	5	—	71	580,631
Bharuch (Broach)	122,528	104,999	3,607	52,272	2,552	—	26	290,984
Súrat	256,535	166,045	10,687	46,608	12,663	—	146	492,684
Thánah ...	640,821	153,512	3,822	39,624	2,213	2,440	32,138	874,570
Khandesh .	566,562	152,347	8,232	50,879	25	4	63	778,112
Bombay Island...	296,931	8,007	1,902	124,155	114,698	1,132	19,294	566,119
Púnah.....	514,596	114,817	11,651	24,604	107	3	228	666,006
Ahmadna- gar	722,818	198,969	21,906	51,520	65	—	307	995,585
Sholapúr...	427,501	98,318	88,060	61,202	18	—	16	675,115
Ratnagiri..	549,960	61,183	6,056	46,023	19	29	1,968	665,238
Belgánw...	543,762	135,006	271,706	72,322	35	—	3,051	1,025,882
Dhárwád..	357,055	91,067	223,636	82,239	7	—	381	754,385
								9,015,534

An analysis of the Revenue of the Bombay Presidency for the year 1855-56 supplies the following particulars :—

Land Land.....	£2,845,723	{ Deduct charges on }	
Sáir Tax on Personal Property, £115,630	{ collection, £472,892 }		£ 2,488,461
Stamps, £68,496 (less charges, £3,418)			65,078
Customs, £348,255 (less charges, £31,614)			316,641
Salt, £275,402 (less charges, £31,264)			244,138
Mint, 58,493 (less charges, £20,375)			38,118
Opium, £1,024,258 (less charges, 13,895)			1,010,363
Post Office, £22,129 (less charges, £79,653)			57,524*
Miscellaneous Civil Receipts.....			194,786

Total Net Revenue..... £ 4,888,001

The Total Disbursements were 5,123,425
Shewing a deficiency on the entire year of 170,253

* The sum so marked is a disbursement, not a receipt.

An Analysis of the Resources of the Native States gives the following results:—

NATIVE STATES IN THE

NAME.	Locality.	Area in square miles.	Population.	Revenue.	Annual Amount of Subsidy, Tribute, or other payment.
BOMBAY. Balasinheshwar (Balasinore).	Gujarát.....	258	19,092	Rupees. 41,548	Rupees. 10,000
Bánsda	Ditto	325	24,050	47,000	7,800
Baroda (Domini- ons of the Gáikwád.)	Ditto	4,399	325,526	66,87,440	...
Khambáyat (Cam- bay).	Gujarát.....	500	37,000	3,00,000	60,000

PRESIDENCY OF BOMBAY.

Nature of Connection with British Government.	MILITARY RESOURCES.			REMARKS.
	Artil.	Caval.	Inf.	
Protected and tributary.	...	8	50	This force is not superintended or controlled, as to discipline, by British officers. It is kept up at the Núwáb's cost, and employed indiscriminately in revenue and police duties.
Ditto.....	...	...	77	Ditto ditto.
*Subsidiary Alliance.	63	5,942†	3,054	† This force includes a contingent of 3,000 cavalry, which acts with the British subsidiary force, but is supported at the Gaikwád's expense, and paid and equipped agreeably to the suggestions of the British Government. There is also another body of troops (the Gujarát Irregular Horse), consisting of 756 men, paid by the Gaikwád, but commanded by British officers, and stationed in the British district of Aḥmadábád. In addition to the foregoing there is a police force, consisting of 4,000 men. The military force in Gujarát is thus composed of 1st. British subsidiary force, 4,000 infantry, 2 regts. cavalry, and 1 compy. artillery. 2nd. Gaikwád's Regular troops, 6,059 3rd. Gaikwád's Contingent ... 3,000 cavalry. 4th. Gujarát Irregular Horse... 756 5th. Police Corps 4,000
Protected and tributary.	...	200	1,500	In addition to the tribute of 60,000 rupees, as rated in the schedule to the treaty of Bassein, the Núwáb pays to the British Government half the customs duties of the port of Khambáyat. The military force of the Núwáb is employed in revenue and police duties.

* By the treaties of 1805 and 1817, the subsidiary force to be furnished by the British Government is to consist of 4,000 infantry, with two regiments of cavalry, and one company of European artillery.

NAME.	Locality.	Area in square miles.	Population.	Revenue.	Annual Amount of Subsidy, Tribute, or other payment.
BOMBAY—continued				Rupees.	Rupees.
Kolhápur (Colapore), including its dependencies, viz. :—	Southern Marátha country	3,445	500,000	5,50,000	...
Bhauḍa .....	.....			51,662	...
Inchalkanji .....	.....			75,000	...
Khágal .....	.....			72,760	...
Vishálgarh .....	.....			1,23,146	...
113 Sarinjáms, or minor dependencies.	.....			6,31,628	...
Kachh (Cutch)....	Western India	6,764	500,536	7,38,423	2,00,000*
Dáng† Rájá	Gujarát	950	70,300	...	...
Dharampur	Ditto (collectorate of Surat.)	225	16,650	91,000	9,000
Gujarát (Gáikwád's dominions) vide Baroda.					
Gujarát Petty States—†					
Chaurár	Gujarát	225	2,500	9,000	...

* This amount of tribute is subject to reduction in the event of a reduction of the British subsidiary force.

† There are several petty chiefs in the Dáng district acknowledging the supremacy of the Rájá of Dáng.

‡ Quotas of horse and foot are furnished by chiefs in the Petty States of Gujarát to their feudal superiors which have not been included in the military resources of each State. They amount in the aggregate to 1,436 horse and 16,954 foot.

Nature of Connection with British Government.	MILITARY RESOURCES.			REMARKS.
	Artil.	Caval.	Inf.	
Protected; now under the management of the British Government.	27	450	3,848	<p>The Kolhápúr force here specified, consists of native troops uncontrolled as to discipline, and are assembled under the orders of the political Superintendent whenever required. There is, however, an efficient force (the Kolhápúr local corps), commanded by British officers, and consisting of—</p> <p>Cavalry 303 Infantry 604</p> <hr/> <p>907</p> <p>The military force of the four Feudal Chiefs is shown under "Military Resources." They are bound to furnish a contingent for their feudal superior, consisting of—</p> <p>Cavalry 246 Infantry 580</p> <hr/> <p>826</p> <p>Besides the above there is a regular police corps of 674 men, and a body termed extra fighting men, available for police duties, amounting to 3,113 men.</p>
...	...	16	468	
...	...	50	1,051	
...	...	25	672	
...	...	5	164	
Subsidiary alliance.	<p>The Ráo of Kachh maintains a body of irregular horse for the protection of his own country, in no way subject to the control of the British Government.</p>
Protected, but not tributary.	
Protected and tributary.	105	
Protected, but not tributary.	...	25	...	<p>The petty State of Chaurár is divided among a number of chieftains.</p>

NAME.	Locality.	Area in square miles.	Population.	Revenue.	Annual Amount of Subsidy, Tribute, or other payment.
BOMBAY—continued.				Rupees.	Rupees.
Gujarát Petty States—continued.					
Páhlampur	Gujarát.....	1,850	130,000	2,98,838	50,000
Rádhampur.....	Ditto	850	45,000	1,65,000	...
Baubier	Ditto	120	500	1,206	...
Chárvat	Ditto	80	2,500	2,524	...
Deodár	Ditto	80	2,000	3,650	...
Kankrej	Ditto .....	...	...	12,895	...
Merwára	Ditto	Inclu. in Tharrád.	Included in Tharrád.	4,230	...
Sántalpur	Ditto .....	...	...	11,346	...
Soegánw	Ditto	64	4,500	5,404	...
Therwáda	Ditto	48	800	2,363	...
Tharra	Ditto .....	...	...	6,460	...
Tharrád	Ditto	600	23,000	11,335	...
Wári	Ditto	299	20,000	16,770	...
Waw	Ditto	364	10,000	7,360	...
Harsul(<i>vide</i> Penth)					
Káthiawád *					
Petty Chiefs ...	Ditto	19,850	1,468,900	45,01,723	10,47,396

* The province of Káthiawád is divided among a considerable number of Hindú chiefs. Some of them are under the direct authority of the British Government; the remainder, though subject to the Gaikwád, have also been placed under the control and management of the British Government, which collects the tribute and accounts for it to the Gaikwád. The following table exhibits the division of the province into táluks or districts, with the number of chiefs, the amount of revenue and tribute, and the military resources of each.

TÁLUKS.	Number of Chiefs in each Táluk.	Revenue.	Tribute.	Remaindr.	SIBANDÍ FORCE.		
					Artillery.	Cavalry.	Infantry.
		Rupees.	Rupees.	Rupees.			
Sorath.....	3	6,28,000	99,959	5,28,041	30	903	1,930
Hallar	26	9,73,100	3,22,461	6,50,639	25	827	1,702
Machhukānta..	2	1,51,000	66,358	84,642	20	102	175
Bábríawád.....	32	30,200	8,127	22,073	...	40	65
Ond Surna.....	23	32,923	10,307	22,616	...	2	5
Jhalawar.....	51	8,31,900	2,38,143	5,93,757	7	472	717
Gohelwar.....	27	7,25,300	1,46,492	5,78,808	...	915	1,720
Káthiawád.....	47	8,55,800	1,21,113	7,34,687	20	480	895
Barda	1	2,00,000	34,436	1,65,564	...	100	400
Okamandel, etc.	4	73,500	.....	73,500	...	47	513
Total.....	216	45,01,723	10,47,396	34,54,327	102	3,888	8,122

Nature of Connection with British Government.	MILITARY RESOURCES.			REMARKS.
	Artil.	Caval.	Inf.	
Tributary to the Gáikwád, but protected by the British Government.	10	110	429	In addition to the native force here specified, the Rájá is bound to maintain a contingent, consisting of 150 cavalry and 100 infantry. There is also a police of 13 horse and foot. The tribute is paid over to the Gáikwád by the British Government.
Protected, but not tributary.	20	285	197	There is also a police force in Rádhanpur of 193 men.
Ditto.....	
Ditto.....	
Ditto.....	
Ditto.....	
Ditto.....	...	6	1	
Ditto.....	
Ditto.....	
Ditto.....	
Ditto.....	...	24	8	
Ditto.....	...	20	18	
Ditto.....	
Ditto.....	...	15	8	
Tributary to the British and to the Gáikwád, but protected by the British.	102	3,888	8,122	The whole of the force here specified must be regarded rather as police than as available for military duties. But a portion of the Gáikwád's contingent, amounting to 900 cavalry, is employed in the province; and a company of Arabs, consisting of 111 men, is attached to the establishment of the British agent.

NAME.	Locality.	Area in square miles.	Population.	Revenue.	Annual Amount of Subsidy, Tribute, or other payment. ^e
				Rupees.	Rupees.
BOMBAY—continued. Khairpur	Sindh	5,000	105,000	...	...
Máhi Káñta* is distributed into six districts—	Gujarát	3,400	150,000	5,00,000†	1,38,400
1st. Nání Márwád, comprising Idar, Ahmadnagar, Morassa, Harsul, Byer, Tintúe, Dánta, Málpur, Pol, Pál, Posana, Gadwáda, Walásan, and Harol.					
2nd. Relhwar, comprising Gorwáda, Ranasam, Mohanpur, Sardúe, Rupál, Borúdra, Warragánw, and Dhadalea.					
3rd. Sábar Káñta, composed of Kuli possessions on the eastern bank of the Sábar Matí, with the Rájpút districts of Warsora, Mánsa, and Píthapur, on the western bank of that river.					
4th. Kattosan, composed exclusively of Kuli possessions.					
5th. Byal, or Báwísí, comprising Wásna and Sádra.					
6th. Wátrak, comprising Amleyára, Mándwah, Kharaí, Bár Muáraí, and Sátumba.					
Penñh and Harsul	Collectorate of Ahmadnagar.	750	55,000	29,724	3,360
Rewa Káñta, ‡ comprising—					
1st. Baría or Deogarh Baria.	Gujarát	870	64,380	57,651 §	12,000
2nd. Lunawáda ...	Ditto	500	37,000	40,000	19,200

* The province of Máhi Káñta is divided among several petty chiefs, tributary to the Gaikwád. The whole province has been placed under the control and management of the British Government, which collects the Gaikwád's dues, and pays over the amount to that prince.

† Revenue of Idar and Ahmadnagar..... 234,000 rupees.

Ditto remaining States 2,66,000 "

Total revenue of Máhi Káñta 5,00,000 "

‡ The province of the Rewa Káñta, though tributary to the Gaikwád and to Sindhiá, has been placed under the management and control of the British Government.

§ The Rájá derives a tribute from the Páñch Mahals of 4,750 rupees per annum.

Nature of Connection with British Government.	MILITARY RESOURCES.			REMARKS.
	Artil.	Caval.	Inf.	
Protected in the hereditary possessions allotted to him (Mír 'Alí Murád) by his father.	47	727	105	This force was maintained by 'Alí Murád before he was degraded and deprived of the territory, which he had obtained by forgery and fraud. No advice has been received of its subsequent diminution.
Tributary to the Gáikwád, but under the control and management of the British Government.	...	291	630	The military force here specified was maintained by the two States of Idar and Ahmadnagar, now merged into one principality, that of Idar. The force maintained by the other chiefs of the Máhi Káñṭa is stated to consist of about 6,000 men. But, for the purpose of assisting the British agency in securing the tranquillity of the country, a portion of the Gáikwád's contingent, amounting to 1,000 cavalry, is stationed at Sádra, from which place detachments are distributed over the province.
Protected and tributary.	100	
Ditto.....	...	43	168	There is also a feudal force available to the Rájá of 15 cavalry and 190 infantry.
Protected by the British, but tributary to Sindhia, the Gáikwád, and the Rájá of Balasinshwar	...	50	100	The State is entitled also to the service of a feudal force of 50 cavalry.

NAME.	Locality.	Area in square miles.	Population.	Revenue.	Annual Amount of Subsidy, Tribute, or other payment.
BOMBAY—continued.				Rupees.	Rupees.
Rewa Kānta— <i>continued.</i>					
3rd. Mewāsi Chiefs residing on the banks of the Narbadā and the Māhī	Gujarāt	375	27,750	...	67,613
4th. Udaipur (Chhota) or Mohan	Ditto	1,059	78,366	74,000	10,500
5th. Rājpipla	Ditto	1,650	122,100	2,03,966	60,000
6th. Soāth	Ditto	425	31,450	20,000	7,000
Sātārā Jāgīrs—					
1. Akalkoṭ	Sātārā	} The area and population of these States cannot be given separately from the principality of Sātārā.		...	...
2. Bhor	Ditto				
3. Jath	Ditto				
4. Aunde	Ditto				
5. Phaltan	Ditto				
6. Wāhī	Ditto				
Sāwant Wādī ...	South Konkan.	800	120,000	2,00,000	...
Sindh (<i>vide</i> Khairpur).					
Southern Marāṭha Jāgīrs—					
Hābli	} Southern Marāṭha country.	3,700	410,700	10,024	} 61,720
Jhāmkaṇḍī				2,70,246	
Kunwar				1,67,392	
The two chiefs of Mīraj				2,75,343	
Mudhol				94,645	
Nargund				51,609	
Sānglī				4,68,044	
Savanūr				29,670	
Shedbal				1,23,599	
Suchin	Gujarāt	300	22,200	89,000	...
Wasrāvi (Bhīl) Chiefs.	Ditto (southern boundary of Rājpipla).	450	33,300	...	...
ABSTRACT—					
Bombay .....	...	57,375	4,393,400	186,70,820	18,62,990

Nature of Connection with British Government.	MILITARY RESOURCES.			REMARKS.
	Artil.	Caval.	Inf.	
Protected by the British, but tributary to the Gaikwad.	
Ditto.....	...	70	368	
Ditto.....	...	98	286	
Protected by the British, but tributary to Sindhia.	...	40	100	A feudal force of 50 horse is also available to the Rájá.
Protected, and bound to furnish contingents, amounting in the aggregate to 235 cavalry.	{ ...	122	493	A proposal has been made to the Rájá of Akálkot and the other Sátará Jágírdárs, who supply contingents of horse, to commute the obligation of military service for a pecuniary payment, at the rate of twenty-four rupees per month per man.
	{ ...	20	908	
	{ ...	10	202	
	{ ...	25	255	
	{ ...	15	175	
Protected; now under the management of the British Government.	611	The military force of Sáwant Wádí consists solely of the local corps, under the control of European officers, and in subordination to the political superintendent.
	{ ...	14	75	The Chiefs of Kunwar, Miraj, Shedbal, Jhámkandí, and Mudhol, were bound to furnish contingents of cavalry, amounting in the aggregate to 231 horse. They have now commuted the obligation by a money payment of 61,720 rupees per annum.
	{ ...	102	785	
	{ ...	43	682	
Protected and tributary.	{ ...	87	1,053	
	{ ...	35	420	
	{ ...	103	643	The Núwáb recently maintained a body of Arabs, but he is now prohibited from entertaining foreign mercenaries.
	{ ...	575	3,900	
	{ ...	25	431	
	{ ...	68	212	
Protected, but not tributary.	...	...	18
Protected by British Government.	
	379	13,632	27,872	

2. MONSOONS—CLIMATE.

The Presidency of Bombay reaches from N. lat. $28^{\circ} 32'$, the N. point of Sindh, to lat. $14^{\circ} 16'$, the S. extremity of the Collectorate of Dhárwad; and from long. $66^{\circ} 43'$, the most W. part of Sindh, to $76^{\circ} 20'$, the E. extremity of Khandesh; and the climate varies considerably more than even this statement would induce one to expect. In Upper Sindh, the extreme dryness and heat, combined with the aridity of a sandy soil, make up a climate resembling that of the sultry deserts of Africa. The mean maximum temperature at Haidarabad, in Lower Sindh, during the six hottest months of the year, has been given at $98^{\circ} 5'$ in the shade, and the water of the *Indus* reaches blood heat; but in Upper Sindh it is even hotter, and the thermometer has been known to register 130° in the shade. In Kachh and Gujarát, the heat, though less, is also very great. The Konkan is hot and moist, the fall of rain during the monsoon sometimes nearly approaching 300 inches. The table land of the Dakhan, above the Gháts, on the contrary, has a very agreeable climate, as has also the S. Marátha country; and in the hills of Máhábaleshwar, Sinharh, and other detached heights, Europeans may go out at all hours with impunity. Bombay Island itself, though in general cooled by the refreshing sea breeze, is oppressively hot during May and October. The S.W. monsoon generally sets in about the first week in June, and pours a prodigious quantity of rain along the coast. From June till October, therefore, travelling is difficult and unpleasant, except in Sindh, where the monsoon exerts no influence. The season for travelling is the same as at Madras, from November till March.

3. GOVERNMENT—CIVIL OFFICERS—ARMY.

The Government of Bombay, like that of Madras, is vested in a Governor and three members of Council, of whom the Commander-in-Chief is one, and the other two are civilians. There have been 46 Governors since the time of Cook in 1661. Of these the most remarkable have been—Jonathan Duncan, appointed 1795; the Hon. Mountstuart Elphinstone, 1815; Sir J. Malcolm, 1827; and Sir T. S. Beckwith, 1830. Sir W. Macnaghten, appointed in 1841, never entered upon office, having been murdered at Kábul before he could reach Bombay.

The Secretariat is constituted as at Madras. There are 148 Civilians at present, of whom nine hold offices in the Council, Secretariat, Sindh Commissioner-ship, and Educational Inspection Commission; while, on an average, about 25 are employed in exclusively judicial duties; 68 are collectors of revenue and magistrates; 15 absent or unemployed; 23 studying at the Presidency, and 8 engaged in the Accountant-General's and other offices. The scale of allowance is shown in the following table:—

Bombay Civil Establishment, office and salary of Servants in the receipt of 100 rupees and upwards per month.

GENERAL DEPARTMENT.

<i>Europeans.</i>						RS.	A. P.
	RS.	A.	P.				
1 Governor	10,663	10	8	1 Surgeon attending Governor		600	0 0
2 Members of Council ...	5,333	5	4	1 Chief Secretary to Government — Revenue and Financial		3,633	5 4
1 Secretary to Governor.	1,500	0	0				
1 Assistant ditto	350	0	0				

	RS.	A.	P.		MINT.		
					<i>Europeans.</i>		
1 Chief Secretary to Government — General and Ecclesiastical Department	2,916	10	8	1	Mint Master	1,860	0 0
1 Ditto—Political and Secret	2,916	10	8	1	Assay Master	1,500	0 0
1 Ditto—Military and Naval	2,256	8	0	1	Deputy „	750	0 0
2 Assistants, Secretariat Department	600	0	0	1	Clerk	507	13 3
1 Ditto	450	0	0	1	„	420	13 10
1 Ditto	400	0	0	1	„	350	0 0
				2	„	340	13 10
				2	„	300	0 0
				1	„	175	0 0
					<i>Natives.</i>		
				1	Clerk	150	0 0
				1	„	120	0 0
				7	„	100	0 0
					<i>LUNATIC ASYLUM.</i>		
					<i>Europeans.</i>		
				1	Surgeon	325	12 0
				1	„	300	0 0
					<i>Natives.</i>		
				1	Apothecary	110	7 0
					<i>GRANT MEDICAL COLLEGE.</i>		
					<i>Europeans.</i>		
				1	Professor	400	0 0
				4	„	300	0 0
				1	„	200	0 0
				4	„	150	0 0
				6	Sub-Surgeons	100	0 0
					<i>STATIONERY.</i>		
					<i>Europeans.</i>		
				1	Superintendent	200	0 0
					<i>Natives.</i>		
				1	Clerk	100	0 0
					<i>RAILWAY DEPARTMENT.</i>		
					<i>Europeans.</i>		
				1	Engineer	1,657	6 0
				2	„	550	0 0
				1	Registrar of Seamen	600	0 0
				1	„	200	0 0
				1	Administrator	850	0 0
				1	Photographic Artist	815	6 0
					<i>Natives.</i>		
				2	Clerks	100	0 0
					<i>GOVERNMENT SAVINGS' BANK.</i>		
					<i>Europeans.</i>		
				1	Superintendent	325	9 0

EDUCATIONAL DEPARTMENT.

Europeans.

	RS.	A.	P.
1 Director	2,500	0	0
1 Professor	300	0	0
1 "	150	0	0
1 "	100	0	0
1 Schoolmaster	350	0	0
1 "	300	0	0
2 Inspectors	700	0	0
1 Visitor	300	0	0
1 Principal	600	0	0
2 Lecturers	425	0	0

Natives.

1 Clerk	150	0	0
4 Visitors of Schools.....	150	0	0
2 Superintendents	150	0	0
3 "	100	0	0

POST OFFICE ESTABLISHMENT.

Europeans.

1 Postmaster-General ...	1,500	0	0
1 Deputy "	950	0	0
1 Inspector	350	0	0
1 "	300	0	0
1 "	250	0	0
2 "	200	0	0
1 "	150	0	0
1 "	100	0	0

Natives.

2 Clerks.....	200	0	0
2 "	150	0	0
7 "	100	0	0

DISPENSARY.

Europeans.

1 Surgeon	560	10	10
2 "	360	10	10
3 "	100	0	0
1 Apothecary	200	0	0

Natives.

4 Sub-Assistant Surgeons	100	0	0
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DÁK ESTABLISHMENT.

Europeans.

1 Surgeon	515	4	0
1 "	412	3	3
5 "	360	10	10
4 "	100	0	0

TRIGONOMETRICAL SURVEY.

Europeans.

1 Engineer	678	14	0
1 "	309	12	3
1 "	295	10	6

	RS.	A.	P.
1 Surveyor	260	0	0
1 "	140	0	0
1 "	107	0	0

BOTANICAL DEPARTMENT.

Europeans.

1 Superintendent	1,517	1	4
1 Assistant ditto	200	0	0
1 "	360	10	10

UNPASSED CIVIL SERVANTS.

Europeans.

2 Unpassed Civil Servants	270	0	0
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POLITICAL DEPARTMENT.

Europeans.

Resident and Commandant at Adan (Aden).....	3,000	0	0
Resident in the Persian Gulf	2,400	0	0
Political Agent in Kāthiā- wād.....	2,000	0	0
Superintendent of Sāwant Wādī and Commandant of the local corps there; Superintendent of Kol- hāpur and Commandant of local corps; Political Agent in Māhi Kānta, including 200 rupees travelling allowance; Political Agent in Rewa Kānta, including ditto; Political Agent in Kachh (exclusive of 200 rupees travelling allowance); Settlement Officer in Gujarāt	1,400	0	0
Superintendents of Re- venue Survey.....	1,075	0	0
Commandant of Gujarāt Irregular Horse.....	1,000	0	0
Bhil Agent and Com- mandant of Khandesh Bhil Corps; British Agent at Maskat; Set- tlement Officer at Rat- nagiri; Superintendent of Police in Thánah Collectorate	800	0	0
Bhil Agent and Command- ant of Ahmadnagar Police	716	0	0

	RS.	A.	P.		RS.	A.	P.
Assistant Political Agent in Kachh; Assistant Resident in Persian Gulf; Interpreter to Envoy to Persia; 1st Assistant in Káthiawád; Assistant Political Agent in S. Marátha country	700	0	0	Deputy Opium Agent in Málwah	200	0	0
Commandant of Punah Police Corps	604	1	0	<i>Natives.</i>			
2nd in command of Sáwant Wádi local corps; Bhíl Agent at Kanhar and 2nd in command of Khandesh Bhíl corps; Agent for Bhíls in W. district of Khandesh; 2nd in command of Kolhápur locals; Assistant Resident at Adan; Assistant Superintendent of Thánah Police	600	0	0	4 Clerks	150	0	0
Commandant of Ratnagiri Rangers	523	10	0	1 "	140	0	0
2nd in command of Gujarát Irregular Horse; Superintendent at Páhlánpur; 1st Assistant Superintendent of Revenue Survey; 2nd Assistant Political Agent in Káthiawád	500	0	0	1 "	125	0	0
3rd Assistant Political Agent in Káthiawád... Adjutant of Sáwant Wádi Locals	422	8	0	1 "	110	0	0
Adjutant of Kolhápur Locals	418	10	0	4 "	100	0	0
Superintendent of Gáikwád's Contingent in Kolhápur	400	0	0				
Superintendent of Gáikwád's Contingent in Máhí Kánta							
2nd Assistant Superintendent of Revenue Survey							
E. I. Company's Agent at Jaddah	350	0	0				
3rd Assistant Superintendent of Revenue Survey	250	0	0				
Adjutant of Gujarát Irregular Horse	200	14	0				

REVENUE DEPARTMENT.

Europeans.

2 Commissioners and 1 Commissioner of Salt and Opium	3,500	0	0
12 Collectors and Magistrates	2,333	5	4
1 Collector of Solápur..	1,916	10	8
2 Collectors and Magistrates	1,500	0	0
2 Commissioners	1,322	0	0
1 Sub-Collector of Kolábah, Joint Magistrate of Thánah.....	1,400	0	0
1 "	1,050	0	0
1 "	1,000	0	0
10 1st Assistant Collectors and Magistrates.....	800	0	0
3 " "	700	0	0
2 Assistant Commissioners	661	5	6
1 " "	611	0	0
15 2nd Assistant Collectors and Magistrates.....	550	0	0
1 " "	500	0	0
2 " "	450	0	0
22 3rd Assistant Collectors and Magistrates.....	400	0	0
13 " "	350	0	0
7 " "	300	0	0
2 " "	250	0	0
1 " "	200	0	0
1 Accountant	200	0	0
1 Clerk	225	0	0
1 "	160	0	0
2 "	150	0	0
2 "	100	0	0
1 Superintendent Preventive Service	550	0	0
2 Apothecaries.....	200	0	0
1 Civil Servant on special duty	700	0	0
1 Superintendent of Cotton Experiments.....	250	0	0
1 " "	200	0	0

	RS.	A.	P.		RS.	A.	P.
2 Superintendent of Police	700	0	0	1 Munşif	141	8	0
1 " " ...	678	4	0	5 "	140	0	0
1 " " ...	674	1	0	8 "	100	0	0
1 " " ...	645	6	0	1 Police Officer	523	10	0
1 " " ...	604	1	0	1 "	160	0	0
5 " " ...	500	0	0	2 "	100	0	0
1 Assistant ditto	539	2	0	1 Kotwál	188	8	0
1 "	457	8	0	4 Risáldárs	150	0	0
1 "	453	4	0	1 "	105	0	0
1 Surgeon	534	1	0	1 Sheristadár	131	8	0
1 "	530	4	0	1 Faujdár	200	0	0
<i>Natives.</i>				1 Apothecary	200	0	0
1 Interpreter	500	0	0	1 Senapati	576	0	0
1 "	340	0	0	1 Bakhshi	192	0	0
1 "	175	0	0	1 Sená Sarkhail	168	0	0
1 "	135	0	0	ECCELSIASTICAL DEPARTMENT.			
3 "	100	0	0	<i>Europeans.</i>			
1 Sheriff	350	0	0	Lord Bishop of Bombay*	2,133	5	4
1 Jailor	252	0	0	Senior Chaplain.....	1,200	0	0
2 "	100	0	0	Archdeacon (extra allow-			
2 Tipstaff.....	100	0	0	ance over the pay of			
7 Constables.....	100	0	0	his rank)	266	10	0
1 Clerk.....	250	0	0	Garrison Chaplain at the			
1 "	152	4	0	Presidency	980	0	0
1 "	150	0	0	7 Chaplains, each	700	0	0
1 "	125	0	0	19 Assistant ditto	500	0	0
2 "	120	0	0	Assistant ditto at Adan,			
18 "	100	0	0	with 75 rupees rentage	705	0	0
1 Kázi	300	0	0	ST. ANDREW'S CHURCH.			
1 Shástrí	300	0	0	Senior Minister.....	980	0	0
1 "	150	0	0	Junior ditto	700	0	0
1 "	120	0	0	PUBLIC WORKS.			
1 "	100	0	0	<i>Europeans.</i>			
1 Maulvi	100	0	0	Chief Engineer	2,250	0	0
1 Názir	125	0	0	Assistant ditto	785	12	0
2 "	120	0	0	Civil Architect	668	4	6
1 "	118	0	0	Assistant ditto	185	7	0
1 "	116	8	0	1st class Executive En-			
1 "	109	8	0	gineer	550	0	0
1 "	100	0	0	2nd ditto.....	450	0	0
8 Principal Şadr Amíns	500	0	0	3rd ditto.....	300	0	0
3 " " ...	350	0	0	Assistant ditto	200	0	0
5 " " ...	336	0	0	* Visitation allowance when on a tour, 1,000 rupees a month. † Travelling allowance when on duty, 8 annas per mile. ‡ With military pay and allowances of their rank.			
1 " " ...	330	0	0				
3 " " ...	326	0	0				
9 Munşifs.....	200	0	0				
11 "	192	0	0				
2 "	188	4	0				
3 "	186	8	0				
15 "	150	0	0				
11 "	144	0	0				
6 "	143	8	0				

* Visitation allowance when on a tour, 1,000 rupees a month.
 † Travelling allowance when on duty, 8 annas per mile.
 ‡ With military pay and allowances of their rank.

Established strength of the Army at Bombay Presidency, European and Native, including Irregular Corps, to the 30th April, 1856.

ROYAL TROOPS—Cavalry, officers and men	723	
Infantry	4,424	
Total Royal troops.....	5,147	
COMPANY'S TROOPS—		
Engineers, officers and men	685	
Artillery, Horse (European) officers and men.....	582	
„ European Infantry „	1,348	
„ Native „ „	1,468	
Total Artillery	—	3,398
Cavalry, Native Regular, officers and men	1,566	
„ „ Irregular „	2,362	
Total Cavalry.....	—	3,928
Infantry, European, officers and men	2,904	
Native Regular „	28,014	
„ Irregular „	2,766	
Total Infantry	—	33,684
Veteran officers and men	933	
Medical establishment, Europeans and natives, and warrant officers	336	
	—	1,269
Total Company's troops.....	42,964	
Total Royal and Company's troops.....	48,111	
Total European officers and men.....	10,633	
„ Native „	37,478	
	48,111	

There are, besides, a Gujarát provincial battalion, Gujarát Irregular Horse, Khandesh Bhíl corps, Kolhápúr local corps, Rájputána field force, Sāwant Wādí local corps, Kachh Irregular corps, S. Maráṭha Irregular Horse, Ratnagiri Rangers, and two police corps, making in all, according to Thornton's *Gazetteer*, 18,000 Irregulars.

INDIAN NAVY.

The Bombay Marine was organized shortly after the cession of the island in 1661. In 1670 there were three men of war, of which the *Revenge* carried 22 guns; and this vessel, in 1669, commanded by Captain Keigwin, beat off 40 vessels of Sivaji's fleet. In 1749 Commodore James carried Lord Clive to the capture of Suwarndurg (Severndroog), and thence to Bengal. In 1810 the vessels of the Indian Navy assisted in the capture of the Isle of France; and Sir John Hayes, the Commodore, was eminently useful in the expedition against

Java. In the Chinese war, in 1842, the steam frigates of this Navy were at least as effective as those of Her Majesty. In the late war with Burmah, and in the expedition to Persia, the officers of the Indian Navy have taken the first place. There are now 24 steamers, of which three are of 1440 tons burden, carrying seven 68-pounders and two 32-pounders. There are also nine sailing vessels, of which the largest is 556 tons.

The total number of officers is 229, of which the Commodore receives 2,500 rupees a month, and eight captains 900 rupees and 800 rupees a month, according to the size of their vessels. There are also 16 commanders, with pay ranging from 700 rupees to 500 rupees a month.

4. OBJECTS OF INTEREST TO THE TRAVELLER.

The most remarkable objects to be visited by the traveller in the Bombay Presidency are the *Caves of Elephanta, Salsette, Kārli, Nāsik, and Bāgh*. Next to these come the ruined city of *Bijapur or Vijapur (Beejapore)*, and that of *Goa*, the *Jain Temples* on *Mount Abū*, and the ruins at *Palitāna* and *Dwārka*. For *scenery*, the *Ghāts* at *Khandāla* and *Mūhābaleshwar* are not inferior to the Nilgiri Hills on the Madras side, and though less lofty, are equally rich in woods, and surpass them in the picturesque remains of ruined Forts, such as *Pratāpgarh*, the scene of Sivaji's famous exploit, the slaughter of the Bijapur General, Afzal Khān. The *Falls of Gokūk*, in the S. Marāṭha country, are grand, and the traveller who goes to *Goa* may visit them by an inconsiderable extension of his tour.

In general, the specimens of Hindū and Muḥammadan architecture on this side of India are inferior to those of the Madras Presidency, such as the Pagodas of Tanjūr, Shrīrangam, etc., and the tombs of Golkonda. But the *Abū Temples*, for minute and delicate carving, are unique; and their romantic situation, on the crest of a lofty mountain, adds inexpressibly to the pleasure of visiting them. The *Mosques*, too, at *Aḥmadābād*, and the *mausoleums* of the 'Adil Shāhī princes of *Vijapur*, are fine specimens of Muslim taste. In Sindh, the tombs of the Kaloras and Talpurs at *Haidarābād*, and the ruined city of *Brahmanābād*, well merit a visit. Scattered through Gujarāt and Kāthiawād are many beautiful ruins of Rājput fortresses. But perhaps the most peculiar structures in this part of India are the *east wells*, with many flights of steps arched over to descend to them, forming great piles of building underground.

The *Hill Forts* of *Pratāpgarh, Purandhar, Sinhgarh, Sātādrā, and Raigarh*, in the Dakhan, and of *Jūnagarh* in Kāthiawād, may be taken as specimens of native fortresses.

The best specimens of *English Cantonments* are those at *Pūnah* and *Karāchī*, and *Haidarābād* in Sindh, where are the magnificent barracks erected by Sir C. Napier, built entirely of burnt brick, at a cost of £100,000, but so ill adapted to the climate that they are almost uninhabitable.

The *cotton fields* of Gujarāt and the S. Marāṭha country, the *agates*, the *blood-stones*, *lapis lazuli*, *chrysoberyls*, and *carnelians* of *Khambāyat*, the *lūngis* and *enameled work* of *Thaṭṭha (Tatta)* and *Haidarābād* in Sindh, and the *pearl fishery* of *Karāchī*, with the fine *wool* which passes through that port from

Makrán, deserve the attention of those who desire information on the resources and natural products of this part of India.

The *Chief Public Works* are the *Great Indian Peninsular Railway*, of which 88½ miles are open from Bombay to Wassind and from Kalyán (Callian) to Kampulí, and 687 miles under construction. This Railway will be carried S.E. to Solápur (Sholapore) and N.E. to Amráwatí (Oomrawuttee), the principal cotton depôt of Berár, and thence by a branch line to Nágpur and by the main line to Jabalpur (Jubbulpore), and so passing Rewah to a junction with the East India Railway at Mirzapur. The works at the Bhor Ghát, where is the ascent from the Konkan to the table land of the Dakhan, are on a gigantic scale, and are especially worthy of inspection. The Bombay, Baroda, and Central Indian Railway, to be carried in the direction indicated by the name, and the Sindh Railway from Karáchi to Multán, are only commencing operations.

The *Great Water Works* for the supply of Bombay at Vehár, in the island of Salsette, deserve notice, and may be visited when the traveller goes to view the Salsette caves, which are in the immediate vicinity of the Valley of Vehár.

5. ARCHITECTURAL AND PICTURESQUE TOURS.

BOMBAY TO THE CAVES OF SALSETTE, THE KHANDÁLA GHÁTS, KARLÍ CAVES, CITIES OF PÚNAH, SÁSWAR, JIJÚRÍ, AND SÁTÁRÁ, AND RUINED CITY OF VÍJYAPUR (BEEJAPORE), RETURNING BY SOLÁPUR, AHMADNAGAR, AND NÁSÍK. 720 M. 1¼ F. 32 DAYS.

PRINCIPAL PLACES.	M. F.	DAYS.	
		Att.	Dep.
Bombay to			
Thánah (by rail)	20 4	1	3
Kalyán (Callian) } (by rail) {	33 2	3	4
Kampulí }	71 0	4	4
Khandála	76 1½	4	6
Kárlí (Caves).....	83 6½	6	7
Wargáñw	94 7½	7	7
Púnah	119 3	7	9
Sáswar (Palace).....	136 4	9	10
Jijúrí (famous Temple)	146 2	10	11
Níra Bridge	160 4	11	11
Sátará (3 days' visit to Máhabaleshwar Hills)	193 0	11	15
Pusásauli	219 2	15	16
Phulshai (boundary of Sátará territory).....	247 2	16	17
Jatt.....	277 2	17	18
Bijapur	307 2	18	20
Solápur	379 2	21	22
Parinda (fine Fort)	435 0	23	24
Ahmadnagar (Fort and Tanks)	511 7	24	26
Sindúr	590 4½	27	28
Násik (Caves and Temples)	607 6	28	30
Thánah (Tanna)	697 5½	31	32
Bombay	720 1¼	32	

BOMBAY TO GOA, DHÁRWÁD, AND THE FALLS OF GOKÁK, AND THENCE TO BELGÁNW AND VINGORLA, GOING TO GOA, AND RETURNING FROM VINGORLA BY WATER. 727 M. 7½ F. 27 DAYS.

PRINCIPAL PLACES.	M. F.	DAYS.	
		Arr.	Dep.
Bombay to			
Goa (touching at Ratnágiri and Vingorla; excellent snipe shooting)	233 0	5	8
Pundá	253 0	8	9
Khandápur river	263 5	9	9
Chandawadí (shooting and hunting to be had here).....	278 6	10	11
Dandilli (excellent sport).....	309 4	12	14
Dhárwád	343 4½	14	15
Pádsháhpur	391 0½	15	16
Gokák.....	403 7½	16	17
Belgáñw.....	439 4½	17	19
Vingorla.....	512 7½	21	22
Bombay	727 7½	27	

BOMBAY TO THE TEMPLES OF ÁBÚ BY SÚRAT, BHARUCH (BROACH), BARODA, AĤMADÁBÁD, AND DÍSA (DEESA), RETURNING BY PATAN (PUTTUN), KARRÍ (KURREE), AĤMADÁBÁD, KHEḌÁ (KAIRA), AND KHAMBÁYAT (CAMBAY). 886 M. 6½ F. 30 DAYS.

	M. F.	DAYS.	
		Arr.	Dep.
PRINCIPAL PLACES.			
Bombay to			
Súrat (by steamer)	150 0	2	5
Bharúch (Broach), (cotton port)	190 0	5	7
Baroda (Court of a Maráṭha Prince)	240 0½	7	9
Aḥmadábád (Mosques and picturesque ruins).....	309 5½	10	12
Maisána (excellent shooting)	353 6½	12	13
Disa (tiger and lion shooting and hog-hunting).....	403 6½	14	15
Ábu	453 0½	15	17
Disa	502 0½	17	18
Patan	530 7½	18	19
Karri (Palace of Malhár Ráo Holkar)	570 7½	20	21
Aḥmadábád	599 1½	21	22
Kheḍá	621 6½	22	22
Khambáyat (Cambay), (Jain Temples)	656 6½	23	25
Bombay (by boat).....	886 6½	30	

SECTION I.

BOMBAY ISLAND.

HISTORICAL SKETCH.

The first European traveller who gives an account of the districts near Bombay is Odoricus, an Italian friar of the order of Minorites, who passed 28 days at Tanna or Thánah, as he rightly spells it, where four of his Christian brethren suffered martyrdom. His narrative was published in Latin in 1330 A.D. by William de Solanga. Thomas Stephens, of New College, Oxford, was the first *Englishman* who visited the Western coast of India. He reached Goa in October, 1579, and in 1608 Pyrard de Laval mentions him as then Rector of a College in Salsette. A letter he wrote is printed in Hakluyt's collection of voyages. In May, 1609, Captain Hawkins of the *Hector* reached Agra with a letter from King James to the Great Mughul. He returned to Europe *viâ* Khambáyat (Cambay), where he embarked in an English ship on the 26th of January, 1612. On the 26th of September, 1611, Sir Henry Middleton, with *four* ships, arrived at Súrat, where his crews had many skirmishes with the Portuguese. He was at last compelled to leave the place by the Governor of Khambáyat. On the 28th of October, 1612, the first founder of English commerce in this part of India, Capt. Best, commanding the *Dragon* and *Hosiander*, fought his way through the Portuguese armaments to Súrat, where he established a factory under Canning, Aldworth, Wittington, and Kerridge. Next season, Captain Nicholas Downton, with four ships, defeated the Viceroy of Goa with a fleet of six large vessels and sixty smaller ones, and left a lasting impression of English valour on the minds of the natives. A regular factory, presided over by Kerridge, was now established at Súrat, called "the English House." On the 24th of September, 1615, Sir Thos. Roe, Ambassador to the Emperor of Delhi, reached Súrat, and having passed some time at the Court of Jahángír, obtained leave to establish a factory at Bharuch (Broach), which, in 1688, was so flourishing that 55,000 pieces of cloth were sent to it in a single year from England. In 1623, Surat was visited by Pietro della Valle, surnamed Il Pellegrino, and in 1626 by Sir Thomas Herbert. In 1632 the Portuguese took possession of the island of Bombay. In 1636, the chief and factors of Súrat sent Gabriel Boughton, surgeon of the Company's ship *Hopewell*, to Sháh Jahán, at Delhi, and having cured the Emperor's daughter, he obtained permission to trade throughout India. Proceeding to Bengal, he cured a favorite mistress of the Núwáb, from whom he secured important commercial privileges for his countrymen in that province. Thus far the circumstances that prepared the way for the successful occupation of Bombay by the English have been explained. They had sent an expedition from Súrat to wrest the island from the Portuguese so early as 1627, an expedition which failed from the death of the Dutch commander, Van Spenlt. In 1653, the President and Council of Súrat drew the attention of the Directors to the desirableness of acquiring the island, and the next year the Directors represented the matter to Cromwell.

It was a subject of rejoicing then to the Company when, in 1661, the island of Bombay was ceded by the Portuguese to England as part of the dower of the Infanta Catherine on her marriage with Charles II. On the 18th of September the Earl of Marlborough, with five ships, arrived in Bombay harbor to see the cession carried out. The Portuguese, however, refused to surrender the island, and the Earl, after landing Sir Abraham Shipman and 400 men on the small island of Anjideva, 12 leagues to the S. of Goa, where most of them perished, sailed back to England. After Shipman's death, Cook, the senior officer, succeeded to the command, and the Portuguese ceded Bombay to him on his renouncing all claim to the neighbouring islands, and promising that the Portuguese should be exempt from all customs, that all deserters from the Portuguese territory should be sent back, and that there should be no interference with the rites of the Roman Catholic religion. The English Government were displeased with these terms, and deposed Cook, who was succeeded by a Royalist, Sir Gervase Lucas, who landed at Bombay on the 5th of November, 1666. Sir Gervase died on the 21st of May, 1667, and Capt. Cary was then appointed Deputy-Governor. On the 1st of September, 1668, the ship *Constantinople* arrived at Súrat with a copy of a royal charter bestowing Bombay on the Company, "in free and common soccage, as of the manor of E. Greenwich, on payment of the annual rent of £10 in gold, on the 30th of September in each year." On the 23rd of the same month the Royal Deputy-Governor Cary transferred the island to Captain Young, a Deputy-Governor nominated by Sir George Oxenden, President of Súrat. The garrison at this time consisted of 93 Englishmen and 192 French, Portuguese, or natives, divided into companies, of which the first was the nucleus of the Hon. Company's first European regiment. On the 20th of February, 1673, a Dutch fleet, with 6000 troops on board, threatened to capture the island, but Aungier, the Governor, drew out his men, consisting of 300 English, "400 topazes," and 300 natives, armed with clubs, and so intimidated the enemy that they sailed off. A large chalice and cover, which this Gerald Aungier presented to the St. Thomas' Church in Bombay, are still preserved. They bear the following inscription:—

HUNC CALICEM
 EUCHARISTÆ SACRUM ESSE
 VOLUIT
 HONORABILIS GERALDUS
 AUNGIERUS, INSULÆ BOMBAÏÆ
 GUBERNATOR, AC PRO REBUS HONORABILIS
 ANGLORUM SOCIETATIS INDIÆ
 ORIENTALIBUS MERCATORUM AGENTIUM PRÆSES,
 ILLUSTRIS
 REG. CHRISTIANÆ
 ANNO 1673.

In 1681 a Mr Smith was sent from England to establish a Mint on a salary of £60 *per annum*.

Two Courts of Judicature had been established in 1670; the higher, a Court of Appeal, presided over by the Deputy-Governor and Council. At this time the climate of Bombay was so hostile to the English constitution, that, between October, 1675, and February, 1676, Mr. Gyfford, the Deputy-Governor, Bake, the Surveyor-General, and 100 English soldiers, perished. The commerce of the Port, however, went on rapidly increasing, and in 1684 the Company sent out the first cotton screw. Three years before this Captain Keigwin had confined the Governor, and proclaimed the Company's rule at an end. This revolt continued till the 19th Nov., 1684, when Keigwin surrendered the island to Sir Thomas Grantham, sent out by the King, and by him it was made over to Commissioners sent by the Company's President at Súrat.

With 1687 commenced a new epoch in the history of the Bombay Govern-

ment. In that year the settlement was made superior to all the other Company's settlements in the East, and the Government was styled a Regency, and a body guard of 50 grenadiers assigned to the Governor, Sir John Child, brother to Sir Josiah Child, Chairman of the Court of Directors. Child left Súrat with his Council on the 2nd of May, 1687, and fixed his residence at Bombay, leaving an Agent at Súrat. But his rule was of short duration, for, having committed many aggressions upon the natives at Súrat, and in particular having made himself obnoxious to Yáqút Khán, the Sídí, or African Admiral of Aurangzib, that officer, on the 14th of February, 1689, landed in Bombay with an army of 25,000 men, and soon got possession of the whole island, with the exception of the Fort, or Castle, as it was then styled. Establishing his head quarters at Mazagaon, the Sídí erected batteries on Dongarí Hill, and one within 200 yards of the Fort. After a short resistance, Sir J. Child was obliged to submit to hard conditions, one of which was that he should leave India within nine months. On the 22nd of June, 1690, the Sídí departed from Bombay, having first burned the fort at Mazagaon. On the same day William and Mary were proclaimed in Bombay King and Queen of England. The sequel to this war was a pestilence, by which in four months the English garrison was reduced to only 35 soldiers, and the Company lost £416,000 by the contest. Sir J. Child died on the 4th of February, while the negotiations with Aurangzib were pending. From this time to the end of that century the Company's affairs continued in a very depressed state, and in 1696 received a further blow from the French, who in that year captured four East Indiamen.

In April, 1699, the *Shrewsbury* galley arrived at Súrat with the intelligence that a new Company had been established by Act of Parliament, and on the 11th of January, 1700, Sir Nicholas Waite, President for the new Company, landed in Bombay. From this time ensued a series of undignified squabbles and mischievous intrigues between the chiefs of the two Companies, who were played off by the native authorities one against another. Nor were these contests diminished, but rather increased, by the presence of an ambassador from England to the court of the Emperor. As ambassador, Sir William Norris was superior in rank both to Sir N. Waite, and to Sir John Gayer, the Governor for the old Company; but he was unable to effect much against their influence. At last Sir J. Gayer was seized by the Governor of Súrat at the instigation of Sir N. Waite, and confined with a number of others, in all 109 persons, in the Factory, where they remained in duress for three years. On the 28th of April, 1701, Sir W. Norris had an interview with Aurangzib, at Panála, was graciously received, and obtained the grants he applied for; but, refusing to guarantee the safety of the coast from the Malabar pirates, and having imprudently offended Ghazí Khán, the Minister, he finally failed in his negotiations, and died on his way home. His embassy was a magnificent one, and the presents he carried were very costly; but he was thwarted by the intrigues of Sir N. Waite and his own ignorance of the native character. In the meantime, the English Company of which Waite was the representative disapproved of his violent proceedings, and soon afterwards made overtures to the London, or old, Company for an union, which was agreed upon on the 27th of April, 1702. At this time the affiliated Factories of Súrat, Bharuch, Ahmádábád, Agra, and Lakhnau (Lucknow), and, in Malabár, the Forts and Factories of Karwar, Tellicheri, Anjutenga (Anjengo), and Kolikod (Calicut), and the Factories of Gombrún, Shiráz, and Ísfahán, were under Bombay. This union, however, was for some years little more than nominal, and it was not till the publication of Lord Godolphin's famous award on the 29th of September, 1708, that the two companies were thoroughly amalgamated under the name of the "United Company of Merchants of England trading to the East Indies."

From this time Bombay became a distinct Presidency, with a Governor, at first called General, and a Council of its own. At the same time an important

change took place in the shipping. The trade was now carried on in hired or chartered vessels, not, as formerly, in ships of the Company's own build and ownership, and a steady increase of revenue set in. It was not, however, till the accession of Mr. Richard Bouchier as Governor, on the 17th of November, 1750, that any very material extension of political power took place. But from that time a more intimate intercourse commenced between the Marátha Government and that of Bombay. A league was formed to destroy the power of Tuláji Angria, a pirate chief who was in possession of Suvarndurg, Vijayadurg (Vizadrog), and other strong forts. On the 2nd of April, 1755, Commodore James, with a small fleet belonging to the Company, attacked Suvarndurg, and by noon of the fourth day was in possession of the four distinct forts of which it consisted. Shortly after Lieut.-Colonel Clive arrived from England at Bombay with a large force of soldiers, and he and Admiral Watson, in conjunction with the Peshwá Báláji Báji Ráo's troops, but with very slight aid from them, on the 13th of February, 1756, captured Vijayadurg, or Gheriah, as it was also called, and made Angria and his whole family prisoners. Angria was given over to the Maráthas, and confined by them in the fort of Wandan, near Sátará, and afterwards in that of Sholápur, where he died. On the 12th of October, 1756, by a treaty concluded with Báláji Báji Ráo Peshwá, the sovereignty of the Bankot (Bancoot) river, with ten villages, was ceded to the Bombay Government. In 1759, the troops of that Presidency took possession of Súrat Castle. By the famous battle of Panipat, on the 7th of January, 1761, the Marátha power was much broken, and the English were not slow to avail themselves of the fact to push their fortunes on the W. coast. In that year they entered into negotiations with Raghunáth Ráo, the Marátha Regent, to obtain the cession of Salsette, but in the end failed. They gained, however, some commercial advantages. On the 1st of April, 1772, the Court of Directors appointed Mr. Thomas Mostyn the first resident envoy at the Peshwá's Court at Púnah; and on the 18th of November, in the following year, the Bombay troops captured Bharuch (Broach) on the very day that the Peshwá Máhádeo Ráo died. The year 1774 was marked by the conquest of Thánah and the whole island of Salsette, which was attacked by the Bombay troops on the 20th of December, and entirely reduced before New Year's day, 1775. On March the 6th of that year a treaty was entered into between the Bombay Government and Raghunáth, by which the latter ceded in perpetuity to the Company Bassein with its dependencies, the island of Salsette and other islands adjacent, the districts of Jambhusir and other valuable districts in Gujarát. This treaty was afterwards disallowed by the Bengal Government, but the substantive power of that of Bombay must be dated from it. Some account of the subsequent operations of their forces will be found in the Preliminary Information of the different Divisions, and here the historical sketch of Bombay Island itself may fitly close.

CASTES—EMPLOYMENTS OF THE NATIVES.

The two castes which peculiarly deserve mention under the head of Bombay Island are the *Pársis* and the *Bhuras* or *Bohrah*s (Borahs), both remarkable for their extraordinary commercial activity and intelligence at present, and for a singular and romantic history in former ages.

According to the *Kāshah-i Sanjín*, as translated by Lieut. E. B. Eastwick in the *Journal of the Bombay Asiatic Society* for April, 1842, the ancient books of the Fire-Worshippers were destroyed by Alexander the Great, and, for 300 years after his time, their sect was grievously oppressed. Ardeshír Babegán, who flourished in A.D. 229-243, restored Fire-Worship. After this reign the Fire-Worshippers were again persecuted until the accession of Sháhpur, of which name there were three kings, the 2nd, 9th, and 11th of the Sassanides. It does not appear to which of these three reference is made; but one of the three greatly upheld the followers of Zartasht. After the defeat of Yezdajird the Fire-Worshippers migrated

to Hurmaz (the island of Ormuz), where they remained 15 years, and, being warned by their ancient prophecies, then fled thence to Hindústán. They anchored at Dib or Diva, an island a little to the S.W. of the peninsula of Káthiawád. There they disembarked, and resided 19 years, and then migrated to Sanján, 24 miles S. of Damán, and five miles inland. Damán is 101 miles N. of Bombay and about 30 miles S. from Surat. The neighbouring chief was Ráná Jádí or Jayadeva, a feudatory of the Rájput King of Champanír, who granted an asylum to the fugitives on condition that they explained their faith, adopted the language of Hind in place of that of Persia, assimilated the dress of their women to that of India, laid aside their arms and armour, and agreed that their marriage processions should be at night. They told the Rájá that they worshipped Yazdán, and revered the moon and sun, the cow, and water and fire; that they wore as a sacred cincture a belt of 72 threads (called the Kustí); that their women at certain periods forbore to look on the sun, the moon, and water, and kept at a distance from water and fire; and that they had various other observances, which will be found in Dr. Wilson's "*The Doctrine of Jehovah addressed to the Pársis.*" They then took up their abode in the Rájá's territory, and called their place of residence Sanján. Three hundred years passed away, and though the Fire-Worshippers held their head-quarters at Sanján, many of them were dispersed throughout Gujarát. Some went to Nausarí, some to Bánkanfr, some to Bharuch, others to Baryao, others to Anklisar, and others again to Khambáyat. Five hundred years after the settlement at Sanján had been founded the Muslims conquered Champanír, and Maḥmúd Sháh Begada began to reign there, and sent Alif Khán to conquer Sanján. This leader was defeated by the Hindú Rájá, chiefly through the aid of the Fire-Worshippers, under their chief Ardashír. In a second action, Máhmúd Sháh's army was victorious, and Ardashír and the Rájá were slain. For twelve years after this the settlement of Sanján lay waste, and the Fire-Worshippers then moved to Bānsda or Bānsadah, and not many years afterwards to Nausarí, whence they migrated to Bombay and other places. The *Kiṣṣah-i Sanján* was written in 1599 A.D.

Those who wish to have a complete insight into the faith of the Pársis may consult Dr. Wilson's work, *The Pársi Religion*, published at Bombay in 1843, which contains also a translation, by E. B. Eastwick of the *Zartasht Námah*, or *History of Zoroaster*.

The Pársis acknowledge one Omnipresent, All-creative, Omniscient, and Invisible God, but affirm that beholding his works is equivalent to beholding himself. The corollary of this is that they worship the sun and the elements as the index of Deity. A traveller on arriving in Bombay will soon remark the strings of Pársis standing on the sea-shore at dawn worshipping the rising sun. There they range themselves, supported sometimes on one leg, and rapidly reciting prayers, of the meaning of which they are entirely ignorant. They believe in two principles, the good Hormazd and the evil Ahriman, who are the cause of man's good and evil actions, and of all other good and evil things. They are demonologists, and entertain absurd notions about the possession of men's bodies by devils and the mode of expelling them. Thus "the cursed devil Nasush, who comes from the North, and is frightened away by the white dog with four white eyes and yellow ears," is to be expelled by ablutions, which drive him in the shape of a fly from the crown of the head, the eye-brows, the back of the head, the ears, nose, mouth, chin, right and left feet in succession. In point of fact the things worshipped by the Pársis will be found to differ but little from the deities enumerated in the Vedas. The five elements—the wind, the sun and moon and stars, the ocean and rivers, the mountains, the *Hom* and its juice *Perahom*, are all revered and adored.

Amongst the most singular of their notions are those they entertain about the dead. A human corpse, or that of a dog, is unclean beyond all other things. He

who eats of either can never be purified, and is condemned to hell. The rules about the escape of marrow from the bones of such a corpse are incredibly absurd, and are more like the ravings of insanity than the doctrines of intelligent men. "He that suffers the escape of marrow of the size of a whole body of a dead dog or man must undergo 1,000 stripes." In the following precept we have the origin of the temples of silence:—"Dead bodies are to be carried on a bier of iron, stone, or lead to a high place, where they may be devoured by dogs or birds. If it be impossible to find a place where they may be so devoured, they are to be exposed on a bed to the sun on a high situation."

In the 16th Fargard of the Vandidad there are some monstrous absurdities about the offender who strikes a water-dog. He is to suffer 10,000 stripes; to carry 20,000 bundles of wood to the sacred fire; to kill 10,000 creeping reptiles and 10,000 that resemble a dog in form; 10,000 turtles, frogs, ants and flies. Yet, notwithstanding the idiotic folly of their sacred books and rites, the Pársis are an eminently practical and sensible people. Like the Quakers, they support their poor by subscriptions among themselves, and no Pársi is ever seen begging. An amusing description of a visit to one of their temples of silence, extracted from the *Autobiography of Lutfullah*, will be found under the head of Súrat.

The Bohrahs.—According to a paper by that illustrious scholar, H. T. Colebrooke, published in vol. vii. of the *Asiatic Researches*, the Bohrahs are natives of Gujarát converted to Islám about 5½ centuries ago. The said high authority affirms that the Bohrahs are distinct from the Ismá'iliyahs, so called from Ismá'il, eldest son and nominated successor of Imám Jâfar Sâdik, which Ismá'il was put aside by his younger brother, Músa. The Ismá'iliyahs, therefore, deny the legality of the succession of the last six Imáms, and herein are said to differ from the Bohrahs, who are orthodox as regards the Imáms. Núru'lláh of Shustar states that the Bohrahs reside chiefly near Ahmadábád and its environs, and that they were first converted by Mullá 'Alí, "whose tomb is still seen at the city of Khambáyat." Bohrah signifies "merchant" in the dialect of Gujarát, and this sect transmit a fifth of their gains to the Saiyads of Madfnah, and pay eleemosynary contributions to the chief of their learned men, who distributes the alms among the poor.

More recent inquiries seem to show that the Bohrahs are really of the sect of Ismá'iliyahs, as they at the present day do undoubtedly reverence Saiyad Muḥammad Ḥusain, or, as he is more usually called, 'Aghá Khán Muhuláti, who is a lineal descendant of Ḥasan Šabáh, the Prince of the Assassins, or Old Man of the Mountains, so well known to us by the records of the Crusades. This Ḥasan Šabáh was chief of Persian 'Irák, a mountainous country, and hence his name of Old Man of the Mountains. He got possession of the Fort of Almut in 1090 A.D., and died 1124 A.D. Afterwards his sect were much destroyed by the Kings of Persia, and, according to some accounts, annihilated; but even in the present day, 'Aghá Khán has been powerful enough to contend with the Sháh of Persia, and imperil his throne. The Bohrahs apparently adore him, and when they come into his presence creep on the ground before him in the most abject posture. The tribe are remarkably given to commerce.

R O U T E S.

ROUTE 1.

LONDON TO BOMBAY.

LONDON TO BOMBAY.—The journey from England to Bombay occupies about 30 days.—See *Introduction*.

BOMBAY.—*Hotels—Principal Sights—The Fort—The Town Hall—The Mint—The Cathedral—The Docks—Government House at Malabar Point—The Great Bázars—Government House at Parell—Botanical Garden—The Elphinstone Institution—The Grant College.*

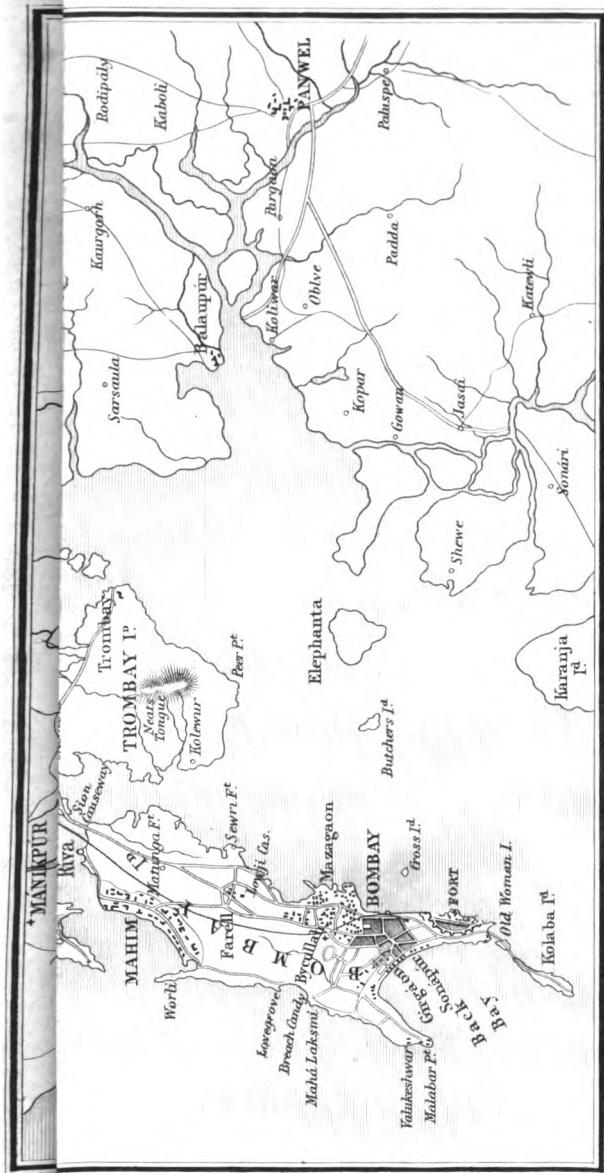
Bombay, written by the natives *Mambé*, and sometimes *Bambé*, has its name, no doubt, from a temple to the goddess Mambá; or, according to Anderson, Múmbá, which word Tod thinks a corruption of *mámd* or *amma* and *amba*, "mother."* In the Madras territory, very many names of places are traceable to this word, and an old temple dedicated to this particular goddess, Mambá Deví, stood about a century ago on what is now called the esplanade at Bombay. It was pulled down at that period, and rebuilt near the Bhendí Bázár, on the right hand side as you enter from the Fort, having the temple of Bholeshwar ("Lord of the Simple," a title of Shiva), also of some antiquity, opposite on the left. Some have supposed that "Bombay" is a corruption of the Portuguese words *Buon Bahia*, "good haven;" but the name dates from a time anterior to the arrival of the Portuguese in India. That people first occupied the island of Bombay in 1532, and it is scarcely likely that, as they had then held for 22 years the harbor of Goa, which

* The Marátha name of Bombay is *Mumbai*. This, according to the best Marátha linguists, is from *Mahind*, "Great Mother," a title of Devi, still traceable in the name of *Mahim*, a town lying on the N. of Bombay, and on the same island with it.

Tavernier calls "one of the finest of the world,"* and which was at least equal to the requirements of the small vessels which then formed their navy, and as, too, they had made it the capital of their dominions, they should have distinguished a new acquisition by the title of "*Buon Bahia*."

It must be acknowledged, however, that whether the Portuguese so designated Bombay or not, it well deserves the title of "*Fair haven*." A somewhat narrow entrance renders it more difficult of approach to an enemy; the harbor is capacious enough to shelter any number of vessels, and the island of Bombay subtends it in such a manner as to lessen the fury of the sea in that direction. The scenery, too, is amongst the most beautiful in the world. To the E. arise the Gháts, and intermediate hills of nearly equal height, their sides belted with rich jungle, their summits broken into fantastic shapes, often wreathed with clouds, and here and there crowned with ancient fortresses, which were strong before the European invader set foot in the land. Writers have justly been unanimous in eulogising the many natural advantages of the great port of W. India. It must not, however, be overlooked that Bombay is at present weak against invasion. The Fort is, in parts, so crowded with dwelling-houses, that it is impossible it could make a long defence; and, even if it could, an enemy would not be called upon to waste time over it. There are seasons when steamers could lie off shore in great safety, without entering the harbor at all, and debark troops on the N. part of the island. The narrowness of the entrance to the port has also its disadvantages. Many fearful ship-

* A bar is now accumulating at the mouth, and large vessels cannot enter.



Le C. Walker, Sculpt.

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wrecks have occurred off the Light-house Prong, when ships have tried to enter in stormy weather. Back Bay, which a modern writer regards with satisfaction as "in war a tempting and dangerous lure to threatening invaders," causes during the far longer intervals of peace, much loss of life and cargo. The island of Bombay itself is deficient in water (though in some places, especially Girgáon, and also Mahim, the wells never fail, and, according to one authority, the esplanade has been called a covered tank, and every well yet dug in it has been rapidly filled), and is quite dependent on the main land for supplies.* Forbes, speaking of his time (1770) says, "so circumscribed, so rocky, and so unequal is the surface of Bombay itself, that it only produces a sufficiency of grain in one year, to supply its population for six weeks." The vast increase of population since his time must now limit the supply to a still shorter period; nor in a military point of view does the railroad communication, which could so easily be cut off, altogether remove the danger of famine, if the command of the sea were, through any cause, transferred to the enemy. Lastly, Bombay harbor is subject to occasional hurricanes, as in 1837, and again in October, 1854, which do unutterable mischief, and often cast large vessels high and dry on the shore. In a military point of view Karáchi, could the bar be removed and the harbor deepened, would outweigh Bombay in importance; and if natural advantages alone are

* Whenever the fall of rain during the monsoon is less than 80 inches—and the average fall for 33 years has been only 76·82 inches, Bombay is compelled in April and May to draw largely upon the mainland. Kolába is generally dependent on the wells of the esplanade; and the villages on the E. coast suffer much from drough. But the construction of magnificent water-works at Vehar in the island of Salsette, 14½ miles from the Fort of Bombay, will in a great measure remove all these evils. In the hills round Vehar, a rivulet has its source, which drains 13 square miles of country. By damming this stream a lake is formed, which has been computed to contain 157,100,000 cubic feet of water. The basin of Vehar is inclosed on all sides by hills, of which those on the N. and W. are very lofty, precipitous, and well wooded. The neighbourhood affords excellent shooting, and the vicinity of the caves renders it a most interesting spot for the traveller to halt at.

considered, Goa, with the neighbouring port of Mámagáon, perhaps claims the first place amongst the ports of W. India. For it must be particularly noted, that from Karáchi to Cape Komorin all the inlets, with the exception of Gheriah, Mámagáon, and Bombay, are inaccessible during the S.W. monsoon, as the entrance to all of them faces the N.; and at Bombay, though the direction of the entrance is favorable, there is danger of the swell, during the monsoon, forcing vessels on the rocks off the Light-house Prong.

Bombay is situate in lat. 18° 57', long. 72° 52'. It is one of a group of islands (perhaps that called *Heptanesia* by Arrian) of which the following are the principal, proceeding from N. to S.: 1. Bassin; 2. Draví; 3. Versova; 4. Salsette; 5. Trombay, in which the hill called the Neat's Tongue, 900 feet high, is a conspicuous mark; 6. Bombay; 7. Old Woman's Island; 8. Kolába; 9. Elephanta; 10. Butcher's Island; 11. Gibbet Island; 12. Karanjá. The island is in shape a trapezoid, with a side six miles long towards the sea, and a longer side of eleven miles parallel to the mainland. Its area is about 16 square miles according to P. Anderson, 18 according to Thornton, and 21 according to Buist (*Transactions Bombay Geographical Society*, vol. x., art. 4). It has not a striking appearance on approaching it from the sea, as its highest point, Malabár Hill, is but 190 feet above the level of the ocean. The sides are formed by two ridges of trappean rock *i.e.*, from Malabár Point to Worlí (Wadalé or Wadali, "the village of the *wad*, *i.e.*, Indian fig) on the W. side, and from the Fort to Sion (*Shivgad*) Hill on the E., between which is a level plain, about two miles wide, part of which is called the Flats, and which is all of lagune formation, with a few patches of littoral concrete. The greatest breadth of the island does not exceed three (five according to Buist) miles. The broadest part is from Mazagáon to the temple of Máhá Lakshmi, at Breach Candy. There can be no doubt that Bombay, within the last few centuries, formed a group of small islets.

Freyer, in 1680, speaks of Mahim as a separate island. He says, "in the middle, between Parell and Mayem (Mahim), Secam (Sion) and Bombaim, is a hollow, wherein is received a branch of the sea, running out at three several places, which drowns 40,000 acres of good land; athwart which from Parell to Mayem, are the ruins of a stone causeway made by Pennances." The places where the sea entered are,—1. Between Riva Fort and Mahim; 2. Between Worli and Mahim Woods; 3. Between Breach Candy and Lovegrove. Between Belvedere* and Nauroji Hill, the sea, which entered at the three places just mentioned, most probably passed out. At its N. extremity, Bombay island is joined to that of Salsette by Sion causeway, and the Railway parallel to it, and by Lady Jamshidji's causeway to Bandora. A causeway from Mahim Fort at the N.W. extremity, is continued eastward past Riva Fort to Sion. Proceeding S., Mahim Woods extend about two miles on the W., and very large and productive Salt Pans run parallel, and to the same distance on the E. coast, stretching from Sion to Sewri (*Shivadi*, "the Little Fort of Shiva," opposed to *Shivagad*, above-mentioned, "the Large Fort of Shiva") Fort. In the space between are the villages of Matunga, formerly the head-quarters of the Bombay Artillery, Vadala ("grove of the *vad*, or Indian fig"), and some others. In the next parallel, proceeding S., is Worli Hill, a ridge about two miles in length, with Worli Fort on the N. extremity, a very sharp projecting promontory. This ridge occupies the W. coast, and on the E. is Parell Hill and village with Government House, Lowji (*Lavaji*, from *Lava*, a Hindú name: some Pársis having Hindú names) Castle, and the Botanical Gardens. Between is the low tract called the Flats, which may be described as bounded on the N. by Worli sluices, Phipps' Or^t to the E., and Bycullah Club to the S. In

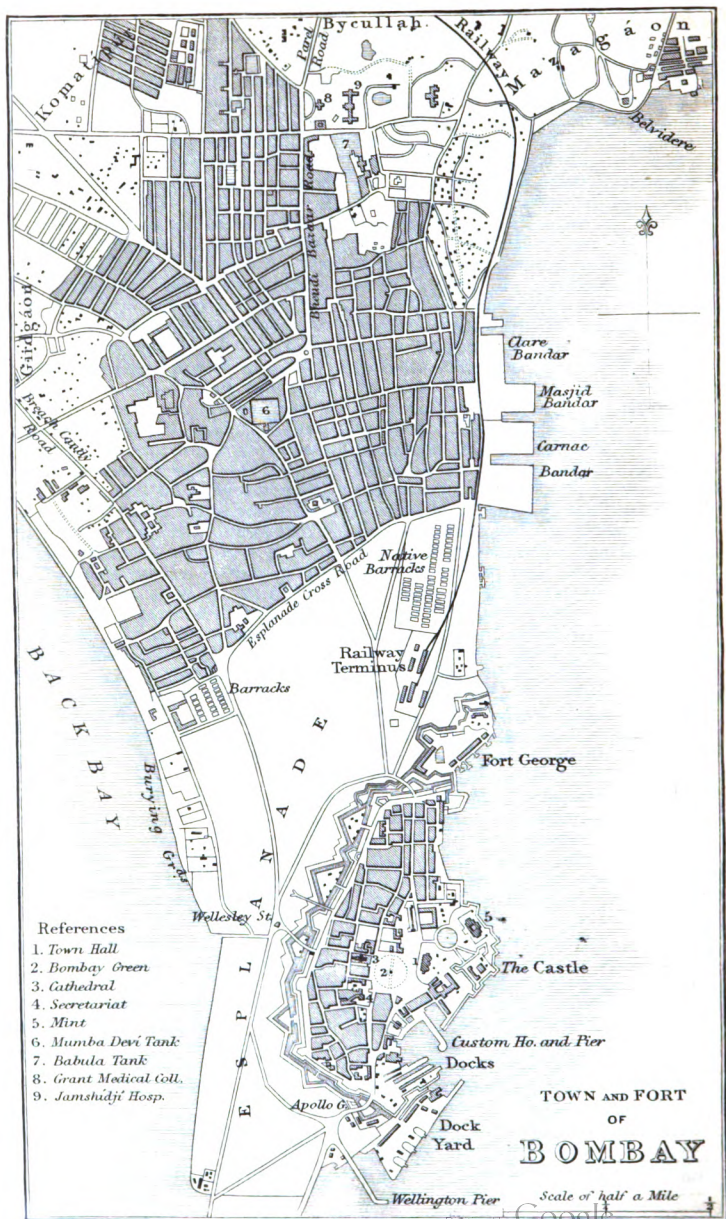
the next parallel, we have Breach Candy Hill to the W., and Mazagão to the E., with the Flats, the Race-course, and Bycullah between them. The ridge called Malabár Hill, about two and a half miles in length, with Government House and Válukeshwar at its S. extremity, now occupies the W. Back Bay indents on the S. into the island to about half-way along the eastern foot of this ridge; and parallel with the N. half of the ridge is the native town of Bombay, the principal divisions of which are Kómatipura to the N.; Girgaum (perhaps Girdgáon, "environs," or more probably Gídhgáñw, "village of the vultures") to the S.; and Bhendí Bázár to the E. The Marine Lines and the Esplanade follow, and S.E. of these, the Fort, crowded with buildings, and with a dense population of Pársis in the N. quarter. The Mint, the Town Hall, Barracks, Cathedral (St. Thomas'), and Custom House are in the Fort to the E., near the Castle; and S. of the Castle, and also on the E. side of the Fort, are the Courts of Justice and Docks, and the Jetty, called (perhaps from its being to the E.) the Apollo Bandar.* Two small islands form a sort of tail to the S. The nearest of these is Old Woman's Island, joined by a road at low water, and by a ferry at high tide. S. of all is the island of Kolába (Colaba), now joined to the main island by a causeway, with barracks for a Queen's Regiment on the N. part of it, a road passing through the centre, and at the S. extremity, on the W. a Lunatic Asylum and a Burial Ground, and on the E. an Observatory and a Lighthouse.

Hotels. — There are five hotels at Bombay. Hope Hall, in the pleasant district of Mazagão (perhaps Maheshgáon, "the village of the demon Mahesh," or simply "buffalo village," or more probably *Másdgáñw*, corrupted to *Majagáñw*, "fish-village") may be well recommended. The daily expense for one person, dining at the Table

* Formerly the residence of the Hon. Daniel Draper, Member of Council, the husband of Sterne's "Eliza."

† This word Or is probably a corruption of *hortus*, "garden."

* According to some, the name is a corruption of *Palvár*, from an old native village, so called. It is intended to re-name this Jetty, and call it "Wellington Pier."



d'Hôte, may be reckoned at five rupees a day (including rooms). Separate banglās are also to be had. The distance from the landing-place at the Apollo Bandar is about three miles. The other hotels are the British Hotel, Apollo-street; Barnes' English Hotel, Military-square; Prince Albert's Hotel, Esplanade; Wellesley Hotel, Chinch Bandar, and the Adelphi, recently established at Bycullah, in the house which used to be called Clair Hall. Three of these are in the Fort, and close to the landing-place. This is, so far, a convenience; but, on the other hand, the air is more confined, and it is far hotter in the Fort, and when cholera or other epidemics are prevalent, decidedly less healthy and safe. By a recent order, it is not allowed to erect temporary banglās on the Esplanade, or to pitch tents there. To those who can obtain election at the Club, or who have friends willing to receive them, there will be no troubles to encounter. The Railway Terminus is close to the Bázár, or N. Gate of the Fort, and the fare to Bycullah, where the Club is, is only six ānās for a first class ticket. The Club is conducted on much the same terms as that at Madras (See *Madras Club*). It is, perhaps, rather more expensive. The charge for landing is from one to two rupees. Palanquins, with four bearers, are hired for 1½ rupee per day. Officers in the army have to report themselves immediately at the Town Major's office; and every traveller, after locating himself, will do well to notify his place of residence at the Post-office.

Principal Sights.—The sights of Bombay, if the traveller confines himself to the island itself, are soon exhausted. They may be enumerated as follows:—1. The Fort, including the Town Hall, where is also the library of the Asiatic Society, the Mint, the Cathedral, and the Custom-house. 2. The Docks, Cotton Screws, and manufactory of Bombay Inlaid Work. 3. The Governor's House at Malabár Point, the Tank of Válukeshwar, the Pársi Towers of Silence, and the Temple of Mahá Lakshmi at Breach Candy. 4.

The houses and gardens of the Lowjī family and of Sir Jamshídj Jijibháí, Government House at Parell, and the adjoining Botanical Gardens. 5. The Elphinstone Institution and Grant Medical College, with the Jamshídj Hospital to the E., and the Jamshídj Obstetric Hospital to the N. The Missionary Institutions, all of which have neat and commodious buildings, may also be visited. There is also for those who are curious in such matters the Brute Hospital, now the largest of the kind in India. The places may be conveniently visited as here grouped.

1. *The Fort.*—The Fort of Bombay is about one mile long, and not more than one-third of a mile in width, where broadest. Its length is from N.N.E. to S.S.W., and Fort George, so called in honor of George III., is at the N. extremity. The old Castle stands about the centre of the fortifications, and on the sea-side. On the land side a long semicircular line of fortification extends from Fort George, to a point about as far S. of the Castle as Fort George is distant from the Castle to the N. The unusual straightness of this line of fortification is, of course, a disadvantage; but the line is, to a considerable extent, commanded by a plunging fire from the guns of Fort George. The ditch is deep at Fort George, and would there be a formidable obstacle to an enemy. The oldest part of the fortifications is the Castle, which was probably commenced by the Portuguese not long after the cession of the island to that nation in 1530, by Rájá Bhím, or, according to Hamilton, "a chief residing at Thánah." The marks of the cannon balls fired at this fortress by the Sidí, or Mughul admiral, when he besieged it in 1690, may still be seen. Fryer, who travelled from 1672-1681, says that when Cooke landed in Bombay, in 1664, "he found a pretty well seated, but ill-fortified house; four brass guns being the whole defence of the island, unless a few chambers, housed in small towers, convenient places to scour the Malabars, who were accustomed to seize cattle, and depopulate whole villages by their outrages. About the house was a

delicate garden, voiced to be the pleasantest in India; intended rather for wanton dalliance, love's artillery, than to make resistance against an invading foe." Fryer adds, that on his arrival, "bowers dedicated to ease were turned into bold ramparts. Within the fort were mounted 120 pieces of ordnance, and in other convenient stands 20 more."

This account would lead us to suppose that the Portuguese had done little or nothing to fortify the place. The English proceeded more vigorously to work, and by 1683 the Company had expended no less a sum than £300,000 on fortifications and improvements! The ditch dates from 1739, when the principal merchants subscribed 30,000 rupees towards the expense of that work, induced, probably, by their apprehension of an attack from the Maráthas. The works of Fort George itself, and the whole plan as now completed, are not older than 1760, when Sir Archibald Campbell, Chief Engineer in Bengal, was sent round to Bombay to make the place as strong as possible. Fort George is provided with bomb proofs, covered ways, magazines, etc., and is entirely free from all private domiciles; but there is an extensive range of barracks, and great part of the ground within the Old Fort is built over, which, of course, is highly objectionable in a military point of view. So early as 1739, the Government issued an order that a space, to the extent of 400 yards, in front of the walls should be kept clear of buildings and plantations; and this space was afterwards extended to 600 yards, and again to 800 yards in 1803, after the great fire; and, by a late order, not even temporary buildings may be erected on this open space, now called the Esplanade. Hamilton represents the Fort in his time, as "towards the sea extremely strong, but on the land side not offering the same resistance; and, to an enemy landed, and capable of making regular approaches, it must soon surrender." This description may be now directly reversed, as the Fort is strong landwards, and weak, nay comparatively defenceless, towards the sea. It is true that the whole of the sea-face would be

formidable, provided the works were properly constructed. But, at present, there is a space of about 100 yards between the Redan near Fort St. George and the *cremailliere* works adjoining the Castle, where there is no rampart or battery whatever, but simply a sea-wall. Further, in the Castle itself there is no rampart or parapet of the adequate thickness. Adjoining the Castle to the S. is the Hornby battery, mounting upwards of 20 guns. Next to this is the Mandavi or Custom House Bandar battery, and, with a small interval, the three batteries on the Dock Pier Heads, surmounted on the right by the Dock-yard Bastion. But in all these batteries the revetment is constructed of such small stones, that the concussion of the heavy guns now used in defence would of itself be sufficient to crack, and perhaps throw down, the works. And were the ramparts of brick or earth, the enemy's shot would bury themselves, or were they of large blocks of stone, would bound off, as they did at the siege of Gheriah, in 1756, from the vast blocks of laterite which form the facing of that fortress. But the splinters alone, which would be caused by the enemy's fire on the defences of Bombay Fort, facing the sea, would soon render them untenable. This weakness, however, of the Fort towards the sea might be remedied by refacing the works, and by a heavy battery on the Middle Ground Shoal, distant from the Fort three-quarters of a mile, which would completely command the anchorage. The sand of this shoal has beneath it, at no great depth, a solid substratum of basaltic rock, which would afford a secure foundation for the said work. The fortifications of Bombay require a garrison of 8,000 men to man them sufficiently. There are in all upon the works about 1,000 guns, some of which are of the largest calibre. Perhaps, however, the most secure defences against foreign invasion would be batteries at the mouth of the harbor.

The *Town Hall* stands in front of the Castle, and occupies part of the E. side of the well-known square in the Fort called the Green, which contains about 15 acres, is partly shaded with tamarind

trees, and is as dear to the natives of Bombay as the parks to the inhabitants of London. Just to the N. of it, on the same side of the Green, is the Mint, and beyond that the Barracks, the Offices of the Fire Department, and of the Great Peninsular Railway. On the opposite side of the square is the most eminent mercantile house in Bombay, that of Messrs. Forbes and Co., and the Cathedral. At the S.W. angle is the old Government House, now the Secretariat. All the principal military offices, including those of the Adjutant-General and Town Major, are also on the Green, or close to it. The Town Hall is a handsome building, with a fine colonnade in front, and does credit to the taste of its designer, Colonel Thomas Cowper, of the Bombay Engineers, afterwards Chief Engineer. It was commenced in 1820, took 15 years in building, and cost about £60,000, an expense of which by far the larger portion was defrayed by the E. I. Company, and the remainder cleared off by subscription, and a fortunate lottery ticket, taken by the committee for the erection of the building; which came up a prize of £10,000. The building is 200 ft. long by 100 ft. deep. The pillars in front, and the external character of the edifice, are Doric; the character of the interior is Corinthian. It is a curious circumstance respecting the pillars, that it was Colonel Cowper's intention to have them in pairs, a design which was opposed on the ground that the crowded appearance would mar the effect. The pillars were prepared in England, at the expense of the Company, and were further delivered free of charge for freight. On being landed they turned out so much more massive than Colonel Cowper intended, that the plan of having them in pairs was, by what all must now admit to have been a fortunate contretemps, necessarily abandoned. The supernumerary columns were, by command of the then Governor, Lord Clare, made over to Bycullah Church, then in course of erection.

The building consists of a ground floor, in which the rooms are rather low, and a story above with lofty apartments.

On the ground floor are various public offices: the Medical Board, in which are four very handsome Ionic pillars, copied from those of an admired temple on the banks of the Ilyssus, and set up by Col. Waddington, the present chief engineer; the office of the Military Auditor General; the meeting room of H. M. Justices of the Peace for Bombay; the Geographical Society's Room; and some of the weightier curiosities of the Asiatic Society. In the upper story is the grand Assembly Room, 100 ft. square, in which public meetings and balls are held. Leading from this on the N. are the Library, Museum, and Assembly Room of the Bombay Asiatic Society. The Library, which was founded by Sir James Mackintosh, is well selected, and contains about 100,000 volumes. A stranger can have gratuitous access to the rooms for a month, by an order from one of the members of the Society. On this side, also, is a room used by the authorities of the Educational Department. On the S., from the Grand Assembly Room, are the Levee Rooms of the Governor and the Commander-in-Chief; the Council Room, and private rooms for each Member of Council. In the S. vestibule, near the Council Room, is a statue of Mr. Norris, for many years a distinguished Secretary and Member of Council, whose labors in the Judicial Department were most useful to Government. There are, or shortly will be, five other statues in the edifice, of men whose memory is held in high esteem by the inhabitants of Bombay. Of these, the statue of Mountstuart Elphinstone occupies *par excellence* the place of honor in the Grand Assembly Room. The statue of Sir J. Malcolm is on a pedestal at the head of the staircase in the grand vestibule, and that of Sir C. Forbes in a corner near it; that of Sir Jamshidji Jijibhai, when it is finished, will probably be placed on the opposite side; and that of Lord Cornwallis, by Bacon, at present on the Green, is to be put up on a high pedestal in the W. vestibule to the Grand Room. The statues of Elphinstone, Malcolm, and Sir C. Forbes, are all by Chantrey, and in his best style. That of Lord

Cornwallis* is now on the Green, under a cupola; but the Town Hall Committee have recommended its removal to the Town Hall. It deserves especial notice that, owing to the cupola, which protected it from the weather, the statue of Lord Cornwallis is quite uninjured, and almost as fresh as when it left the sculptor's hands, while the far finer statue of Lord Wellesley, on the Esplanade, which has no defence against rain and storm, is greatly disfigured—the features being almost obliterated. This ought to be a warning against placing marble statues in future at the mercy of the weather in India.

The Council Room contains pictures of Bájí Ráo Peshwá, whose adopted son, Náná Dhundu Pant, will be ever infamous as the author of the massacre at Kánhpur (Cawnpore); of Bájí Ráo's celebrated minister, Náná Farnavis; and of Mahádaji Sindhia. All three paintings are by Mr. Wales, whose

* The following is the inscription on the pedestal of this statue:—

This memorial is consecrated
By the British inhabitants of the Presidency of
Bombay,

To the Name and Character of
CHARLES, MARQUIS CORNWALLIS, K.G.,
Governor-General of India;
Who resigned in Ghazepoor, in the Province of
Benares,

On the 6th of October, 1805,
A life dedicated to the service of his King and
Country;

But more especially devoted,
In its regretted close,

To the restoration of peace in India,
And to the promotion of the best interests
Of the East India Company.

Inflexible and steady courage,
A sacred fidelity in Political trust,
Purity and singleness of heart,
A temper the mirror of that purity,
A reflective and well disciplined judgment
In the most arduous conflicts,
A dignified simplicity of manners,
And the most elevated sense of honor,
Every public Virtue and Spirit,
Every gentle and graceful affection,
Made him universally

Admired,
Revered,
And beloved;

The ornament of his country and of the age,
A model to posterity.

JOHN BACON, Junior, F.A.S., Sculptor, London.
MDCCLXXI.

This inscription was probably written by Sir J. Mackintosh, who took an active part in the arrangements for the erection of the statue. A letter from him to Flaxman on the subject will be found in his life, vol. 1, p. 205. Sir James wrote the sermon which was preached by the Senior Chaplain on the occasion of Lord Cornwallis' death.

daughter married Sir C. Malet, some time Resident at Púnah. In the Asiatic Society's Library are busts of Sir James Carnac and Sir J. Mackintosh, that of Sir James Carnac by Chantrey. The Geographical Society's Room contains pictures of Sir A. Burnes, and Sir C. Malcolm and Captain Ross, the two first Presidents of the Society; as also a very fine collection of maps. Among details, that part of the Town Hall which deserves the greatest praise is the elliptical staircase on the N. side, with the tessellated floor in the vestibule adjoining. The execution of these is admirable, and reflects great credit on Capt., now Major-General, Waddington, the officer of engineers, under whose directions they were executed. There is another name which must not be passed over in noticing the Town Hall. Augustino, of Portuguese descent, showed extraordinary talent in the plans he submitted; and played an important though a subordinate rôle in the erection of the edifice.

The Mint is contiguous to the Town Hall, but stands further back, having a tank in front of it. The foundation stone was laid on the 1st of January, 1825, and it was in working order in December, 1827. It is a plain building, with an Ionic portico. It has been erected, however, on a spot which was for many years the place where all the refuse of the Fort was cast. It was then called Muddi Bay, and the object in casting the rubbish there was to recover the ground from the sea. But when it was decided that the Mint should be built upon it, it became requisite to clear away masses which had been for years accumulating, in order to lay the foundations. The sum expended in this work was large, and the cost of the Mint fell but little short of the more splendid building adjoining, the Town Hall. The architect was Major Hawkins, a Bombay officer, who, with Colonel Forbes, of the Bengal Engineers, was sent to England by Government to study in the office of Boulton and Watt. At this Mint, 150,000 rupees can be coined in one day. We read that authority was granted to the Company by the Crown to establish a mint so

early as 1676; but it does not appear when first, or to what extent, the Company availed themselves of this privilege.

The Cathedral church of St. Thomas stands in the Fort, close to the Green. It was built as a garrison church in 1720, and made a cathedral on the establishment of the See of Bombay, in 1833, on which occasion the only change in the structure was the conversion of the low belfry into a high tower, which was done at the expense of the Court. The plan is simple; the columns approach the Tuscan, the roof is vaulted, and the whole building is of stone. The body of the church is roomy, but there is no gallery. There are some monuments here which deserve attention. Of these the one of greatest interest is by Bacon to Governor Jonathan Duncan,* who held his office for the unprecedented period of 16 years. The monument was raised by public subscription, and represents Mr. Duncan receiving the blessings of young Hindús.

*The following is the inscription on the handsome and tasteful monument to Mr. Duncan in the Bombay Cathedral:

In memory of

THE HON'BLE JONATHAN DUNCAN,

Governor of Bombay, from 1796 to 1811.

Recommended to that high office by his talents and integrity,

In the discharge of various important duties in Bengal and Benares,

His purity and zeal for the public good were equally conspicuous

During his long and upright administration at this Presidency.

With a generous disregard of personal interest, His private life was adorned

By the most munificent acts of charity and friendship

To all classes of the community.

To the natives in particular he was a friend and protector,

To whom they looked with unbounded confidence And never appealed in vain.

He was born at Wardhouse, in the county of Forfar in Scotland,

On the 1st of May, 1756,
Came to India at the age of 16: and, after 39 years of uninterrupted service,

Died at this place on 11th August, 1811.

Infanticide
abolished
in

Benares and Kattywar.

Several of the British inhabitants of Bombay,
Justly appreciating his distinguished merits

In public and private life,

Have raised this monument

As a tribute of respect and esteem.

MDCCCXVII.

This has reference to his glorious and successful efforts in suppressing infanticide in certain districts near Benares, and afterwards in Káthiawád, through the zealous and able agency of Colonel Walker. Mr. Duncan was a warm friend of the natives of India, and a true philanthropist; but his services were but inadequately appreciated by Government.

Next in interest is the monument, also by Bacon, of Captain Hardinge, R.N., younger brother of Lord Hardinge, who fell in capturing the Piedmontese, a ship of far superior size. The Piedmontese had been eminently successful in taking English merchant ships, and on one occasion, when she made a prize of the Warren Hastings, commanded by Captain Larkins, the French first lieutenant, M. Moreau, rendered himself infamously notorious by stabbing the captain and several of the officers of the English ship. This man, when the Piedmontese struck her colors, blew out his brains, anticipating, probably, no very gentle usage from the captors. Captain Hardinge's ship, the St. Fiorenzo, a frigate of 38 guns, miserably undermanned, sailed from Point de Galle on Friday, the 4th of March, 1805, and sighted on that day the Piedmontese, Captain Ephér, of 50 guns, and 566 men, of whom, however, 200 were Lascars. He gave chase, and exchanged the first broadside about half-past eleven at night. The French ship then got away, but next day the action was renewed, and the English frigate being terribly crippled in her rigging, the Frenchman, though a worse sailer, got away again. Next day, the Fiorenzo came up with her, when, after a contest of one hour and 40 minutes, the Piedmontese struck her colors. The French had 48 killed and 112 wounded; and the English but 13 killed and 25 wounded. The merchants and principal inhabitants of Bombay presented a vase, worth 300 guineas, to the father of Captain Hardinge, a sword worth 100 guineas to the 1st Lieutenant, Dawson, 500*l.* to the crew of the Fiorenzo, and erected this monument in the Cathedral, at a cost of 2,000*l.*

Opposite Governor Duncan's monument is one to Stephen Babington, of the Bombay C.S., who was chosen by Mr. Elphinstone to revise the Judicial Code, having as colleagues Mr. Erskine, the translator of "Baber's Memoirs," and Mr. Norris. The figure is by Chantrey, in his best style. Mr. Babington is represented in a sitting posture, holding in his hands a book, the "Judicial Code," which he revised. The inscription on this monument is by Sir J. Mackintosh, and is justly reckoned one of the most classical pieces of English composition. On the left, going up to the chancel, are two monuments erected by the E. I. Company,—one to Colonel Dow, killed by a rocket at the capture of Thánah, and the other to Colonel Campbell, who, in 1783, with less than 700 Europeans, and with only 2,300 native soldiers, defended Mangalúr for many months against Tipú, who had with him an army of 30,000 regular infantry, an immense body of horse, said to have been 60,000, 100 guns, and upwards of 1,000 French. Mangalúr was in the end surrendered, but not till the garrison had fed on rats, jackals, and every sort of loathsome and unwholesome food, and till Tipú had sacrificed half his army (Mill, vol. iv., p. 246). In the chancel, on the left-hand side, is the tomb of General Carnac, who was Clive's second in command at the battle of Plassey, and who won independent laurels in many other fields. He died at a very advanced age, at Mangalúr, having retired from the service, and this monument was erected to his memory by his nephew, Mr. Rivett, Member of Council, to whom he bequeathed his fortune, and who was the father of the late Sir James Rivett Carnac, Governor of Bombay. There are also monuments to General Bellasis, Captain Warden, Mr. Seton, Chief of Súrat, Admiral Maitland, to whom Napoleon surrendered, and others. To General Bellasis, Bombay is indebted for the Apollo Bandar and the road through the Flats, called after his name, which useful works were executed under his orders by a multitude of the people of Súrat, driven from that city during a famine.

2. *The Docks.*—So early as 1673, the East India Company had been compelled to build ships of war to protect their merchantmen from the attacks of the Marátha and Malabár pirates. Súrat, however, was the chief station for building vessels, and up to 1735 there were no docks in existence at Bombay. In that year a vessel was built at Súrat for the Company, and an officer being despatched from Bombay to inspect it, he was much pleased with the skill and intelligence of the Pársí foreman, Lowjí Naushírwánjí; and, knowing that the Government was desirous of establishing a building-yard at Bombay, endeavoured to persuade him to leave Súrat and take charge of it. The Pársí, however, had too much honesty to accept this advantageous offer without permission from his master to whom he was engaged. On its being granted, he proceeded to Bombay, with a few artificers, and selected a site for the Docks. Next year, Lowjí was sent to the N. to procure timber, and on his return he brought his family with him. From that day to this, the superintendence of the Docks has been wholly in Lowjí's family, or, as it is well expressed by a well-known writer, "The history of the Dock-yard is that of the rise of a respectable, honest, and hard-working Pársí family." Up to this time the King's ships had been hove down for repairs at Hog Island; but now they were so frequently brought for that purpose to the Docks that it became necessary to enlarge the yard. This was done about 1767. In the year 1771, two grandsons of Lowjí—Framjí Mánikjí and Jamshídjí Báhmanjí—entered the Dockyard; but were compelled by their grandfather to learn their profession practically, working as common carpenters at 12 rupees a month. In 1774, Lowjí died, leaving only a house and a sum of money under £3,000. He bequeathed, however, to his family, a more precious legacy,—the remembrance and prestige of his character for spotless integrity. Mánikjí succeeded him as master-builder, and Báhmanjí was appointed his assistant, and the two managed the Docks with increased success. They built two fine ships of 900

tons, and the men of war crippled in the severe actions between Sir Edward Hughes and Admiral Suffrein were all docked at Bombay. Bâhmanjî died in 1790, in debt, and Mânîkjî two years afterwards, leaving but a scanty sum to his family. Their sons of the same names—Framjî Mânîkjî, and Jamshîdjî Bâhmanjî—succeeded them. Jamshîdjî, in 1802, built the Cornwallis frigate for the East India Company, and his success determined the home government to order the construction of ships for the royal navy at Bombay. At first it was proposed to send out a European builder; but Jamshîdjî's talents being properly represented, he was permitted to have the sole supervision as master builder. In 1805 the Dockyard was enlarged; and the thoroughfare, which till then had been open through it, was closed. On the 23rd of June, 1810, the *Minden*, 74, built entirely by Pârsîs, was launched, and not long after the *Cornwallis*, 74, of 1767 tons, at an expense, including lower masts and bowsprit, of £60,762; and in 1812, the *Wellesley*, 74, of 1,745 tons, at a cost of £56,003. In 1818, the *Malabâr*, 74, and the *Seringapatam*, a frigate of 38 guns, were built, and subsequently very many other ships of war, among which the *Ganges*, 84, the *Calcutta*, 86, and the *Mîânî*, of 86 guns, may be particularly noticed. All these vessels were made of teak, and have sufficiently proved the lasting quality of that wood. It has been pronounced by persons intimately acquainted with the subject, that a teak ship will last from four to five times as long as one of English oak. The worm will not eat it, and the oil it contains protects the iron clamps and bolts from rusting. Thus we are told that, while ships in the British navy are replaced every 12 years, teak ships last 50 years and upwards. Indeed, the old *Lowjî Castle*, a merchantman of about 1,000 tons, is known to have made voyages for nearly three-quarters of a century. The dockyard has been of late years much enlarged. It now extends from the *Apollo Gate* to the *Custom House*, with a sea face of nearly 700 yards. The enclosure contains about 200 acres. There are two

Graving Docks, the *Bombay Dock*, 618 ft. long, 57 ft. broad at top, and 34 at bottom, and with 21 ft. perpendicular depth; the *Duncan Dock*, built by Colonel Cowper, in 1816, at a cost of £140,000, 550 ft. long, 68 ft. broad at top and 46 at bottom, and with 26 ft. perpendicular depth. There are also four noble building slips opposite the *Apollo Pier*, and on the S.E. side of the enclosure. The work is greatly facilitated by a steam engine, which pumps out the water in a few hours. At Bombay alone, two ships of the line, or one ship and two frigates, can be finished for the English navy every 18 months. Bombay is also the only principal settlement in India where the rise of the tide is sufficient to permit docks on a large scale. At Bombay, the highest spring tides reach to 17 ft.; but the usual height is 14 ft. The Docks belong to the Company, and a high monthly rent is paid for the repairs of royal vessels.

The original Cotton Screws are worked by West's patent. West came to India in 1798, to set up the hydrostatic presses of which Mr. Henshaw was proprietor. Through the bigoted opposition of the merchants these presses failed, and were broken up and sold for ballast, though they cost upwards of £20,000. After this, the iron screw was gradually improved till 1806, which is the time Hamilton speaks of when he says, "at Bombay, 1,500 lbs. of cotton are screwed into 50 ft. or one ton; but, at Calcutta, 7 per cent. more are put." He adds, "The cotton screw is worked by a capstan, to each bar of which there are 30 men, amounting, in the whole, to about 240 to each screw. Hemp is packed in the same manner; but it requires to be carefully laid in the press, for the fibres are liable to be broken if they are bent." In 1819, Mr. West brought his geometrical press into work. The machine, in appearance, resembles in some measure a pile engine. Like it, the rammer slides in a mortise up and down two strong uprights, which are laid hold of by two strong iron rods attached to the capstan, which is easily worked by a man to each

bar. The process of packing is completed at once, and when the cotton is pressed down to the proper size, the machine, by an ingenious contrivance, stops, the doors fly open, and the lashing of the bale commences. The bale is taken out completely finished, and the press being relieved without the tedious process attendant on a screw, the rammer flies up, and the press is ready to receive cotton for another bale. West's press effected a diminution of labor and expense, in comparison with the old screw, in the ratio of 20 to 50. For a history of cotton packing in Bombay, see the *Asiatic Journal* of 1819. West's press was, till lately, close to the Apollo Bandar in the Fort, and is now at Kolába. It screws bales at the rate of $7\frac{1}{2}$ minutes per bale from the time of putting in cotton until the men stop turning, and half a minute more for lashing the bale, averaging about 7 bales per hour. There are now new screws erected by a company at Kolába, on ground recovered from the sea. There is at Kolába also a new *Wharf*, the only one in India, where a ship of moderate size can lie alongside to receive cargo. Between the Apollo Cotton Screws and the Post Office, stands the office of the Hydraulic Press Cotton Packing Company. It is a handsome building and contains a Brahma press, with eight presses, each worked by three force pumps, the whole moved by a steam engine of 60-horse power.

The Bombay Inlaid Work.—We learn from a letter in Miss Edgeworth's life of her father, vol. ii., p. 274, that in 1808 there was but one family in Bombay that practised the trade of Bombay inlaying. This family was a Mughul one from Láhor, and has thrown out several branches; but the Bombay inlayers are even now far from numerous. The art is said to be of Sindhian origin; if so, it can only be said that the disciple has far outstripped his master, for the Haidarábád veneering is very inferior to the mosaics of Bombay. The method of operation is as follows:—A frame is constructed, on which is placed two planes of ivory, silver, or whatever is required to form the extreme edges of

the bordering. Then small rods of ivory, stained with various colors, and which have been first dipped in strong colorless glue, are placed horizontally between the planes, the arrangement being according to the pattern required. The whole is then pressed with heavy weights till perfectly dry. When a border is required for any article, the ivory cutter saws from either end of the planes thus prepared, a segment, about a quarter of an inch thick. By this method, two six-inch ivory planes will supply borders for a number of articles at one-third of the price which would be required, were each strip of Mosaic arranged expressly for the purpose. A handsome desk or work-box of Bombay inlaid work costs about six guineas, but a watch-stand or card-case may be obtained for ten shillings.

3. *The Government House at Malabár Point.*—Supposing the traveller to make his visit from the Apollo Gate of the Fort, close to which, inside the Fort, on the W. side of the road, is St. Andrew's, the principal place of worship of the Church of Scotland in Bombay,* he will pass along a broad open drive cut through the rampart and outworks, which, however convenient to the public, has not improved the defensive character of the Fort. At a point where the Kolába road fronts him, and that, to the Apollo Pier, is on his left, he will turn to the right along the Esplanade. Here was to have been the column commemorative of Napier, formed of the guns taken at Míáni. As no one in India would undertake the work, the cannons were put on board the ship *Stalkart*, and lost in her in descending the Huglí, in 1847. About half a mile from the Apollo Gate the Church Gate is passed, and here is Chantrey's statue of the Marquis Wellesley in white marble. For years after its arrival, it lay neglected in the warehouse of Messrs. Forbes and Co., and, but for the exertions and liberal contributions of Sir C. Forbes, would, perhaps, have not been erected to this date. In the same way,

* It is proposed now to erect the Wellington column on this spot. The Apollo Gate and Apollo Bandar are to be called Wellington Gate and Wellington Pier.

the bust of Sir J. Carnac lay three years forgotten in a packing box under the Town Hall stairs, and was only discovered by accident—so transient is the feeling of enthusiasm for defunct public characters. Proceeding on, the traveller will observe to the left a large stone cross, marking the site of a Portuguese Church, removed when the Esplanade was cleared. On the right he will remark the Scotch Free Church, first used in 1847, and near it the Elphinstone Institution. Next to these is the Court of Small Causes, presided over by three Judges. Before entering the Girgáon road, a large tank is passed, which bears the name of Frámjī Káúsjī, and a Doric building, usually called Cow Castle, erected in 1852, by the rich Hindú banker, Rám Lál, as a shed for cattle employed in lifting water. On one side of the portals of the native town is the "Robert Money School," and on the other the Depository of the Bombay Tract and Book Society; and half-way up the Girgáon-road is the mansion of Jagannáth Shankarseth, a wealthy merchant of the Goldsmith caste, and President of the Bombay Association.

Thence to Malabar Point the road calls for little particular remark. The residence of Rám Lál, said to be the richest inhabitant of Bombay, a small Muḥammadan masjid, the grand Medical College, and the Bycullah Schools, will, however, attract the attention of the stranger as he passes along. A few words may be said as to the Governor's residence at the Point. Up to the time of Sir Evan Nepean, the Governor had resided either at the Fort or at Parell. At Malabár Point there were only Serjeant's quarters near the Flagstaff. In 1813, Sir Evan, feeling the cool sea breeze to be indispensable to his health, built an additional room to the Serjeant's quarters. He also somewhat improved the access by the back road, then in existence. In 1819-20, Mr. Elphinstone added a public breakfast-room, and a detached sleeping banglá on a small scale. At that time there was not a single house on the Malabár Hill and Breach Candy, now so covered with villas, except that called

The Retreat, and one other. But the presence of the Governor soon attracted various individuals to settle in villas near the spot, and the colonization of this part of the island of Bombay may be said to date from 1820. In 1828, Sir John Malcolm gave up, for public offices, the Government House in the Fort, the present Secretary's office in Apollo-street, and considerably enlarging the residence at Malabár Point, regularly constituted it a Government House. He also converted a footpath, so steep and rugged as to be almost impracticable, into a carriage road. The Governor's residence at the Point is elevated about 70 ft. above the sea, and stands close to the edge of the steep cliff in which Malabar Hill, on this side, terminates. The drive to Malabár Point, and thence along the sea by Breach Candy, is one of the most beautiful in the island, and is well thronged with carriages and equestrians. A recent traveller (Graul) says that he was reminded of Naples by this promenade.

The temple of *Vdlukeshwar*, "Sand-Lord," is on the W. side of Malabar Hill, and close to Malabar Point. Throngs of Hindús will be met coming from it, their foreheads newly colored with the sectarian mark. The legend says that Ráma, on his way from Ayodhya (Oude) to Lanká (Ceylon), to recover his bride Sitá, carried off by Rávana, halted here for the night. Lakshman provided his brother, Ráma, with a new Lingam direct from Benares every night. This night he failed to arrive at the expected time, and the impatient Ráma made for himself a Lingam of the sand at the spot. When the one from Benares arrived it was set up in the temple, while the one which Ráma had made, in after ages, on the arrival of the Portuguese, sprang into the sea from horror of the barbarians. There is also a very fine, but small tank here, adorned with noble flights of steps, which, too, is not without its legend. Ráma thirsted, and there being no water near, he shot an arrow into the earth, and forthwith appeared the tank, hence called the *Vánatirtha*, "Arrow-tank." The tank is shaded by fine trees, and

encircled by snow-white pagodas and neat houses of brāhmins.

The *Dokhmas* or *Towers of Silence*, as the burial places of the Pārsis are called, are three in number, the third having lately been erected at a cost of £4,000, by Frāmjī Kāúsjī, on the occasion of a domestic affliction; these tombs being usually built by some rich Pārsī, on losing a wife, or some other near and dear relation. In the same way, Sir Jamshidjī has lately erected one at Púnah. As the bodies of the dead are exposed nude on an iron grating, an attempt to approach the building itself would, for obvious reasons, be highly resented.* At times, however, when there are no bodies exposed, and the gates are unlocked for any purpose, there would be no opposition to a stranger's entering. Fitzclarence says of the towers, "I did not go very close to the burial place, but I have been assured by those who have ascertained the fact, that the body is not permitted to be destroyed by vultures, as is generally supposed. On the contrary, it has an iron grating over it to preserve it from their voracious appetites." Certain it is, that vultures are generally seen perched on these towers, and it must be owned not with a look of expectancy, but in that foul gorged stupor that tells of a full banquet. The grating slopes downwards, so that the remains fall at length through a pipe into a receptacle at the bottom.

An *inferior Fire Temple* may be seen on the road to Malabár Point, about half-way between it and the Fort. There is no objection whatever made to a stranger visiting it. The building is about 8 ft. long and 5 ft. broad, with a pent roof, small iron-grated windows, and a door strongly padlocked. The smoke has no means of escaping but through the windows. The fire, which is never suffered to die out, is fed with the sweetest kinds of wood, and it is a crime to throw any impure substances into it. Perfumes, as is well known, hold an important place in the worship prescribed by Zartasht. There are also two very sacred fire-temples in the

Fort, but it is not permitted to strangers to enter them. They are described as merely spacious halls, with a central arch over the sacred fire.

The temple of *Mahd Lakshmi* at *Breach Candy* is a fine pagoda, much frequented and venerated by the Hindús, who do not like it to be profaned by the steps of unbelievers. Near it is a large temple sacred to Shiva, which is more accessible. Breach Candy (perhaps a corruption of *Burj Khind*, "the pass of the tower"), where these pagodas are situated, was, within the last 50 years, overflowed by the sea, as the name imports. Candy may, however, be a corruption of *Khāri*, "salt water creek." The Causeway, a little farther on, is a fine stone embankment, about half a mile in length, built in Governor Hornby's time, between 1776—1780.

4. *Louji Castle*, the seat of the Lowjī family, and Sir Jamshidjī Jijibhāf's house may be visited *en route* to Parell. The road from the Fort leads through the Bhendī Bāzār thronged with Marāthas, Pārsis, Múghuls, English sailors, Arabs, Portuguese, and the natives of many other countries in their costumes of various kinds and colors. It is a strange sight to see, as soon as night falls, all the upper rooms of the houses along this bāzār lit up, while every window is crowded with females in gaudy dresses, a scene, to the traveller, strangely contradictory of woman's seclusion in the East. The fact is, the upper rooms in most of these houses are inhabited by women of the Nāch girl caste, but of the very lowest description; and the police apparently care for none of these things.

But it is right to give here a general description of the bāzārs in Bombay, of which there are several.

The *Great Bāzār*.—Basil Hall has well described the bāzārs of Bombay, but we extract the following account from an equally lively writer (Mrs. Postans, *Western India*):—"Offensive to every sense, as the dust and noise of these crowded ways must be, steaming under the noontide influence of a tropic sun, 'tis worth the cost, to stop a moment at the entrance of a great bāzār,

* See Ovington, on the *Dokhmas* at Súrāt.

and looking along the wide and busy way, watch the full tide of human beings, jostling, and vociferating against each other, as the throng presses onwards, each individual animated with the object of labor or of profit. More strange and interesting is it still, to move among the groups, and, passing, mark the varied characters which form the living mass. To a stranger's eye, the chintz bázár will afford the most curious scene; the road skirts that particular portion of the bay occupied by native shipping, and is wholly devoted to the purposes of commerce. Here, indeed, is a 'mart of nations,' where the genius of traffic reigns triumphant, and the merchandize and produce of all nations of the East seem garnered in one common store, awaiting an escort to the lands where the arts and manufactures of civilized life will increase the value of nature's gifts. Piles of rich gums and aromatic spices, carboys of oil and rose water, pure ivory from the forests of Ceylon, rhinoceros hides from the burning coast of Zanzibar, the richest produce of Africa, India, Persia, and Arabia, is here cast in large heaps, mingling with Coir cables, huge blocks, and ponderous anchors, the requisite material of island exportation. On the highway, porters bending beneath square bales of tightly compressed cotton, stagger to and fro, as if overpowered with their loads; Arabs with ponderous turbans of finely checked cloth, and Aâbas loosely flowing, lounge lazily along; Persians in silken vests, with black lamb skin caps, the softest produce of Bokhara, tower above the crowd; Banians, dirty and bustling, wearing red turbans bristling with pens and memoranda, jostle roughly to the right and left; Bangies with suspended bales, or well-filled water vessels; Fakirs from every part of India; Jains in their snowy vests, with staff and brush, like palmers of the olden time; Padres with round black hats and sable cloaks; Jews of the tribe of Beni Israel, all mingle in the throng; while ever and again, a bullock hackerie struggles against the mass, or a Parsee, dashing onwards in his gaily painted buggy, forces an avenue for an

instant, when the eager crowd, rapidly closing in its rear, sweeps on a resistless torrent as before. The Arab stables, which occupy a considerable space in the great bázár, form a powerful attraction to the gentlemen of the Presidency. Military men, of whatever rank, in India, consider it necessary to possess at least a couple of horses. Colts being usually preferred for a new purchase, the stables are eagerly resorted to whenever a fresh importation arrives from the gulf."

After passing the Bhendí bázár, the next object of interest is Bycullah Church on the left, built by Augustino, of whom mention has been made above (see *Town Hall*), and the Orphan Schools. *Lowjî Castle* stands, about half way up, on Chichpugli ("little tamarind grove") Hill, the railway passing close to the W. of it. A spacious hall and a flight of broad and handsome stairs lead to a magnificent drawing-room, decorated with the utmost richness. The European visitor is struck, perhaps, more with the overcrowding of the beautiful chandeliers and the furniture generally than with the richness of the articles themselves. The walls are covered with paintings, among which are full length portraits of Lord Nelson and Sir C. Forbes. Indeed Sir C. Forbes deserves to appear among the Lares of this family. Hormuzdjî, the father of the present owners, was engaged with the house of Forbes and Co. in mercantile transactions, and was highly esteemed by Sir Charles. Just before his death, by an unfortunate speculation, he lost £200,000, so that the property was about to be sold, and a family, which had so long held the highest position in Bombay, would have been ruined. Sir C. Forbes came forward in this urgent need, advanced money so as to admit of the property being retained, protected and promoted the interests of the orphan sons, and enabled them to clear themselves of their embarrassments. It deserves also to be recorded of Sir C. Forbes, that, objecting to the opium trade on conscientious motives, he restricted his house from trading in that pernicious drug. It may be said, with-

out exaggeration, that he had magnanimity enough to reject millions rather than sacrifice his principles. Lowj's Castle may be taken as a specimen of the other great Pársi houses.

Government House at Parell was a Portuguese place of worship and monastery, confiscated by the English Government, on account of the traitorous conduct of the Jesuits in 1720. Governor Hornby was the first who took up his residence there, between 1771-1780. It remained in *statu quo* till the expiration of Sir Evan Nepean's government. When that Governor quitted Bombay in 1819, he left a minute regretting that he had been compelled by the necessities of Government to neglect the house at Parell. To supply the required accommodation, Mr. Elphinstone built the right and left wings. In the right wing are the apartments belonging to the Governor and his family, in the left are those appropriated to the aides-de-camp and staff. The public rooms are in the centre facing the W. The dining room below, where also the Governor holds his public breakfasts, is 86 ft. long by 30 broad, with a fine verandah on three sides, about 10 ft. broad. Above the dining room is a drawing room, or ball room, of corresponding dimensions, with a similar verandah. The verandah below is open, and that above is closed. These rooms occupy the place of the old Portuguese chapel. The altar was where the billiard table is now, in the recess at the end of the hall. In the ball room is a full length portrait of the Marquess Wellesley, by Home, an artist of Calcutta. The likeness is good and the painting excellent. On the landing place of the very handsome stone staircase is a valuable marble bust of the Great Duke. For these memorials of two such eminent statesmen, under the latter of whom Mr. Elphinstone served as Political Assistant throughout the brilliant campaign of 1803-4, it has been asserted his successors are indebted to the private liberality of Mr. Elphinstone. The garden of Parell is pretty, and has at its E. extremity a tank, and on its margin a noble terrace, which rises

about 10 ft. above the water and the grounds. It is here that native visitors of distinction are entertained on royal birthdays and other festivals, and from this spot they witness the display of fireworks.

The Botanical Garden was opened in 1830, under the auspices and munificent patronage of Mr. Farish, long a distinguished member of the Government of Bombay, supported by Mr. Vaupell, Dr. Heddle, Captains Pringle and Dickinson, Mr. Graham (see Khandálá), and other gentlemen. The person, however, possessed of the greatest botanical knowledge, and to whom reference has been generally made in all matters of doubt and difficulty, is Mr. Nimmo, late translator to the Supreme Court. The garden is in a sheltered spot under Flag-staff Hill. It is on a limited scale in point of extent.

5. *The Elphinstone Institution* stands next to the Racket Court, at the entrance of the native town beyond the Esplanade. It is a plain building with two stories. It was founded at a meeting of the rich inhabitants of Bombay, held in the Theatre, to do honor to Mr. Elphinstone at the close of his government in 1826, when the largest subscription ever collected for one purpose in India was raised, amounting to £26,000, which defrayed the cost of a fine service of plate presented to Mr. Elphinstone, and the remainder, with a corresponding sum from the Company, endowed this Institution. A considerable time elapsed, however, before the Court were induced to grant the said money. The exhibitions of the College are held in a room adjoining the Library of the Asiatic Society in the Town Hall. The Native Education Society's schools have for the present merged into the Elphinstone Institution. There are 18 scholarships, endowed by subscriptions in honor of Messrs. Farish, Reid, Anderson, and others who have filled important offices at Bombay. The successful candidates receive 10 rupees a month for three years. Pupils from the out-stations of Dhárwád and Púnah are eligible for scholarships. There are belonging to the N.E. Society's schools full length

portraits of Sir J. Malcolm, Mr. Elphinstone, and Colonel G. Jervis, the great benefactors of the Institution. The picture of Sir J. Malcolm is little to be commended, but that of Mr. Elphinstone is by Sir T. Lawrence, and in his best style. Mr. Elphinstone is represented seated in his chair, with his countenance lighted up with that benevolence which was his characteristic.

The Grant College stands next to the Šadr 'Adalat, the Company's Supreme Court of Judicature, formerly the residence of Sir J. Mackintosh, close to the Bábula Tank on the way to Bycullah. It was founded in the memory of Sir Robert Grant, by subscription, at a meeting held on the occasion of his lamented death in 1837. Government gave an equal sum. The foundation stone was laid on the 30th of March, 1843. The building is of one story, with a castellated front. In the centre is a fine archway, the top of the arch, about 25 ft. high, rising to a level with the top windows in the story. Over the arch are three windows. This college has been admitted by the Royal College of Surgeons among the colonial hospitals recognised by that body. Medical instruction is here given gratuitously to natives. The Principal lectures on the theory and practice of medicine, and there are separate Professors for Chemistry, Anatomy, and Physiology, Surgery and Clinical Surgery, Midwifery, *Materia Medica*, and Medical Jurisprudence. Close by is the Jamshidji Hospital, founded by the Pársi gentleman whose name it bears, at a cost of £17,000. It can accommodate 300 patients.

The Population of Bombay, according to the census of 1849, is as follows:—

Jains, Lingayats, or Buddhists	1,902
Bráhmans	6,936
Hindús of other castes	289,995
Muhammadans	124,155
Pársis (over-rated)	114,698
Jews	1,132
Native Christians (this head is, no doubt, considerably under-rated)	7,456
Indo-Britons	1,333
Indo-Portuguese	5,417

Pure European (including soldiers)	5,088
Sídi, Negro, African	889
Other castes	7,118
	<hr/> 566,119

For a description of the peculiarities of some of these castes, see Preliminary Information, Bombay.

Places of Worship.—Besides the Cathedral, there is also in the Fort the Presbyterian St. Andrew's Church. Other Churches are Christ's Church, at Bycullah; the Kábul Memorial Church, at Kolába; Trinity Church, at Sonapúr; the Free Church of Scotland, on the Esplanade; the Free Church Mission House, at Ambrolí; and the American Mission Chapel. The principal Roman Catholic places of worship are the Cathedral at Mazagáon; St. Salvação, in the Mahim Woods (in the front is a fine tank and the ruins of the college begun, but not finished, by Sir Minguel de Souza); and Mahim Church. The Roman Catholic Bishop of Bombay's residence is in Medows-street, and next to it is the Armenian Chapel. Service in the Protestant churches, on Sundays, is at 11 a.m. and 6 p.m.

The principal Daily Papers are the *Bombay Times* (which dates from 1838), edited for 18 years by the talented Dr. Buist, who has just been removed by a native clique; Dr. Buist's *Bombay Times*, a new paper; the *Bombay Gazette* (which, with intermissions, dates from 1789); the *Telegraph*, formerly the *Courier* (1792). The *Bombay Calendar* and *Almanac* will supply the traveller with all the information he can possibly need respecting the island.

Places of Amusement.—Among the places of amusement, the Racket Court must not be omitted. It stands next the Elphinstone Institution, and was built by subscription, and finished in 1825. The *Theatre* originally stood, adjoining what is still the Fire Engine Office, in the Fort. It was built as early as 1770. Government, however, resumed the land, making compensation for the same, and the Theatre was, in

chiefly from Mr. Erskine's paper in the *Transactions of the Bombay Literary Society* above alluded to:—

"Ascending the narrow path where the two hills are knit together, we at length come to a beautiful and rich prospect of the northern part of the island, of the sea, and the opposite shores of Salsette. Advancing forward, and keeping to the left along the bend of the hill, we gradually mount to an open space, and come suddenly on the grand entrance of a magnificent temple, whose huge massy columns seem to give support to the whole mountain which rises above it.

The time when these caves were excavated can only yet be guessed at, but it is supposed that it must have been some time between the eighth and twelfth centuries of the Christian era. The main reason for this supposition is, that from inscriptions and tablets found in various parts of Southern India, and architectural structures whose age is known, it seems that the religious system to which the carved images and architectural embellishments belong, had not gained much currency before the first mentioned of those eras; and, owing to their conflicts with the Muhammadans, the Hindú Rájás, it is surmised, would not be able to give attention to such works after the last mentioned period. The rock, also, out of which the caves are excavated, being full of rents, the water penetrates through it, and detaches piece after piece from the figures, so as to threaten to destroy them one day altogether. This process, then, it is conjectured, if the caves had been of very ancient date, would by this time have occasioned a greater degree of damage than we find has actually taken place. This damage, since the caves were first described by Niebuhr, has been very considerable, and several Europeans in Bombay can testify that even during the last quarter of a century it has been by no means immaterial.

The entrance into the temple, which is entirely hewn out of a stone resembling porphyry, is by a spacious front supported by two massy pillars and two pilasters forming three openings, under

a thick and steep rock overhung by brushwood and wild shrubs. The whole excavation consists of three principal parts: the great temple itself, which is in the centre, and two smaller chapels, one on each side of the great temple. These two chapels do not come forward into a straight line with the front of the chief temple, are not perceived on approaching the temple, and are considerably in recess, being approached by two narrow passes in the hill, one on each side of the grand entrance, but at some distance from it. After advancing to some distance up these confined passes, we find each of them conduct to another front of the grand excavation, exactly like the principal front which is first seen, all the three fronts being hollowed out of the solid rock, and each consisting of two huge pillars with two pilasters. The two side fronts are precisely opposite to each other on the east and west, the grand entrance facing the north. The two wings of the temple are at the upper end of these passages, and are close by the grand excavation, but have no covered passage to connect them with it.

The left side of the cave, that is the side on which the square temple is situated, is 130 ft. 8 in. in length, while the right side is only 128 ft. 4 in. Varieties of this kind are observable in every other part;—some of the pillars are situated from each other at a distance only of 12 ft. 10 in., others are separated to 16 ft. 4½ in.; some of them at 15 ft. 3 in., others at 13 ft. 2 in., others at 14 ft. 3 in., and so on; nor is the size of the pillars themselves less various; the side of the pedestals being some of them 3 ft. 3 in., others 3 ft. 4 in., others 3 ft. 5 in., and others 3 ft. 6 in.

The great temple is about 130½ feet long, measuring from the chief entrance to the furthest end of the cave, and 130 feet broad from the eastern to the western entrance. It rests on 26 pillars (eight of them now broken) and 16 pilasters; and neither the floor nor the roof being in one plane, it varies in height from 17½ to 15 feet. The plan is regular, there being eight pillars and

pilasters in a line from the northern entrance to the southern extreme of the temple, and the same number from the eastern to the western entrances. The only striking deviation from this regularity in the chief temple, is the small square excavation that is seen as we go up the temple on the right: it occupies the place of four pillars and of the intermediate space inclosed between them, as if a veil had been drawn around them, and the spot so inclosed divided from the rest of the temple. At the furthest extremity there are two small excavations facing each other, the one on the right the other on the left; their use is not well ascertained: they were probably employed for keeping the holy utensils and offerings. The excavation presents to the eye the appearance of perfect regularity, which it is not found to possess when accurately examined. The pillars, which all appear to run in straight lines parallel to each other, and at equal distances, are crossed by other ranges running at right angles in the opposite direction; they are strong and massy, of an order remarkably well adapted to their situation and the purpose which they are to serve, and have an appearance of very considerable elegance. They are not all of the same form, but differ both in their size and ornaments, though this difference also does not at first strike the eye. They rise to upwards of half their height from a square pedestal, generally about three feet five inches each way, crowned on the top by a broad bandage of the same shape: above this, but divided from it by a circular astragal and two polygonic fillets, rises a short round fluted shaft, forming about a fourth of the column and diminishing with a curve towards the top, where a circular cincture of beads binds round it a fillet composed of an ornament resembling leaves, or rather cusps, the lower extremity of which appears below the cincture, while the superior extremity rises above, projecting and terminating gracefully in a circle of over-hanging leaves or cusps. A narrow band divides this ornament from the round fluted compressed cushion, which may be re-

garded as the capital of the column, and as giving it its character: its fluted form coalesces beautifully with the fluted shaft below. This cushion has its circumference bound by a thin flat band or fillet, as if to retain it; and above supports a square plinth, on which rests the architrave that slopes away on each side in scrolls connected by a band or riband, till it meets the large transverse beam of rock which connects the range of pillars.

The Linga Chapel.—The great cave at Elephanta is what the Hindús call a Shiva Linga (Sheewa Ling) Temple, a class of sacred buildings very common in Southern and Central India. Many of the bráhmans in Bombay will not acknowledge its claim to this honour, and the place is now nearly deserted. They, with other natives, maintain that this and all the rest of the excavations around are the works of the sons of Pándu, who constructed them while wandering about the country in banishment from their native land. They imagine these excavations works far too mighty for the degenerate mortals of our day. The reason why this temple has been deserted may have been the unhealthiness of the island, which, during certain seasons of the year, is very prolific of ague; or perhaps the first Europeans may have desecrated the images, and led the Hindús to abandon them. Although the current tradition that the Portuguese fired into the cave from the offing, and hauled guns up the hill to its mouth to destroy the idols, is absurd, and could never, even if true, account for the actual damage done, as every visitor may easily satisfy himself; still it is not improbable that they desecrated the place, and that hence arose those popular stories. The great cave is nevertheless still visited by Hindús, especially of the Banyan caste, on the great festivals of Shiva, and the great Ling is worshipped on these occasions by crowds of devotees.

After entering the great cave from the usual entrance on the north, the popular object of worship, which more particularly attracts the devotees above mentioned, is seen about half-way up

on the right hand, or towards the west of the cave. It is a conical stone called the Ling, and is enclosed in a square chapel with four doors, facing the four principal directions. The Ling is intended to represent Shiva in his character of the prolific power of nature. Around this chapel on the outside are a number of large figures, representing door-keepers, who are supposed to be high caste Hindús. They lean on dwarfs, intended for low caste men, but called by the Hindús pishách (peesha-chas), or demons. This Ling, then, is the principal object of popular worship. All the other figures in this excavated temple are to be considered merely as subsidiary to this, and might rather be compared to our historical frescoes in Europe than to anything else. At most they can but be considered analogous to the pictures in churches in Southern Europe, additional to the altar-piece, which receive a degree of homage far inferior to that reserved for the patron saint.

Three-faced Bust, or Trimurti.—The chief of the mural figures is the immense three-faced bust, 19 ft. in height, which faces the northern entrance. It is the representation of Shiva in his three-fold character of Brahmá, Vishnu, and Rudra. The Hindú notion of the deity is, that God is essentially one, but that, when the time for the renewal of the world arrives, he causes to emanate from his essence three impersonations of the divinity, one who creates, a second who preserves, and a third who destroys. The three-faced figure, then, called by the Hindús a Trimurti (Treemoortee), is intended to represent these three gods, who emanate from the one divinity, and still continue united in him. According to the system of Hindúism followed in these sculptures, the eternal divinity is Shiva, in another system it is Vishnu, and in a third the principal goddess of the Hindús. Shiva is sometimes represented with five faces, and it has been surmised that this three-faced bust is intended to represent him in that form, one of the heads being hid behind, and another above; but in those figures part of all the five faces are visible, four arranged

round the head, and one peeping out from the crown before the knot of twisted hair. In the other figures, especially that of Brahmá, as carved in these caves, a portion of all the faces any being is supposed to have are always represented. We do not, then, need to go to the Greek and Roman representations of the three-faced Hecate, as preserved in ancient sculptures, for an illustration of the theory for which we contend, when we find it universally adopted by Hindú artists, and even in these very caves. The bust, then, represents a three-faced god.

The central face—the one that immediately fronts the spectator in this triple bust—is intended for Shiva in the character of Brahmá, the Creator. Brahmá, again, is, perhaps, the impersonation of the brahman caste,—the originator of all the sacred rites and ceremonies of the Hindús. He is represented as an ascetic bráhma, with his characteristic gourd in one hand, to serve for a drinking vessel. The face to the spectator's right, and to the left of the bust, is Shiva in the form of Vishnu the Preserver; he has here his unailing mark, a full-blown lotus, in his right hand. To the right of the bust, again, or to the spectator's left, Shiva appears as Rudra, i.e. the Destroyer, which is generally considered to be his proper character. He is smiling on a *cobra capella*, which is twisted round his arm, and with expanded hood looking him full in the face. A swelling on his forehead is his third eye, from which is to burst the flame that will consume at last the world. Among the ornaments of his cap are a death's skull, a leaf of the *nirgudi*, and a branch of the *bilva* tree, all peculiar characteristics of this god. The large figures at the portals are Hindú door-keepers, and they lean, as before, on dwarfs, called by the natives pishách, or demons, probably caricatures of the rude aborigines or hill tribes of the country.

Ardhandrîshwar, or Half Male Half Female Divinity.—In the first compartment to the right of the central figure, or to the spectator's left, there is an exhibition of Shiva in his character of

Ardhanārīshwar. The right half of the figure is intended to be that of a male, and the left that of a female, and thus to represent Shiva as uniting the two sexes in his one person. The first European visitors supposed this figure to be intended for an Amazon, transferring the traditions of Greece to India. No such being is known, however, to Indian mythology, while such a manifestation of Shiva as we have mentioned is described in the Purānas. The bull on which two of the hands of the figure lean, and on which it is supposed to ride, is called Nandi, a constant attendant on Shiva. Brahmā, on his lotus throne, supported by five swans, and with his four faces, is exhibited on the right of the figure. He has a portion of all these faces visible. On the left, Viṣṇu is seen riding on what is now a headless Garuḍa, a fabulous creature, half man half eagle. Above and in the back-ground are found a number of inferior gods and sages of the Hindūs. Indra, king of the old gods—those worshipped in ancient times—appears there mounted on an elephant.

Shiva and Pārvatī.—In the compartment next on the left of the *Trimurti* are two gigantic figures of Shiva and Pārvatī, the former 16 ft. high, the latter 12 ft. 4 in. Shiva has a very curious cap, on which the crescent and other ornaments are sculptured, and from the top of which issues something which looks like a foam-crested wave, from which arise three female heads, to represent the Gangā Proper, the Yamunā, and Saraswatī, which three streams unite at Prayāgah, or Allāhābād, and form the Ganges. According to a well-known Hindū legend, the Ganges flowed from the head of Shiva. The god is standing, and has four arms, of which the outer left rests on a *pishachah*, who seems to bend under the weight. Niebuhr mistook the twisted hair of this dwarf for a turban, whereas, as is worthy of remark, there is no such head-dress on any figure at Elephanta, and it is altogether ignored in ancient Hindū books. In the dwarf's right hand is a cobra, in his left a *chauri*; from his neck hangs a necklace, the

ornament of which is a tortoise. On Shiva's right are several attendants, and above them Brahmā, sculptured much as in the compartment on the right of the *Trimurti*. Between Brahmā and Shiva is Indra on his elephant Airāvatah, which appears to be kneeling. Pārvatī leans slightly from left to right, towards Shiva, and is represented with very full breasts. Her left hand rests on a female *pishachah*, above whom is Viṣṇu on Garuḍa, with the sectarial mark and a snake tied like a neckcloth. Above is a group of six figures, two of which are females.

Marriage of Shiva and Pārvatī.—Proceeding still to the left of the *Trimurti*, and in a westerly direction, the visitor comes to the compartment representing Shiva's marriage, as Pyke and Moor were the first to discover. Mr. Erskine, however, in mentioning their conjecture, adds, "though, from the most careful inspection of the sculpture, I can perceive nothing to favor the supposition." This remark from so learned an Orientalist, is the more singular, as the position of Pārvatī on the right of Shiva would alone go far to prove it to be the delineation of her bridal; it being well known that to stand on the right of her husband, and to eat with him are privileges vouchsafed to a Hindū wife only on her wedding-day. In the corner, at the right of Pārvatī, is Brahmā, known by his four faces, sitting and reading the sacred texts suited to the occasion. Above, on Shiva's left, is Viṣṇu. Among the attendants on the right of Pārvatī is one bearing a vessel, supposed to be filled with sugar-plums, as is the custom still in Bombay on such occasions. Behind the goddess is a priest, who is pushing her forward to overcome her bashfulness.

Birth of Gaṇeshah, Shiva's eldest son.—In the corresponding compartment, to the east and right of the *Trimurti*, Shiva and Pārvatī are seated together, with groups of male and female inferior divinities showering down flowers from above, the rock being cut into various shapes to represent the clouds of Kailās, Shiva's heaven. At Shiva's feet is the skeleton figure of Bhṛngi, one of his

favorites; and behind Párvati is a female with a child a-straddle on her left hip. This child, according to Stevenson, is Vináyaka, or Gaṇesh, though Erskine supposes it to be Kártikeyah. Beneath is Nandi and the tiger on which Párvati rides, with a *pishdehah* lifting up its leg. Two skeleton Rishis, the one on the left holding a basket, may be remarked in the clouds.

Rávanah attempting to remove Kailás.

—The visitor must now face completely round, and look to the north instead of the south, and, advancing a few paces, he will come in front of the sixth compartment, which is to the right of the eastern entrance. Here Rávan, the demon king of Lanká, or Ceylon, is attempting to remove Kailás, the heavenly hill of Shiva, to his own kingdom, in order that he may have his tutelary deity always with him, for Rávan has ever a worshipper of Shiva. Rávan has ten heads and arms, and is with his back to the spectator. Shiva is seen in Kailás, with Párvati on his right, and votaries and Rishis in the background. On the left of Shiva, who is represented with eight arms, his third eye, and the crescent on his cap, is Vishṇu on Garuḍa, Gaṇesh, and Bhṛngi, and in the recess is the *Vdhana*, or vehicle of Párvati, a tiger crouched on its paws. Two of Shiva's attendants, on opposite sides of the compartment, have the eye on the forehead, and one has a death's head on his cap, "for," says the Shiv-Gítá, "he who worships me disinterestedly, by knowing me gains my form." The legend runs that Rávan shook Kailás so much, that Párvati was alarmed, whereupon Shiva pressed down the hill with one of his toes on the head of Rávan, who remained immovable for 10,000 years, till his grandfather, Pulastí, the son of Brahmá, taught him how to propitiate Shiva, and thus effected his release. Rávan afterwards ever remained a worshipper of Shiva. In this tale is depicted the devotion of the aboriginal races to the worship of the destroying god.

Dakṣha's sacrifice destroyed.—The visitor must now cross over to the opposite side, passing the Linga chapel, in

order to arrive at the corresponding compartment on the west to that just described on the east. Here is represented the sacrifice of Dakṣha, a legend very famous in Hindú mythology, which is twice depicted at Ellora, and more than once at the Amboli caves in Salsette. Dakṣha, a son of Brahmá, born from the thumb of his right hand for the purpose of peopling the world, had 60 daughters, of whom 27 are the nymphs of the lunar asterisms. Another of them, named Sati or Durgá, married Shiva, and 17 were married to Kasyapa, and were the mothers of all created beings. On one occasion, Dakṣha began a sacrifice according to the ancient Vaidik ritual, and as the gods of the Vedas alone were invited, Shiva and his wife were not asked to attend. Sati went, nevertheless, unbid, and being badly received, threw herself into the fire, whereupon Shiva made his appearance in his most terrific form as *Vira Bhadra*, which manifestation of the god here forms the principal figure of the tableau. He dispersed the gods and other attendants of the sacrifice, and seizing Dakṣha with one hand, decapitated him with another, while in a third he held a cup, into which spouted the blood. The head was hacked to pieces; but when Shiva's wrath was appeased, he put the head of a ram on Dakṣha's body, thus keeping him ever in mind of the power of his decapitator. *Vira Bhadra* has here eight arms, three of which are occupied in slaughtering Dakṣha, two are stretched up, and three are broken off. The face of the god is distorted with rage, long tusks project on either side of his mouth, and a necklace of human heads passes over his left shoulder and thigh, and returns by his right thigh. On the right of *Vira Bhadra* is an elephant, around are the gods in attitudes expressive of fear, and above are ten figures, two of which are children. They are seated in devotion round a curious bottle-shaped figure, which is the Lingam, or Phallus, and is exactly over the head of *Vira Bhadra*. On it is a curious character, which Erskine and Stevenson suppose to be the mystic

Om, a monosyllable which contains letters from the names of Mahádeo, Viṣṇu, and Brahmá. The whole group refers to the contest between the followers of the ancient Hindú ritual and the worshippers of Shiva, which latter prevailed.

Bhairava.—Advancing to the entrance of the cave, and still on the same side, the visitor comes to another compartment. Here Shiva appears in his terrific form of Bhairava, which he assumed to outdo the incarnation of Viṣṇu as Narsinha, the man-lion. Above is a very perfect Ganesh with elephant head. Bhairava has eight arms, which are all broken but one. Beneath is Bhṛngi with his skeleton form, and on the right is an attendant with the crescent on his cap, and a skull, from the right eye of which a cobra issues. The appearance of conflict is avoided, perhaps in deference to the numerous worshippers of Viṣṇu.

Shiva as an Ascetic.—If the visitor now turns and advances a little, he will come in front of the last group, which is to the left of the grand entrance. Here Shiva appears as a Yogi, and the figure so much resembles Buddha, that many describers of the cave before Erskine thought it to be that personage. The figure has the remains of two arms, which appear to have rested on his lap. It is seated on a lotus, the stalk of which is supported by two figures below. The Bráhmans detest Buddhism, so it is hardly possible that this can be a figure of the genuine Buddh; but perhaps it is Shiva under the form of Buddh, for there appears to have been some attempt to reconcile the two religions. At the two wings of the Ellora Caves are Buddhistic excavations, a fact which favors the supposition of an attempt to unite the creeds.

So, too, Viṣṇu is said to have become incarnate in Buddh, to deceive mankind. Brahmá is seen on the right of the principal figure, and Viṣṇu, on Garuda, on the left. There is also a figure riding on an animal, which Erskine conjectures to be a horse. It has lost the head, but has a saddle, saddle cloth, and girth, like those used

in Europe. If it be a horse, it is unique in these sculptures.

Supplementary Excavations.—Opposite the Ling chapel first described in the face of the hill to the west, is a small excavation dedicated to Ganesh, who is seated at the southern extremity with a company of Shiva's attendants. At the eastern opening is a stair with a few steps, on either side of which is a sculptured lion, leading to a small Ling chapel, in which are no figures. Round the hill, a little to the south, are two other excavations fronting the east. These are also Ling chapels, with *Dwárpals* sculptured outside. On a hill opposite to the Great Cave, an excavation has been commenced, but without much progress having been made. Diogo de Couto, the Portuguese annalist, in his 8th *Decade*, Book iii., chap. xi., mentions that "a famous stone over the gate (of the Pagoda, as he calls the cave of Elephanta), which had an inscription of large and well-written characters, was sent to the King D. John III," and that it was lost in Portugal. He also asserts that, in another hill towards the east of the great Pagoda, there was another Pagoda, which had "a marble porch very curiously executed," as also another in the same hill as the great Pagoda, "about two stone throws to the east," "the most stupendous work of its size." He adds, that these Pagodas were constructed by a King of Kanáda, named Bánaśur, and that the Portuguese soldiers did all in their power to destroy them.

Dr. Wilson traces a resemblance between some of the compartments at Elephanta and those at Ellora, particularly in that which represents the marriage of Shiva and Párvati, and considers the Elephanta cave as of later construction than that at Ellora. He adds that the image of Deví, in the form of a tiger, on the hill above the caves, which is called *Uda-Wágeshwari*, is mentioned in the 29th chap. of the 1st sec. of the *Sahyádrí Khand of the Skanda Purána*. In 1851, a subscription of 2,000 Rs. having been raised at Bombay, the earth was cleared from the front of the north aisle, when two

remarkably well-executed leogribs of porphyritic basalt were discovered. Their counterpart may be seen in the "Dhūmār Lena," at Ellora, and the reddish basalt of which they are formed is not found at Elephanta, but is of the same material as that of which the temple of Ahilyā Bāī, at the village of Ellora, has been built.

K. Graul, in the 3rd volume of his travels, p. 124, *et seq.*, gives a brief account of his visit to the Kānhari temples, on the 9th of January, 1850. He drove from Bombay to Vihār, whence it took him one and a half hours to reach the temples. He found a few of the cells strewn with hay, showing that they had recently been slept in by native pilgrims. In one, resided a Brāhman, who employed himself in decking one of the idols with fresh flowers, and was himself an object

of veneration to the neighbouring villagers. He says that the temple proper, or Chaitya, measures 88 ft. long, and 39 ft. broad, and that, though neither the figures nor the pillars can be called tasteful, the general effect is very imposing. The Portuguese name of Salsette, he informs us, is derived from the salt that was prepared during the occupation of the island by that people. It was made not far from the causeway that unites Salsette to Bombay. The notice of these caves may be concluded with Goethe's lines :—

" Auch diese will ich nicht verschonen,
Die tollen Höhleexcavationen,
Das düstere Troglodytengewühl,
Mit Schnauz' und Rüssel ein albern Spiel;
Verrückte Zierath brauerei,
Es ist eine saubere Bauerei.
Nehme sie Niemand zum Exempel,
Die Elephanten- und Fretzen-Tempel!
Mit heiligen Grillen trieben sie Spott,
Man fühlt weder Natur noch Gott—
In Indien möcht' ich selber leben,
Hätt' es nur keine Steinhauer gegeben."

PÚNAH (POONA) DIVISION.

Preliminary Information.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.—2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

THIS Division lying between N. lat. $17^{\circ} 53'$ and $19^{\circ} 26'$, and long. $73^{\circ} 20'$ and $75^{\circ} 10'$, has an area of 43,816 square miles. From its most N. to its S. extremity it is nearly 300 miles long, but its breadth is very irregular.

It is bounded on the N. by that part of the Sâtpura (Sautpoora) mountains, which runs from the Bhîl (Bheel) town of Akrâni to Asirgarh (Asseergarh), beyond which, to the N., lie Holkar's territories. On the E., the boundary of this Division is the Nizâm's dominions, and on the W., the sea. Towards the S. it is continuous with the Marâṭha State of Kolhâpur and the Belgaon Collectorate.

The *general aspect of the division* above the Western Ghâts (which cut it into two unequal parts, a narrow slip of 40 miles in breadth towards the sea, called the Konkan, and a broader half to the East), is that of a fertile country, intersected by rocky ridges, which decline gradually towards the Eastern boundary. Here and there magnificent isolated peaks shoot up to the height of between 1,000 and 2,000 feet, many of them crowned with forts, whose crumbling walls were once deemed impregnable. The centre part of the Division is far more dry than Sâtârâ to the South. On the North, Khandesh is a great basin, traversed by the Taptî from east to west; and shut in by the Sâtpura range of mountains on the north; by the Ghâts on the west; and on the south, by the hills, in which is the fort of Chândûr. The climate of Khandesh and of the Konkan, are more unhealthy than that of the other provinces, fevers in the former Collectorate being very malignant, and the Konkan being intensely hot, and but too subject to the ravages of cholera.

The *Sub-Divisions and Chief Towns* of the five Collectorates comprised in this Division are as follows:—

PÚNAH.

Tâluks or Sub-Divisions from N. to S.	Chief Towns.	Distance from Bombay.	Distance from Púnah.
1 Shíwner (Sewnere)	Junîr (Jooneer)	142	50 N.
2 Khed (Kheir)	Khed (Kheir)	116	24 N.
3 Pâbal	Pâbal	116	24 N.E.
4 Mâwal	Khadkâle (Khurkaleh)	116	26 W.
5 Hâweli	Púnah (Poona)	92	"
6 Purandar (Poorundhar)	Sâswad (Sasoor)	110	18 S.E.
7 Bhîmathâḍi (Beimthurree)	Pîmpalgâw (Pimpulgaon)	120	28 E.
8 Indâpur	Bârâmatî	145	53 S.E.

THÁNAH (TANNA.)

Táluks or Sub-Divisions from N.W. to S.E.	Chief Towns.	Distance from Bombay.	Distance from Thánah.
1 Máhim	Máhim	50	32 N.W.
2 Bassein	Wasai (Wussyee)	35½	15 N.W.
3 Bhíwadi (Bhewndee)	Bhíwadi	29½	9 N.E.
4 Sáshtthi (Salsette)	Thánah (Tanna) (by Rail)	20½	"
5 Kalyán (Callian)	Kalyán (by Rail)	33½	10 E.
6 Murbád (Morbar)	Murbád	49	25 E.
7 Talóje	Dahisar	28	8 S.E.
8 Panwel	Panwel	22	17 S.E.
9 Nasrápur	Dahiwell	40	33 S.E.

SÁTÁRÁ.

Táluks or Sub-Divisions from N.N.W. to S.S.E.	Chief Towns.	Distance from Bombay.	Distance from Sátará.
1 Wái (Wye)	Wái	110	23 N.N.W.
2 Jáwalí	Medhe	121	12 N.W.
3 Sátará	Sátará (by Nágotná and Mhár)	133	"
4 Koregáñw	Koregáñw	143	10 E.
5 Khaṭáw	Dahiwáḍi	168	35 E.
6 Pañḍharpúr	Pañḍharpúr	217	84 E.
7 Táragáñw	Masur (Mussoora)	155	22 S.S.E.
8 Karháḍ (Kurar)	Karháḍ	163	30 S.S.E.
9 Khánápúr (Khanpoor)	Wite	177	44 S.E.
10 Wálwe (Walwa)	Aṣhte	189	56 S.S.E.
11 Vijápúr, or Bījapur (Beeja- pore)	Vijápúr	245	124 E.S.E.

AḤMADNAGAR.

Táluks or Sub-Divisions from N.W. to S.E.	Chief Towns.	Distance from Bombay.	Distance from Ahmadnagar.
1 Wandīndorí	Wandīndorí	109	96 N.W.
2 Náshik (Nassuck)	Náshik (by Thánah and Bhíwadi)	112½	87 N.W.
3 Káwnai (Kownae)	Káwnai	100	87 N.W.
4 Chañḍwad (Chandore)	Nipháḍ		78 N.W.
5 Shínar (Sinnur)	Shínar	85	70 N.W.
6 Pátode	Yewle		69 N.
7 Áñkole (Ankola)	Áñkole (Ankola)	219	58 N.W.
8 Saṅgamner	Saṅgamner	208	47 N.W.
9 Shewgáñw	Shewgáñw	196	35 N.E.
10 Newáse	Newáse	194	33 N.E.
11 Ráhurí	Ráhurí	181	20 N.
12 Nagar	Aḥmadnagar	161	"
13 Párner	Párner	183	22 S.W.
14 Karḍe	Karḍe	198	37 S.W.
15 Korti	Korti	214	53 S.
16 Jámkhed	Jámkhed	204	43 S.E.

KHANDESH.

TABLE I.—Táluks as they at present stand.

Táluks or Sub-Divisions from N.E. to S.W.	Chief Towns.	Distance from Bombay.	Distance from Dhulen.
1 Sáwadeñ (Sowda)	Sáwadeñ (Sowda)	285	76 N.E.
2 Yáwal	Yáwal	273	64 N.E.

3	Naşırábád (Nusseerabad)	Naşırábád (Nusseerabad)	268	59 N.E.
4	Chopadeñ (Chopra)	Chopadeñ (Chopra)	251	42 N.E.
5	Erañdol (Erundole)	Erañdol (Erundole)	245	36 E.
6	Thálner (Talneir)	Thálner (Talneir)	241	32 N.E.
7	Amalner (Amulneir)	Amalner (Amulneir)	233	24 N.N.E.
8	Sultánpur	Sháhádeñ (Shada)	264	55 N.N.W
9	Nañdurbár	Nañdurbár	261	52 N.W.
10	Pimpalner (Pimpulneir)	Pimpalner (Pimpulneir)	257	48 W.
11	Dhuleñ (Dhoolia)	Dhuleñ (Dhoolia)	209	
12	Jámner	Jámner	277	68 S.E.
13	Chálisgáñw	Chálisgáñw	243	34 S.S.E.
14	Bhađgáñw	Bhađgáñw	242	33 S.E.
15	Málegáñw (Malligaum)	Málegáñw (Malligaum)	241	32 S.S.W.
16	Báglána	Saťane	259	50 S.W.

KHANDESH.

TABLE II.—*Táluks according to a proposed arrangement.*

Táluks or Sub-Divisions from N.E. to S.W.	Chief Towns.	Distance from Bombay.	Distance from Dhulen (Dhoolia)
1 Sáwadeñ (Sowda)	Sáwadeñ (Sowda)	285	76 N.E.
2 Naşırábád (Nusseerabad)	Naşırábád	268	59 N.E.
3 Thálner (Talneir)	Shírpur	261	52 N.N.E.
4 Chopadeñ (Chopra)	Chopadeñ (Chopra)	251	42 N.E.
5 Dharangáñw (Dhurungaum)	Dharangáñw	243	34 N.E.
6 Amalner (Amulneir)	Amalner (Amulneir)	233	24 N.N.E.
7 Sultánpur	Sháhádeñ (Shahda)	264	55 N.N.W
8 Nañdurbár	Nañdurbár	261	52 N.W.
9 Chimathán	Chimathán	239	30 N.N.W
10 Pimpalner (Pimpulneir)	Pimpalner (Pimpulneir)	257	48 W.
11 Dhuleñ (Dhoolia)	Dhuleñ (Dhoolia)	209	"
12 Jámner	Jámner	277	68 S.E.
13 Lohár	Lohár	262	53 S.E.
14 Chális-gáñw	Chális-gáñw	243	34 S.S.E.
15 Bhađgáñw	Bhađgáñw	242	33 S.E.
16 Báglána	Saťane	259	50 S.W.
17 Málegáñw (Malligaum)	Málegáñw (Malligaum)	241	32 S.S.W.

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

The part of India comprehended in this division has been known to the western world from very ancient times. But it was known in those remote ages in so indistinct a manner, that it is now utterly impossible to settle the locality of the few places named, with the sole exception of Kalyán, which was undoubtedly a great city long before the Christian era. Tagara, generally * acknowledged to be the present Daulatábád, lay on the eastern frontier of this division, and the author of the Periplus reckons it among the largest cities of India, even in his time, "a circumstance which would lead us to infer a long period of antecedent splendour."† Another great emporium was Pluthana, 20 days' journey S. of Barygaza or Bharúch, and which Heeren therefore concludes to have been somewhere in the Gháts of this division. It is said that it was the mart for onyx stones, and that goods were transported from it over bad roads to Barygaza. But, if it were 20 days' journey S. of that place, it cannot have been very far

* Elphinstone, p. 221, note, Ed. 1857, says that Tagara cannot possibly be Daulatábád, and takes Pluthana or Plithana to be Páitan (Pattan); but he is perhaps inclined to measure distances too exactly for such a book as the Periplus.

† Heeren, iii, p. 378.

from Kalyán, and its exports would rather have been taken to this latter port, unless, indeed, we are to believe what is said of a rájá of Larikah, forbidding the Greeks to trade at Kalyán, and limiting them to Barygaza. Wilford* makes Pluthana to be "Pultanah," on the Godávári, a name which is not to be found in the maps or gazetteers; but probably represents Phultamba, in lat. 19° 48', long. 74° 40'. Whatever its exact locality, Pluthana certainly lay within this division, as perhaps also Nelkynda, which, however, Heeren and others take to be Neliceram, a little N. of Kalikod (Calicut). The difficulties that beset these questions are confessedly insuperable; but so much is certain, that a trade existed between the provinces which compose this division and Europe, not long after the time of Alexander, if not before. Schlegel and others have proved the extreme antiquity of this trade from the Sanskrit names of various articles which have found their way into the Hebrew and classical languages. Of these it is sufficient to mention *carbasus*, from the Sanskrit *kdrpdsam*, "cotton," which occurs in Greek and Hebrew as well as in Latin; *saccharum*, "sugar," from the Sanskrit *sharkard*; *piper*, "pepper," from the Sanskrit *pippali*; *gingiber*, "ginger," from the Sanskrit *shringaveram*, "antler-shaped."† Without then attempting to settle what is hopelessly uncertain, we may assume that there was a considerable trade with this part of India before the Christian era, and that the present Kalyán was one of the great ports at which this trade was carried on. It is further shown by ancient inscriptions on copper dug up at Thánah in 1787, and translated by Rámaloohan Pandit,‡ at the request of General Carnac, that, at a remote period, there was a king of Tagara named Jímútaváhana, "cloud-borne," || of a race of "Rájpúts, called Silár, and that from him descended princes, who, in 1018, A.D., ruled over the Konkan, and had their capital somewhere near Sáshtthi, probably at Kalyán. A similar inscription found at Sátará,§ proves that there was in 1192, A.D., a rájá at Panála similarly descended, who built fifteen of the principal forts round Sátará, including that of Sátará itself.

The Púnah division forms the principal part of the country called by Hindus Maháráshtra, or "great country," which is bounded on the N. by the Narmadá River; on the E. by the Wain Gangá River to its junction with the Varadá and by the E. bank of the latter stream to Mánikdurg; on the S. by a line drawn from Mánikdurg to Máhúr, and thence to Goa; and on the W. by the ocean. That part of this region, however, which lies to the E. of the territories of Bombay, and is under the Nizám, though originally included in Maháráshtra, can no longer be said to belong to it.** The Maráthas are the inhabitants of this country; but the word Marátha is especially applied to the Kunbís, or Shúdra cultivators, in contradistinction to the Bráhmans and rájás on the one hand, the latter of whom claim a Rájpút origin, and the Parwáris, or low castes. These latter again, who are village watchmen, porters, guides, etc., are no doubt the aborigines of the country. They are also called Mahárs and, when contempt is intended, Dheers. The Maráthas rose to notice and power under Sivají (see Chronological Tables), and the most valiant and distinguished among them came from the Konkan Ghát Máthá, or Table-land at the top of the Gháts, which is in some places 30, according to Grant Duff (the Marátha Dictionary makes the Máwal alone 50), miles broad. It is divided into three regions, of which the most westerly is called Murhe††; the tract which adjoins to the E. is the Máwal‡‡; and the glens are

* "Asiatic Researches," vol. i. p. 371.

† Ritter, vol. v. p. 436, derives *Sindon*, "fine linen," from *Sindh*, the name of the province so-called, but this is highly improbable.

‡ "Asiatic Researches," vol. i. p. 357.

§ A common epithet of Indra.

** Transactions of the Bombay Literary Society," vol. iii.

†† For the history of the Maráthas and of the progress of the English power in this part of India, see Chronological Tables in the Introduction, pp. lxi. to lxxx.

‡‡ "Mist," because during the rains, this tract is enveloped in mist.

§§ "West," because this tract is the W. boundary of the Desh or upper Marátha country.

called Khoras. The tract to the S. of the Sāwitri River, is called Het, or "lower." The Māwālīs and the Hetkarīs, or inhabitants of the Māwāl and the Het, were long the best Marāṭha soldiers. The Marāṭha Brāhmins are divided into eight classes: 1, Karāra; 2, Yajurvedī; 3, Kannu; 4, Deoruke; 5, Kirwant; 6, Shenwī; 7, Tirgul; 8, Suwasse. Of these the most renowned is the Karāra, of which sprang the famous Chānakya, the Peshwās, Nānā Farnavis, and Nānā Sāhib. The Brāhmins also call themselves Deshists, if they live above the Ghāts; and Konkānis, if below.

The most remarkable tribes in this division are the forest tribes of the N. Konkān and the Rāmusīs. Of the former, the Wāralīs and Kātodīs may be taken as specimens.

The Wāralīs.—The following is the account of this tribe given by Dr. Wilson in the 7th vol. of the "Trans. of the Roy. As. Soc." p. 14:—

"When Dr. Smyttan and I went out to view the village of Umargaum, we found three or four Wāralīs, who had come down from the jungles with the view of disposing of bamboos which they had cut. Their hair was black and lank; their bodies were oiled; and altogether they had a very wild appearance. They spoke Marāṭhī, and seemed to be highly amused at having a European to speak with them. On questioning them, we found that they have no connection either with the Brāhman or the Hindū religion, that they have priests of their own, and very few religious rites of any kind, and that these rites principally refer to marriages and deaths. They move about in the jungles according to their wants, many of their villages being merely temporary. Their condition is well worthy of being inquired into. In an old book of travels, I find their tribe represented as much addicted to thieving. In the Purānas, they are spoken of as the Kālaprajā, in contradistinction to the common Hindūs, who are denominated the Subhāprajā. There are other tribes in the jungles whose state is similar to theirs, and should be investigated. The wildness of their country and the difficulties and dangers of moving in it are obstacles in the way of research.

"They were the most ignorant persons I have ever met with. They answered all my questions with the exclamation, 'How is it possible for *us* to know such matters?' and laughed most immoderately at my inquiries, both as to their novelty and the idea of my expecting them to know anything about them. Two days afterwards, at a neighbouring village, I sat down beside a small company with the view of examining them at length respecting their tenets and habits. Amongst other questions, I asked them if they expected to go to God after death. 'How can *we* get to God after death,' said they; '*men* even banish us from their abodes; how will *God* allow us to approach him?'

"After leaving Rakholī, two marches from Dāman, we visited a considerable number of other *hutteries* belonging to the Wāralīs, and situated in the Company's territories. The principal of them were those of Kudād, Parjī, Dhabāri, Phalsunī, Kinhauli, Thalāsari, and Pimpurī. The boundaries of the country of the Wāralīs it is difficult to specify. Their principal locations are Nehar, Sanjān Udwach, Bāharach, Ashari, Thalāsari, and Gambirgad. They are also found near the coast, but less frequently the farther south. Their total number may be about 10,000.

"The Wāralīs are more slender in their form than the common agriculturists in the Marāṭha country, and they are somewhat darker in their complexion. They seldom cut either the hair on their heads or beards; and on ordinary occasions they are but slightly clothed. Their huts are sometimes quadrangular and sometimes circular, and on the whole are very convenient, being formed by bamboos and bramble twisted into a framework of wood, and so thickly covered with dried grass as to be impervious both to heat and rain. They do not rear many cattle; but they have a superfluity of domestic fowls. The wood which they fell near the banks of some of the principal streams brings them some profit;

and altogether they appear to be in comfortable circumstances. It is probable, from their consciousness of this fact and their desire to preserve themselves from the intrusion of other tribes, that many of them are not unwilling to be esteemed sorcerers. They are immoderately addicted to the use of tobacco, which they purchase on the coast; and almost every man amongst them carries the materials for striking a light for smoking, in a hollow cocoa nut. They are, unfortunately, fond of ardent spirits, and the Pārsis have many shops in the wilderness, placed under Hindú servants, for their accommodation. The scarcity of money is no obstacle to their indulgence, as liquor can be procured for grain, grass, wood, or any other article which may be at their disposal.

"There are many *kuls*, or family divisions amongst the Wáralis, such as the Rávatíá, Bhāngará (that of the chief), Bhávar, Sankar, Pileyaná, Meria, Wāngad, Thakariá, Jhadavá, Karbat, Bhandár, Kondariá, etc. The clans indeed are so numerous, that we are forced to come to the conclusion that they must at one time have been a very powerful people. The population appears to be at present nearly stationary. On account of the unhealthiness of the jungles, many of the children are cut off at a very early age. No person marries in his own clan.

"The Wáralí villages have not the common officers found in similar places among the Maráthas. They have, generally speaking, a head man, who is in some degree responsible to the government for their behaviour. The Wáralis are not particularly noted for crime. Unless when calamities overtake them, they are not frequent in their visits to the images of Wághiá, their deity, which, at the best, are only rude forms of a tiger. They have an annual service for the dead, when their *bhagats*, or elders, repeat incantations, kindle lights, and strew flowers at the place where the ashes of the dead have been scattered. They partially observe the two festivals of the *Shimgá* and *Divdí*, which are connected with the vernal and autumnal equinoxes, and which, though celebrated by the Hindús in general, are often supposed to be ante-Bráhmanical."

The Kátodis.—The Kátodis receive their name from the occupation on which they are principally dependant for support, the manufacture of the *Kát*, or terra japonica from the Khair tree, or Acacia catechu. They principally inhabit the part of the northern Konkan, which lies along the base of the Sahyádrí range, and is intermediate between the Náshik and Pūnah roads. A few of them may be occasionally found on the E. face of the Gháts, in the same latitude as the district above mentioned. Major Mackintosh, who has written an interesting notice of the manner in which they prepare the catechu, and of some of their peculiar habits, speaks of them as also inhabiting the jungles of the Ativísí between the Dáman Gangá and Taptí Rivers. "They may be considered as nomades to a certain extent," he says, "for, notwithstanding they always reside in the same country, they frequently change their place of residence. If we are to believe their own account, they have been settled in the Ativísí from time immemorial. They have the tradition among them that they are descendants of the demon Rávana, the tyrant monarch of Lanká, and the same whom the god Ráma vanquished, and whose exploits are related by the distinguished poet Valmíki." They have not settlements of their own, like the Wáralis, but they live as outcasts near villages inhabited by other classes of the community. They are held in great abhorrence by the common agriculturists, and particularly by the Bráhmins, and their residences are wretched beyond belief. Among other things, they eat rats, lizards, squirrels, blood-suckers, the black-faced monkey, swine, and serpents. They will not touch the brown-faced monkey, which they say has a human soul. They will pawn the last rags on their bodies for a dram. The natives have a great dread of their magical powers. Their names, like those of the Wáralis, are entirely different from those of the Hindús. Of a future state they know nothing. When a death takes place, they give food to crows, and call out *kava! kava!*

crow! crow! They say it is an old custom, but do not know the reason. The cost of a wife is fixed at 2 rs. Marriage is performed by placing a chaplet of leaves on the bride's head, and then on the bridegroom's; after which both are smeared with turmeric. When they go to the jungle to prepare *Kdt*, they hold their encampments sacred, and will suffer no one of another caste to approach without giving warning. The *Kdt* is prepared from the inner portion of the khair tree, by boiling and then inspissating the juice. Before felling a tree, they select one, which they worship by offering to it a cocoa-nut, burning frankincense, and applying a red pigment. They then pray to it, to bless their undertaking.

The Rámosis.—Capt. Alexander Mackintosh of the 27th Madras N. I. published at Bombay in 1833, an account of this remarkable tribe. His memoir also appears in the Journal of the Madras Literary Society, vols. i. ii. and iii. The following account is condensed from it.

The race of people known by the name of Rámosis (Ramoossies) reside chiefly in the outskirts of the towns and villages in the valleys of the Mán, Níra, Bhíma, and Pera Rivers, and in the adjoining plains and highlands.

The tract of country over which they are dispersed is nearly 200 miles in length; and throughout the Sátará territory and the southern portion of the Púnah district, it varies from 80 to about 120 miles in breadth, becoming much narrower as we approach the N. limits in the vicinity of Náshik on the banks of the Godávari, so that the part of the country in which they reside lies within the 17° and 20° of N. lat. and 73° 40" and 75° 40" E. long.

The Rámósí ranks very low among the Warna Shankar, or mixed classes, and far beneath the Pulkash, or Dongri Kole, but before the Holár, Mahár, Máng, Dhaur, etc. These last, the Rámósí scrupulously keeps at a distance. The tribe of Rámósí appears to be divided into two main branches,—the Chowán and the Jádu.

It is very probable that this tribe originally migrated from some part of the ancient kingdom of Telingána, probably E. or S. E. of Haidarábád; because, in the scanty remains they have of a distinct language, many of the words evidently belong to the Telugu. While their funeral rites and ceremonies of purification bear a great analogy to those of the Lingáyats of whom the Jangams are priests, and in the part of the country in which the Rámosis at present reside few of the Lingáyat persuasion are to be found. These are more to the E. and S. E.

They appear to have been very cautious in preventing their language from becoming known to any other persons than those of their tribe; for all that the inhabitants know is, that the Rámosis have a language peculiar to themselves, and with which the other members of the community are unacquainted.

The total population of the Rámosis was estimated, in 1833, at 13,000. They are chiefly employed as village watchmen. No uniform system prevails as to the pay, fees, and emoluments to which a Rámósí watchman is entitled from long-established usage. The watchmen, in a great many villages, hold portions of rent-free land, and have stipulated allowances in cash, besides the *Baluteñ* perquisites, while in other places they receive only the cash payment and *Baluteñ*.

The Rámósí, in his character of watchman, is not included among the 12 members of the village *Balute*; but among the *Alute*, or those who receive the charitable allowance. The inhabitants of some villages grant the *Baluteñ* dues of their own free will, but do not acknowledge it as a perquisite, or right. Besides these emoluments the Rámósí receives a perquisite, which is termed the *Talchá paisa*, or fees for the halting place. Travellers passing through the country with cattle loaded with goods, and occupying the *Tal* "halting-place" near a village, with bullocks conveying merchandise, pay this fee to the Rámósí for protecting their property during their stay. In some few towns, the Pátis and Mahárs get a trifling allowance from these travellers; but the Rámósí always receives his fee, averaging from 2 to 4 annas per 100 bullocks.

The Rámosis have ever been renowned thieves and bandits, and the stories of their exploits are innumerable. When Sivají commenced his career, they flocked to his standard and did him great service. They led the storming party at the unsuccessful attempt made by that chief to escalate Purandar. Many of them were dashed to pieces, the ropes having been cut by the garrison. The next attempt succeeded, and the Sáhu Rájá granted lands in the vicinity to the Rámosis, as a reward. In 1730 they became extremely troublesome, and rendered all the roads around Purandar and Punah unsafe by their robberies. Dhumají, a plunderer, had seized the Peshwá Bálaji, and the chief of Purandar, and cruelly tortured the latter, and one Pillají Jádu having rescued them, he was made chief or Sir Náik of the Rámosis, and restored order among them, putting many to death. Soon after they were appointed watchmen of Punah, and retained this office till lately. Pillají's descendant was living in 1833 near Sásúr, enjoying a pension from the English of 5,000 Rs. a year. From Purandar, the Rámosis made their way N. up to the districts of Sinnúr and Sangamner, and as far as Náshik. About 1730, one of their chiefs, named Dádji, became notorious for his robberies near Punah. He was at last put to death, owing to the Peshwá's wife vowing not to touch food till he was executed. The ministers, finding that the Báí was inexorable and determined on fulfilling her resolution, swore solemnly by her feet that they would have Dádji put to death, and she was then satisfied. A confidential messenger was then dispatched to direct Dádji to proceed forthwith to the Purandar Fort, as he was required for the performance of some special service. He repaired to Purandar with a number of his followers, and, after having received some presents, he was told a confidential communication would be made to him in the afternoon. When he returned for his instructions, accompanied by a few friends, he was seized. A Bráhman official questioned Dádji about the property he had secured by plunder, and the number of gang robberies he had committed. Dádji said he had perpetrated 1,110 robberies, and that he secured the greatest riches in a banker's house at Chamárgonda, between one and two lákhs of rupees. He and a number of his followers were immediately executed. The natives persist in saying that a charm in the possession of this Rámosi rendered him invulnerable, and that the executioner found it quite impossible to make any impression on his neck with his sword. An order was consequently given to bring a saw to have his feet and hands sawed off, upon which it is said Dádji entreated them to have some patience, and to let him have a knife, and he would remove the *invisible difficulty*. When he got the knife he made an incision in his left arm, and extracted a valuable gem that had been placed there by himself; he then told one of the three executioners (who were all greatly alarmed) to strike and sever his head at one blow, otherwise he would fly at his throat and tear him to pieces. In 1803 the Rámosis, forming at that time the principal part of the garrison of Purandar, attempted to make themselves independent, and defended the fort for 7 months against Báji Ráo Peshwá; but, when he obtained the co-operation of the English, they evacuated the place. He then seized all their lands, and compelled them to emigrate, whereupon their chiefs swore before their idols never to rest till they had recovered their lost rights. Omiah, one of their chiefs, afterwards gave great trouble to the English Government. Before noticing the exploits of this Rob Roy of the Dakhan, it must be premised that when the English absorbed the territories of the Peshwá, they found the Rámosis busily plundering, and that, in July, 1818, they made a most successful seizure of treasure near Jijúri. Shortly after this, the Rámosis at Punah became extremely troublesome, committing robberies constantly in the houses of the European gentlemen residing there. It was therefore deemed advisable to employ Rámosis to watch during the night. Almost every officer in the place had one of these men in his service, receiving 7 Rs. monthly. Having thus succeeded in levying black mail from their European masters, the Náiks in charge

of the Rámósí police, found it advantageous to engage persons of other castes to act as watchmen. By this arrangement, many of the Rámósís could follow their accustomed avocation of pillaging in Púnah and the surrounding country. It is common now to see Mángs, Dhers and Kúnbis, etc., performing the duties of watchmen, and who consequently style themselves Rámósís. This is also the case at Bombay.

Omiah, or Umají, as he was frequently called, was born in the year A.D. 1791, at the small village of Bhíwadí, two miles N.E. of the Purandar Hill, and about sixteen S.E. of Púnah. His father, Dádji Náik, died at an advanced age on the hill fort of Purandar, during the rains of 1802, a few weeks before the arrival of Holkar's army at Púnah. Umají was the third child by the second wife. He was a slight made man, about five feet four inches in height, with large dark searching and expressive eyes, a large nose deeply set under the brow. His features, upon the whole, were mild and rather pleasing; he had a very fine throat, and his skin was of an unburnished copper color. Umají lived with his mother after the Rámósís were expelled from Purandar, as above related. The first adventures of Umají as a brigand were not encouraging. In his first action with 21 comrades against 100 of the Nizám's horse and 150 foot, he was made prisoner, ten of his party being killed, and eight desperately wounded. After three months, he was set at liberty, and, shortly after the English took possession of Púnah, he committed a robbery 18 miles from Panwel, and, being apprehended, was imprisoned for a year. During his confinement, he learned to read, a most rare accomplishment amongst Rámósís, and an indication of the energy of the man. Some time before this, having received a violent blow when intoxicated, he gave up drinking entirely, another proof of his remarkable character. From the moment of his release from the English prison, he commenced a career of the most astonishingly bold and successful robberies, in which he often attacked and slew parties of police and sepoys, was wounded, admitted into the service of Government, again became a plunderer, and was again captured and finally executed. The singular adventures of this man, who, but for the English, might have become a second Sivají, deserve to be perused in Captain Mackintosh's papers, but the following may serve as a specimen. Umají had just made prisoners of a Havalárs party, near the village of Wásunda :—

“The members of the gang now sat down to determine how they should dispose of their prisoners. During this trying period, the Sipáhís, who had every reason to suppose that the Rámósís intended to murder them, or to torture them in some horrid manner, begged them most earnestly to spare their lives, and to set them at liberty. With the view of exciting the sympathy of the gang, and making a greater impression on their feelings, all the prisoners laid hold of the different Náiks' shoes with their teeth, and put grass into their mouth, indicating that they were on a footing with the beasts of the field, and devoid of the power of making any exertions to save themselves. The Havalár and a Sipáhí contrived to reach Omiah; they threw their arms round him, and clinging to him, prayed of him, in the name of everything dear to him in this world, to have mercy on them, and not to put them to death. These men most fortunately, by attaching themselves in such a determined manner to Omiah, at last succeeded in prevailing on him to preserve their lives, while the others were doomed to suffer death. Two of these were handed over to two men of the Máng caste, from the Nizám's territories, who had been some time with the band. These men cut the Sipáhís down, and afterwards beheaded them. Some of the Rámósís did not scruple to lend an assisting hand on the occasion. During this interval, the third Sipáhí endeavoured to excite the pity of the Náiks; but they forced him from them. When the Mángs were approaching to take him away for execution, the Sipáhí observed the Náiks fall back to avoid his clinging to them. This he considered a favourable opportunity to make his

escape to the jungle, which he attempted to accomplish. Ten or twelve Rámosis followed him. All eyes were now directed to the Sipáhi and his pursuers; but Bhojaji Náik, uttering some abusive language, remarked that they were not gaining on him, and he consequently sprang on his legs and followed them. By the time they had reached the distance of five hundred yards, Bhojaji had headed the Rámosis, and in a short time came up with the Sipáhi, whom he cut down, and the Mángs were sent to cut his head off. The Rámosis having thus, with the ferocity of a tiger, glutted their revenge, Omiah sent for a Bráhman, and ordered him to address a letter to the Governor, in which it was stated that he had fallen in with some Sipáhís, who had afterwards been killed (in action) and that he had cut off their heads, and forwarded them, knowing that heads would be acceptable, and that he, therefore, meant to send him more. He added a postscript to his letter, addressed to the different villages on the route to Sassúr, cautioning the inhabitants to be particular in transmitting the baskets to their destination, and that he would burn the village where they should be detained, and punish the inhabitants. The note was dated the 20th of December, 1827."

The *Kolí*s are a tribe similar to the Rámosis. They are fishermen, watermen, porters, and hunters, and are, or were, thieves and plunderers to a man. In the *Balute*, or village officers, the *Kolí* comes last. There are several divisions of them. Those inhabiting the Sahyádri range from the foot of Trimbak to Bhíma Shankar, both above and below the Gháts, are cultivators, but, at the same time, most enterprising and determined robbers. They are of a more pure race than the *Kolí*s in the Atavíst and more to the N. Those settled round the Purandar Hills, are of the class employed as the village *Kolí*, who supplies the inhabitants and travellers with water, and belong to the *Balute*. The boatmen and fishermen on the coast round Bombay are *Kolí*s, and many of them are common laborers. Captain Mackintosh, in his note, p. 43, is mistaken in supposing that the term *Oboly* "porter," originated among the first English settlers in Bombay. It is a genuine Tatar word, and should be written *Kulí*, and was used in the Persian and other languages, before an English face was ever seen in Bombay.

ROUTE 2.

BOMBAY TO KAMPÚLÍ (CAMPOOLEE) BY THE LINE OF THE GREAT INDIAN PENINSULAR RAILWAY, *viâ* THÁNAH AND THE CAVES OF SALSETTE.

71 miles.

MILITARY AUTHORITY—Officer Commanding at Bombay—*Bombay*, as far as the causeway between Bombay and Salsette. Thence to Kampúli: Officer Commanding Púnah Division—*Púnah*.

CIVIL AUTHORITY—Governor of Bombay—*Paréll*, to limit of Bombay Island. Thence to Kampúli: Collector of Thánah—*Thánah*.

STATIONS.	DISTANCE	
	FROM BOMBAY.	M. F.
Bombay	0	0
Bycullah	2	2
Máhim rd.	5	6
Kurla (Coorla)	9	2
Bhandúp	16	6
(a) Thánah (Tanna) (Halt here to visit <i>Caves of Salsette</i>) ...	20	4
Parsek (Parseek).....	24	4
(b) Kalyán (Callian)	33	2
Titwálá	40	0
Badlápúr (Budlapoor)	41	6
Wasind	49	4
Nárel	53	4
(c) Kampúli.....	71	0
Total	71	0

The direction of the Great Indian Peninsular Railway, and the principal points which it is intended to connect, may be indicated as follows:—Commencing to the north of the Fort of Bombay, and on the eastern side of the promontory which connects it with the native town, the line traverses the island of Bombay, and, after crossing the Sion Causeway, proceeds along the eastern side of the Island of Salsette to Thánah. It thence crosses an arm of the sea by a viaduct surmounted by an iron girder bridge; then passing round the promontory of Parsek Point, reaches the town of Kalyán (Callian).

Here an important bifurcation takes place, one branch going off to the south-east to Púnah and Sholápúr by the

Bhor Ghát, the other to the north-east to Jalgaón, Nágpur, and the districts of the Taptí and Narbadá rivers. By the former of them it is anticipated that a junction will ultimately be effected with the Railways of the Madras Presidency, and by the latter with those of Bengal.

Between Bhosáwal, a small town in Khandesh, and Jalgaón, a second important bifurcation of the line will take place. One branch will proceed nearly due west to Amráwatí and Nágpur, passing through the rich cotton district of Berár, while the other, proceeding to the north-east, will cross the valleys of the Taptí and the Narbadá, will pass through the district of Hoshangábád, abounding in rich mines of coal and iron ore, and will then proceed on to Jabalpúr, where the junction with the line of the East Indian Railway Company from Calcutta will, it is expected, take place.

(a) *Thánah*.—At *Thánah*, the traveller may halt for two days to see the celebrated caves of Salsette, called by the natives Sáshti, an island 18 miles long and 13 broad, densely wooded, and with hills more lofty than those of Bombay, with which it is connected by an arched stone bridge, by the Bándra and Máhim Causeway, and that of the railway now under notice. The water-works of Vihár are also worth inspection. If the traveller be a sportsman, he may fill his bag with quail and hares, and perhaps obtain a shot at a tiger; and in any case he should make provision for a chance encounter with such an animal, for they are often found in the caves. The town of Thánah itself presents no attraction to the tourist. Its population is about 12,000. The railway to it was first opened on the 16th of April, 1853. In 1320 A.D., four Christian companions of the Italian friar, Odoricus, here suffered martyrdom. In April, 1737, it was taken from the Portuguese by the Maráthas, under the first Báji Ráo Peshwá, after a gallant defence. At this time the country round Thánah was highly cultivated, and the traveller's eye* rested at every half mile on elegant

* Anderson's Western India, p. 146.

mansions, two of which deserve special mention. One, the property of John de Melos, was three miles from Thánah; it stood on a sloping eminence, decorated with terraced walks and gardens, and terminating at the water side with a banqueting-house, which was approached by a flight of stone steps. A mile further was Grebondel, the property of Martin Alphonso, said to be "the richest Don on this side Goa." Above rose his fortified mansion, and a church of stately architecture. This prosperity was ruined by the Marátha irruption and occupation of the island of Sáshtthi, of which they retained possession till 1774. In that year,* the Portuguese sent a formidable armament from Europe, for the avowed purpose of recovering their lost possessions. This circumstance becoming known to the Government of Bombay, Mr. William Hornby the Governor, determined to anticipate their enterprise, and seize upon the island for the English. In the beginning of December, a force of 620 Europeans, 1,000 sipáhís, and 200 gun laskars, was prepared under General Robert Gordon, for the reduction of Thánah. The batteries opened on the 26th of December, and on the night of the 27th an attempt to storm was repulsed with the loss of one hundred Europeans killed and wounded; but next evening a second assault was more successful, when almost all the garrison were put to the sword. The third day of the siege was marked by the loss of Commodore J. Watson, the manner of whose death was most singular. A cannon shot struck the sand close to him, and drove the particles into his body. On March the 6th, the Peshwá Raghubá, by the treaty of Wasaf (Bassein), ceded the island of Sáshtthi (Salsette) in perpetuity. By the convention of Wargáon, concluded in January, 1779, this acquisition, with all others, was to be restored to the Maráthas, but Mr. Hornby disavowed the treaty, and determined at all hazards to resist the cessions. Whether Thánah was ever

* Grant Duff's History of the Maráthas, vol. 2, p. 376.

really given up does not appear; but, if so, it was recovered the next year, when General Goddard captured Bassein. In 1816, Trimbakjí Dánglia, the celebrated Minister of Bájí Ráo, the last Peshwá, effected his escape from the fort of Thánah, though guarded by a strong body of European soldiers. The difficulties of this escape were greatly exaggerated all over the Marátha country, and it was compared to that of Sivají from the power of Aurangzib. The principal agent in the exploit was the Marátha horsekeeper in the service of one of the English officers of the garrison, who, passing and repassing under the window of Trimbakjí's cell, as if to exercise his master's horse, sang the information he wished to convey in a careless manner, which disarmed suspicion. Heber, who had seen Trimbakjí imprisoned in the fort of Chunár, was much interested in this escape, and speaks of it thus : *—"The groom's singing was made up of verses like the following :—

' Behind the bush the bowmen hide,
The horse beneath the tree;
Where shall I find a knight will ride
The jungle paths with me?
There are five-and-fifty coursers there,
And four-and-fifty men;
When the fifty-fifth shall mount his steed,
The Deekan thrives again.'

This might have been a stratagem of the Scottish border, so complete a similarity of character and incident does a resemblance of habit and circumstance produce among mankind." The same writer comments on the "neglected and uncivilised state of Salsette," after it had been so long in the hands of the English. He adds that Thánah is chiefly inhabited by Roman Catholic Christians, either converted Hindús, or Portuguese, who have become as black as the natives, and assume all their habits; he also describes the town as a neat and flourishing place, and famous for its breed of hogs and the manner in which its Portuguese inhabitants cure bacon. The church, which he describes as small, but extremely elegant and convenient, was being built when he arrived, and on July the 10th, 1825, it was consecrated by him. The neigh-

* Heber, vol. 2, p. 8, Ed. 1844.

bourhood was, from the time of the Bishop's visit till 1844, notorious for its robberies, but rigorous measures being then taken, these disorders were suppressed. Shortly before that date the English judge having incautiously entered with too few attendants among the large number of prisoners confined in the jail there, was seized, and was within a hair's breadth of being executed by them. The rope was already round his neck, when help arrived.

The Cave-Temples of Kānhari (Kānari or Kenery). These caves are all excavated in the face of a single hill in the centre of the island, and about five miles from the traveller's banglā at Thānah, which is situate to the north of the town. Thānah is on the E. coast of the island, opposite the main land, and the caves lie due W. of it. There are nearly a hundred of them; but though more numerous, they are pronounced by Mr. Fergusson* to be much less interesting than those at Ajayanti (Ajunta), Elūr (Ellora), or Kārī. The same authority considers this series of caves to be "one of the most modern of the Buddhist series in India, and that the greater part of them were executed by a colony of Buddhists, who may have taken refuge here after being expelled from the continent, and who tried to reproduce the lost Kārī in their insular retreat." He ranks them as follows:—"Those in the ravine, in the 4th and 5th century A.D.; those on the south side, under the brow of the hill, with those on each side of the great cave, a century later; then the great cave; and lastly, the unfinished one, which is the first the traveller approaches by the usual route, and which dates about the 9th or 10th century A.D., or is even still more recent." Heber conjectures that the Kānhari caves are older than those of Elephanta, to which he is "not disposed to assign any great degree of antiquity;" but Caunter† speaks of "sixteen or eighteen hundred years, the latest probable date assigned even by Bishop Heber himself to these excavations." However this may be, it is

at least certain, to use Heber's words, "the beautiful situation of these caves, their elaborate carving, and their marked connection with Buddha and his religion, render them every way remarkable."

The best account of the Kānhari caves is that given by Salt, p. 47, vol. i. Transactions of the Literary Society of Bombay, which will be here mainly followed. This writer speaks of there being no regular road to them, and of its being requisite to clear a way to them through the jungle, the whole of the part of the island where they lie being covered with a thick and almost impenetrable jungle. But though the path is narrow, and winds along the sides of rocks, it is quite possible to proceed along it in pālkis or on horseback. If the traveller possess a tent, he may send it on to the little village of Tulśi, a lovely spot in the centre of mountains of considerable height, abounding with game, but intensely hot. Most of the surrounding hills are covered with jungle, but the one in which are the caves is nearly bare, its summit being formed by one large rounded mass of compact rock, under which a softer stratum has been washed out by the rains, forming natural caves, which, slightly improved by art, were appropriated as cells. The road which ascends the hill from Tulśi leads to a platform in front of the great arched cave, where are several mounds of masonry. The largest of them was opened by Dr. Bird, and many relics and inscriptions on copper were found. This is the first stage of ascent to the caves, which consist of six stories, on the ledges of the mountains, connected with each other by footsteps cut in the rock. The ascent is gradual until within a few hundred yards of the southernmost, when the path becomes steep and rugged, and so closely shaded with shrubs and lofty trees as to conceal every appearance of the caves until actually in front of them. This gives a striking effect to the first which comes in view. Two massive columns, of the same order as those at Elephanta, support a plain solid entablature.

* Rock-cut Temples of India, p. 34.

† Oriental Annual, p. 273.

ture, above which an oblong square is hollowed out. Within are two ante-rooms, each about 35 ft. broad and 12 ft. deep; and beyond, an unfinished chamber 26 ft. deep. The front screen has three doors, and three windows over them, and the partition between the second ante-room and the inner chamber has likewise three doors, and over the centre one a large open arch, rising nearly to the roof. Salt thinks that the workmen began this cave from the top, and worked downwards. There are here no figures or carvings, and the details are of little interest. Fergusson supposes it to be the latest excavation in the hill, and to date in the 9th or 10th century A.D., or even later.

From this a *vihāra*, consisting of a long irregular verandah with cells at the back, extends in a direction from south-west to north-east to the great cave, from which it is divided by a partition, so thin that it has been broken through by some accident. It contains, and this is the chief point of interest, two sanctuaries, in which are *daghopas*, or solid masses of stone or earth, in the form of a cupola. The most southern of these stands in a recess, the three sides of which are divided into panels, on which are carved one, two, or more figures of Buddha and of Bodhisatvas in various attitudes. Behind the northern daghopa Buddha is represented on a lion-throne, which rests on a lotus, whose stalk is supported by two boys with hoods like that of the cobra. From the main stem spring two others, on which are two youths with the fans called *chauri*, and one with a lotus-head in his hand. Above are two flying figures, and two of priests below, and a group is thus formed, the fac-simile of which is seen at Kārli and Ajayanti (Ajunta). One of the *daghopas* was opened by Dr. Bird, but no relics were found. In digging round the foundation, however, a small earthen pot was discovered, in which was a brass serpent and an image of Buddha of baked earth, inscribed with very minute characters.

The Great Cave.—Joining this verandah, in the manner just mentioned, is

the *Great Cave*, which resembles in almost every respect the great cave at Kārli; but it is here even still more evident that the centre at least must have been roofed, though the roof could not have extended to the ends, for then it would have cut across the figures of Buddha, 23 ft. high, which occupy both extremities. The dimensions of the interior are somewhat less than those of Kārli, the length being 88 ft. 6 in., breadth 39 ft. 10 in.; the length and breadth of the nave, 74 ft. 2 in. and 39 ft. 10 in.; but in front of the cave itself is a portal, and after that a vestibule. In going from the verandah to the *Great Cave*, you pass a small tank. An ascent of five steps leads to the portal, which was once arched or much higher than at present, as is proved by the broken figures on either side. The portal opens into a court, in which are two lofty columns, that on the right surmounted by three lions couchant. Its pedestal is cut into panels and supports an image of Buddha, whose head is canopied by five heads of the hooded snake. The left column has dwarf figures on the top. The whole space at the further end of the portico is occupied by the front face of the cave, which is divided by plain columns into three square portals beneath and five open windows above, beyond which is the vestibule. On the right and left of the vestibule, in recesses, are gigantic statues of Buddha, 23 ft. high. On the leg of the left-hand image are a cross and an inscription in Roman letters, which, according to Dr. Bird, is shown to be more ancient than the times of the Portuguese by the Æthiopic or Arabic term, *Abuk*, "the father," and which, accompanied by the date 78, with a resemblance of the cross, and the letters for *Kal Buddha, Buddha Sakya*, may indicate its connection with primitive Christianity, whose spurious doctrines, introduced into India, are supposed by Wilford to have given rise to the era of Shālivāhana, which dates 78 years after Christ. The court is parted by a screen, over which was once a music gallery, from a vestibule. The interior

temple again is parted from the vestibule by a second screen, the figures of which are only remarkable for their miserable execution. Indeed, all the carving and the general execution of this cave are declared by Fergusson to be most slovenly. The pillars that surround the nave are of the same order as those at Kārli, but much inferior in execution. Six on one side and eleven on the other have capitals ornamented with figures of elephants pouring water from jars on the sacred bottle or on daghupas, and boys with snake heads are also introduced. The remaining fifteen columns are finished as plain octagons. These columns stand at about 5 ft. distance from the sides of the cave, and thus form a narrow aisle on each side of the nave, which terminates in a semicircle; and at this end is a daghopa 49 ft. in circumference.

Mr. Fergusson is of opinion that this great Chaitya Cave was excavated after the vihāra, and that the three daghupas existing at its threshold are more ancient than the cave itself. As the spot had been regarded as sacred, owing to them, some devotee, he thinks, determined on excavating a great temple behind and between them. There being, however, but thirty feet between them, the court in front of the great cave could only be made of that width, while the great cave itself, in the rear of them, swells to 40 ft. This way of accounting for dimensions that are contrary to all rules of architecture, seems preferable to Mr. Salt's supposition, that the form of the hill occasioned such a plan of construction.

The Darbār Cave.—Proceeding a little to the north from the caves just described, and turning to the right, round an angle of the rock, is a long winding ascent by steps cut in the rock, leading to many smaller caves in a ravine, through which a strong mountain torrent pours in the rainy season. There are ranges of caves at different heights on both sides the ravine, communicating by steps with one another, and above are the remains of a dam erected across the

ravine, by which a capacious reservoir was once formed. The first cave on the right hand is the so-called *Darbār Cave*, or "Cave of Audience," the finest vihāra of the series, and the only one that can compete in size with those at Ajayanti. It is 96 ft. 6 in. long, and 42 ft. 3 in. deep, exclusive of the cells. The colonnade goes round only three sides, and the sanctuary occupies one intercolumniation of the inner range. It is scarce 9 ft. high, and therefore too low for its other dimensions. The pillars and plan are similar to those of the Viswakarma at Ellora. The verandah has a range of eight plain octagon pillars, with pilasters. Below is another cave, which gives to the Darbār Cave the appearance of having two stories. Immediately opposite is a vast excavation, in which are a few fragments of columns hanging to the roof.

Upper Caves.—Ascending still higher from the platform of the Great Cave, the traveller comes to 20 or 30 excavations, containing nothing of note. Above these again is another series of *vihāras*, of which three are very interesting, their walls being entirely covered with figures, finely executed. The general design is Buddha seated on a lotus. Remains of plaster and painting are seen here and there. Mr. Fergusson remarks on the peculiar head-dress of the principal figure in some of the groups, which he had not noticed elsewhere, and observes, also, that this figure is attended by two female figures, whereas the true Buddha is always attended by men. On the east side of the hill is a broad, long, and level terrace, commanding a very fine view of the surrounding country.

The inscriptions at Kānhari have been translated and explained to some extent, and with much learning, by the Rev. Dr. J. Stevenson in the "Journal of the Bombay Asiatic Society," vol. v., No. XVIII., Art. I., for July, 1853. In Bird's "Caves of Western India," also will be found some translations furnished to the author by persons acquainted with Sanskrit; but the most valuable part of the work last named is

the notice of discoveries made on opening the daghopas, etc. The following passage refers to a discovery of great importance made by Dr. Bird:—

"The tope at Kānhari (Kanari) which was opened by me in 1839, appeared to have been originally twelve or sixteen feet in height, and of a pyramidal shape; but being much dilapidated, formed exteriorly a heap of stones and rubbish. The largest of several, being selected for examination, was penetrated from above to the base, which was built of cut stone. After digging to a level with the ground and clearing away the loose materials, the workmen came to a circular stone, hollow in the centre and covered at the top by a piece of gypsum. This contained two small copper urns, in one of which were a ruby, a pearl, and small piece of gold mixed with ashes. In this urn there was also a small gold box, containing a piece of cloth, and in the other, ashes and a silver box were found. Outside the circular stone there were two copper plates, on which were legible inscriptions in the *Lath* or Cave character. The smaller of the plates had two lines of writing in a character similar to that met with at the entrance of the Ajanta caves; the larger one was inscribed with letters of an earlier date. The last part of the first-mentioned inscription contained the Buddhist creed, as found on the base of the Buddha image from Tirhut, and on the stone taken from the tope of *Sarnath*, near Benares; an excellent commentary on which will be found in Mr. Prinsep's journal for March and April, 1835. The original of the Kānhari (Kanari) inscription reads,

"*Yé dharma hetu prabhava, tesham hetu Tathagata suvacha téshéncha yo nirodha evam vadi Maha Suvana.*"

"And may be translated,

"'Whatever meritorious acts proceed from cause, of these the source Tathagata (Buddha) has declared; the opposing principle of these, the great one of golden origin has also demonstrated.'

"This discovery at Kānhari of the Buddhist *confessio fidei* establishes the

Buddha origin of the cave temples of Western India."

The most curious fact of all connected with Kānhari is the existence there in ancient times of a tooth of Buddha. The cave over which inscription VII. of those mentioned by Stevenson is engraved, is called *Sāka-datya-leṇa*, the "Buddha-tooth Cave," probably because the relic was there temporarily deposited, while the tope, there compared to the pole of the heavens, in which it was finally lodged, was being prepared. The final lodgment (says Dr. Stevenson) of the tooth was doubtless in the tope opened by Dr. Bird, opposite the great temple cave, as appears from the important copper-plate inscription, of which there is a fac-simile in his work. At the foot of this inscription, in very large letters, is written *Dādhā*, "Canine tooth." There was no tooth among the valuables brought to light by Dr. Bird; but Dr. Stevenson thinks there was a secret door or passage to the adytum in which it was contained, for a plate, in a character more modern than that above referred to by five or six centuries, was found with it in the same mound. The same authority therefore supposes that when Buddhists began to be persecuted in India, their priests conveyed the tooth to a place of safety, and he is even of opinion, "that it is not beyond the bounds of probability that the Ceylonese tooth, said to have been brought from the other side of India, A.D. 310, may be the identical Kānhari relic."

Besides the name of Chānakya, the Kānhari inscriptions record that of Buddaghosha, who is claimed by the inhabitants of Siam and Burmah as their apostle, and who, the Ceylonese affirm, translated into Pāli or compiled the *Atthakathā* or commentary on the sayings of Buddha. There are also the names of Gautami-putra and Yadnya Shri-Sāt-Karni, two famous sovereigns of the Andhra dynasty mentioned by Pliny, and perhaps that of a third, Balin, first sovereign of the race. Lastly, there has been the name, now obliterated, of one of the Mahākshatras, kings, who in the beginning of

the Christian era reigned over the country on the Indus and Gujārat, at first as satraps of the Bactrian or Parthian monarchs, but afterwards as independent princes. Dr. Stevenson thinks that in *Dhanuka-Kaṭa*, who is mentioned in No. 7 inscription as an artist, and in No. 11 of Bird's Kārleṇ inscriptions as a Yavan or Greek, we have the name of the principal architect of the excavations, whose Greek name was Xenocrates. The whole subject is worthy the study of orientalists and the continued research of travellers.

The Caves of Montpezir.—Nine miles west-north-west of the Kānhari Caves, are those of Montpezir, where are the ruins of a Catholic Monastery, built by the Jesuits in the 16th century. Below these ruins, on the east side of the hill, is a cave, which the Portuguese covered with a thick coat of plaster. This has been removed on the right hand wall as you enter, and a fine piece of sculpture is visible, which Mr. Salt regards as the marriage of Shiva and Pārvatī. The god is of gigantic size, and has six arms, and Pārvatī is advancing towards him between two female attendants. Above are Brahmā, Viṣṇu on Garuḍa, and other gods. The pillars resemble those at Elephanta. Fronting Shiva is a painting of a Portuguese saint, and Mr. Salt remarks that "there is, perhaps, no spot in the world where the catholic and heathen imagery come so closely in contact as here."

Magatani Caves.—Two miles south by east from Montpezir are the caves of Magatani, which are in a most decayed state, and the entrance overgrown with thick bushes. It seems doubtful whether it would be worth any traveller's while to explore them, a task from which Mr. Salt excused himself.

Jageshwar Caves.—Six miles to the south of Magatani Caves are those of Jageshwar, which are two miles N. E. of the village of Jageshwar, and this again is eight miles to the N. of Māhim, the town at the N. W. point of the island of Bombay. The west entrance to these caves is that now used; but the decorations on the east

side are more carefully executed, and the principal entrance was probably there. Over the sloping path that leads to the western entrance, a natural arch is formed by the branches of a banyan tree, which, shooting across, have taken root on the other side, and render the approach singularly picturesque. Eight steps lead down to a small ante-room, in which the figures are greatly decayed. A door leads into the great cave, and above this are two figures in the attitudes in which Rāmah and Sitā are often represented. The great cave is 120 feet square, and 18 feet from the door are 20 pillars of the same order as at Elephanta, forming an inner square. Within, there is a chamber 24 feet square, with doors corresponding to each other on the four sides. This is a temple sacred to Mahādeo. On the walls are the vestiges of many figures. Over the door at the east entrance is a curious design of a monster, with the mouth of a hippopotamus, trunk of an elephant, and a dragon's tail, which appears to vomit forth a sculptured group, representing Rāmah and Sitā, supported by Rāvan. From this entrance two vestibules lead to three doorways, which again open into the great cave. Over the doorways are some curious designs, as, *e.g.*, over the centre one a figure resembling Buddha, and on one side a hero leaning on a dwarf, who grasps in his hands two enormous snakes that are closely twined round his body. Adjoining the principal cave are several *viḥāras*. The whole locality is much infested by tigers, and Mr. Salt saw the footprints of many of these animals.

Viḥār, or Vehar.—The traveller who has leisure and is fond of shooting, will do well to send a tent to Vehar, which is 14½ miles from the Fort of Bombay, and on the road to the caves. Here the magnificent waterworks for supplying the city of Bombay are well worth inspection; and snipe and quail are to be found in abundance.

The City of Wasai (Bassein) and Ghorā Bandar.—While at Thānah, a visit may be conveniently paid to Ghorā Bandar, the Montpellier of Bombay,

whither invalids betake themselves for a short change of air when unable to go to Mahábaleshwar. "The Ghorá Bandar river flows between lofty hills, beautifully wooded, and studded here and there with antique ruins and huge masses of dark rock, fringed with luxuriant creepers."* It enters the sea about 8 miles to the N. W. of Thánah, and the same distance S. E. of the city of Bassein, which is on the S. coast of an island that lies to the N. of the island of Salsette, and separated from it by a frith about 3 miles wide. Visitors from Bombay generally take boat there, and for the moderate sum of a pound are landed at Ghorá Bandar. Above the landing-place, amid lofty and luxuriant trees, is a many-turreted Portuguese monastery, which has besides a dome similar to that of a mosque. It contains several excellent apartments, lighted by large windows, commanding magnificent views of the surrounding scenery. "On the one side are seen the picturesque windings of the beautiful and placid river, its rocks, and trees, and mountain scenery; while on the other, a wide plain, covered with fine plantations of rice and sugar-cane, stretches away to a considerable distance, where the river, forming a natural boundary to Salsette on one side, on the other, washes the extensive walls of the city of Bassein. A Pársi tower and the ruins of cloisters are scattered about the ground on which the monastery stands, while the rich and tangled underwood affords shelter to many a snake and beast of prey. The Ghorá Bandar river abounds with alligators and otters, and the sportsman will find good employment for his rifle along its banks. From Ghorá Bandar, an hour's sail takes the traveller to Bassein.

Wasái, or Bassein.—More than half a century has passed since the city of Bassein ceased to be inhabited. A few wild huntsmen and fishermen now alone occupy a spot which was once the seat of luxury and power. The market-place, cloisters, and churches are in a state of ruin and desolation, overgrown with grass, and garlanded with para-

sitical plants, which hasten their destruction. Silence reigns throughout, and the traveller's step startles the owl and the lizard, or makes the cobra dart forth with inflated hood. The city contains eight churches of considerable size, and, according to the authoress of "Western India,"* "great architectural beauty;" though Heber remarks of them that they "are all in a paltry style enough of Grecian mixed with Gothic." The most perfect are those of St. Paul and St. Francis, both which have square towers, with cloisters and priestly residences attached. They have tower-steeple without spires, while the churches in Salsette have small arched pediments to hang the bell, which is usual in Wales. The roofs of the Bassein churches are very steep and covered with tiles; and one which appears to have belonged to a house of Jesuits, has the remains of a handsome coned ceiling of teak, carved and gilded. Among the ruins many richly chiseled tombs will be discovered by the traveller, as that of Don Lorenzo, who encountered the Turkish armada near Diu, and that of Alphonso Albuquerque, who first took Goa. Heber also notices the monument of Donna Maria de Souza, dated 1606. A good description of Bassein, with an account of the inscriptions to be there found, is still a desideratum.

The first notice we have of Bassein is in 1532, when the Portuguese ravaged the neighbourhood and burned all the towns between it and Chiklī Tárápur.* In 1534 they took Dáman, and obliged Sultán Bahádúr of Gujarát, then hard pressed by the Emperor Humáyún, to cede Bassein in perpetuity, on the 17th of February, 1765. Chimnájí Appa, brother of the Peshwá Bájí Ráo I., invested Bassein, and the town surrendered on the 16th of May, after a most desperate resistance, in which the commandant, Silveira de Mineyes, was killed, and 800 of the garrison killed and wounded, while the Maráthas loss was upwards of 5,000. The capitula-

* P. 180.

† Grant Duff's "History of the Maráthas," vol. i., pp. 75, 76.

* "Western India in 1838," p. 174.

tion was made by Captain de Souza Pereira, and the historian of the Maráthas declares that it was the most vigorous siege ever prosecuted by that people, while another authority* says that "no contest had been so glorious for the Indo-Portuguese." By the terms of capitulation, "all the garrison, as well regulars as auxiliaries," were allowed free passage out of the town, "with their arms in order, drums beating and colours flying, also with four pieces of cannon and two mortars." The seventh article declared, "that the Christians, who remain voluntarily in the place shall enjoy the liberty of worshipping God in the faith they profess." The English, who might easily have saved the place, but, out of a miserable jealousy, had refused all aid, except 16,000 Rs., for which they took the security of the church plate and some brass guns, which were for the purpose removed from the defences, now made some amends for their gross indifference to the interests of an allied nation. They sent boats with a strong escort to bring off the garrison, permitted them, 800 in number, to remain in Bombay during the monsoon, and advanced 4,000 rupees monthly for their support. But the disasters of the gallant Portuguese were not over. On the 29th of September they left Bombay, but, taking the overland route from Cháwal (Choul) to Goa, were attacked by Khem Sáwant, with 300 horse and 5,000 foot, and, after a furious contest of two hours, routed, with the loss of 200 of their best men.† The remnant escaped to Goa, where the English commodore saw them arrive "with care and grief in their faces." The Portuguese never recovered this blow, and soon after ceded the forts of Cháwal and Maira to the Maráthas. On the 13th of November, 1780, General Goddard arrived before Bassein, and on the 28th his first battery opened against it. He had a very powerful artillery, and one battery of 20 mortars, which was shortly after opened at the distance of 500

yards, did great execution. The place surrendered on the 11th of December, on which day Colonel Hartley, with a covering army of 2,000 men defeated the Marátha relieving army of upwards of 24,000 men, and killed its distinguished General, Rámchandar Ganesh.

(b) *Kalyán*.—This is a very ancient town, and in early times was no doubt the capital of an extensive province. There is good reason to think that a Christian Bishop resided at Kalyán in the beginning of the 6th century, A.D. Thus, when Cosmas Indicopleustes sailed down the western coast of India, he found at "Male, where the pepper grows, a regularly ordained clergy, and at Kalliana a Persian bishop." When the Muhammadan power extended itself over the Dakhan, the province of Kalyáni fell to Ahmádnagar, but was ceded by that state to Bījapur in 1636, and being divided into two, the N. part extending from Bhíwadi to Nágathá-nah, was placed under a new governor, who resided at Kalyán. In 1648 Ab-bájí Sondeo, a Bráhmaṇ general, under Sivají's orders, surprised Kalyán, and was appointed by Sivají, Šubahdár of the province. In 1780 the Maráthas having cut off the supplies from Bombay and Salsette, which were usually brought to those places from the main land, and were so necessary to the inhabitants of Bombay especially, the government of that place determined to occupy the Konkan opposite Thánah as far as the Gháts. Accordingly, several posts were seized, and Kalyán among them, and here Captain Richard Campbell was placed with a garrison. Náná Farnavis forthwith assembled a large force to recover Kalyán, on which he set a high value, and his first operations were very successful. He attacked the English advanced post at the Gháts, consisting of four European officers, two companies of sipáhís, and some European artillerymen with three guns, captured the guns and killed or made prisoners the whole detachment. He then compelled Ensign Fyfe, the only surviving officer, to write to Captain Campbell, that, unless he surrendered, he would put all his prisoners, 26 in

* "Bombay Quarterly Review" for July, 1856, No. vii., p. 84.

† "Bombay Quarterly Review," No. vii., p. 87.

number, to death, storm Kalyán, and put all the garrison to the sword. To this, Campbell replied* that "the Náná was welcome to the town if he could take it," and, after a spirited defence, was relieved by Colonel Hartley on the 24th of May, just as the Maráthas were about to storm. The remains of buildings round Kalyán are very extensive, and Fryer, who visited the place in 1673, "gazed with astonishment on ruins of stately fabrics, and many traces of departed magnificence."

It is especially deserving of notice that the inscriptions at Kánhari, which are marked XIV. and XV. by Dr. Stevenson in his paper in the Bombay Asiatic Society's journal for July, 1853, establish the fact that Chánakya, the famous preceptor and prime minister of Chandragupta or Sandrocottus, was a native of Kalyán. He is called in the inscriptions Dámila, which signifies Malabarian. The XV. inscription runs thus:—"To the Perfect One. To Dámila, inhabitant of Kalyán, famed throughout the world, and purified, the religious assignation of a cave and cistern in the Kanha Hill." It is shown by Wilford in "Asiatic Researches," vol. ix., that Chánakya finished his life as a penitent or religious recluse, and, being a native of Kalyán, he probably retired to the neighbourhood of the Kánhari caves. It may be fairly conjectured that one of his descendants, becoming a convert to Buddhism, devoted his property to the excavation of a monument to his great progenitor, and hence the inscriptions. Several other inscriptions will be found in Dr. Stevenson's paper, commemorating the names of natives of Kalyán. Thus the first Prákrit inscription is by Samidábha, a goldsmith of Kalyán, and the fifth is by Rishi-hala of the same city. Dr. Stevenson infers from the appearance of the letters, that the fifteenth inscription was engraved shortly after the commencement of the Christian era.

Further testimony to the ancient splendor of Kalyán is found in the

* Grant Duff's *Maráthas*, vol. I. pp. 139, 141; vol. II., p. 414.

Ratan Malá, or "Garland of Jewels," in which the Bráhmañ Kṛishñají celebrates the glories of the Solankhí princes. The scene is Kalyán, where Rájá Bhúwar, the Solankhí, reigns, and the time is the year of Vikram 752, A. D. 696.* "The capital city, Kalyán, is filled with the spoils of conquered foes, with camels, horses, cars, elephants. Jewellers, cloth-makers, chariot builders, makers of ornamental vessels, reside there, and the walls of the houses are covered with colored pictures. Physicians and professors of the mechanical arts abound, as well as those of music, and schools are provided for public education. It is for the sole purpose of comparing the capital city of Ceylon with Kalyán, that the sun remains half the year in the north, and half in the south."

The traveller who would thoroughly examine and describe the ruins of this ancient city, and collect such local legends as may exist, would be doing good service to the cause of Indian archæological research. After leaving Kalyán, the line of rail bends in a complete semicircle to the S. E. and S. until it reaches the village of Kampŭlí, at the foot of the Gháts.

(c) *Kampŭlí*.—This is a large and very pretty village, with a fine tank and temple to Mahádeo, built by the celebrated Marátha minister, Náná Farnavis, whose real name was Bálají Janardhan Bhánu, and who was a Koñkaní Bráhmañ of the Chitpáwan tribe, a tribe which gave rulers to the Marátha empire in the Peshwás, and not improbably produced the celebrated Chánakya mentioned above. Kampŭlí is 23 miles $3\frac{1}{4}$ fur. from Panwel. The scenery is beautiful. At the back of Náná's pagoda, the Ghát rises perpendicularly, and seems to overhang it. Over the lake spreads a magnificent banyan tree, and near it is a grove of mango trees. Titwálá and Wásind are stations on the N.E. branch of this line, for which see Route 6. They are given here to complete the view of the works finished on the line.

* *Rás Malá*, vol. I., p. 26.

ROUTE 3.

BOMBAY TO PÚNAH (119 M. 4 F.), AND THE MAHÁBALESHWAR HILLS (190 M. 2 F.), VISITING THE CAVES OF SALSETTE AND KÁRLÍ, PASSING THROUGH WÁÍ, AND RETURNING BY PRATÁPGARH AND NÁGATHÁNAH.

294 M. 1½ F.

For particulars of this Route as far as NÁREL, 53m. 4f., see the preceding Route.

MILITARY AUTHORITY.—Officer Commanding Púnah Division—*Púnah*, to Sewgangá r. Thence Officer Commanding at Sātárá—*Sātárd*.

CIVIL AUTHORITY.—Collector at Púnah—*Púnah*, to the Sewgangá river, between Kikwí and Khandálá. Thence to the foot of the Hills: Commissioner at Sātárá—*Sātárd*. Thence to foot of Hills towards Chiklí: Superintendent of Malcolm Penh—*Mahábaleshwar*. Thence to Poládpúr: Commissioner of Sātárá—*Sātárd*. Thence to Nágathánah: Collector of Thánah—*Thánah*.

PLACES.

STAGES.

	M. F.	M. F.
Bombay to (a) NÁREL (hence visit Mátheran) (See Route 2)	53 4	53 4
Kampúli	17 4	17 4
(b) KHANDALÁ at summit of (aa) Bhor or Bor (Bhore) Ghát, b.	5 2½	5 2½
Wálwan	3 0	
Vichira	1 0	
(c) KARLÍ, b.	3 5½	7 5½
Pass several small ham- lets to Indrawaní r.	8 3	
(d) WARGÁN W, b.	2 6	11 1
Taligánw Khind	3 4	
Rd. by Bhojápúr	0 1½	
NIGRI AKURIDI, b.	7 0	10 5½
(e) × Dápúri (Dapooré) bridge (hence visit (f) Chinchwad)	7 0	
(g) Khirkí (Kirkee) can- tonment	1 1½	
t. b. at Púnah	4 3½	
(h) PUNAH CHURCH	1 0½	13 5½
Bibíwádí	3 1	
Kátruj	2 0½	
Kátrujwádí	1 2½	
Kátruj Ghát	1 0½	
Summit of Ghát	2 4	
Descend Ghát	0 5	

PLACES.

STAGES.

	M. F.	M. F.
YELLU, dh	1 2	12 0
× Nirá r. to Sewrí	3 3½	
Káprúl	7 0	
KIKWÍ, dh	3 0	13 3½
Pánda	3 0	
× Nirá r. to Sírwal b.	1 4	
KHANDALÁ, dh	6 7	11 3
Ascend Kámákshi Ghát	3 0	
Descend to bottom of ditto	1 0	
Yella	1 3	
Kinjál	2 4	
Sindúrjan	3 1	
(i) Pass WAY and × Krishná r. 140 yards wide, to b.	2 6	13 6
Yeskarwání	3 6	
CHIKLÍ	4 7	8 5
Ascend Táí Ghát	0 4½	
Summit of ditto	1 4½	
(k) MALCOLM PENTH CANTONMENT CHURCH	9 3½	11 4½
Descend Rartunda or Rartondya Ghát	2 2½	
Bottom of Ghát	1 6	
× Koiná r.	1 0	
PAR	0 6	5 6½
(l) Descend Pár Ghát. (Hence visit (kk) Pra- tápgarh)	1 4	
Kineshwar at bottom of Ghát	3 0	
Kápra	3 4½	
POLÁDPUR	3 2	11 2½
× Sāwitrí r.	8 4	
(m) MAHAR, b.	2 1	10 5
× Gandarí r.	0 3	
Kambúrli	1 1	
Óvúr	1 6	
Dásgaon	1 2	
Kurdpalla	4 4	
LONARA	0 7	9 7
Usarker	1 2	
Taligá'on	2 0	
Garel	0 7	
× Kál r.	1 6	
Kándar	0 2	
× Gund r.	0 7	
Tálúra	2 0	
Kusambla	0 6	
Kasána	1 4	
INDRAPUR	0 6	11 7
× Gudne r.	0 4	

PLACES.	STAGES.	
	M. F.	M. F.
Budhault	0 7	
Patnal	0 2	
Vávu	0 7½	
Rátwán	1 1½	
Bhún	1 2	
Kaloli	0 5	
× Kolár r.	0 7	
PUGA'ON	2 7	9 3
NAGATHANAH (NAGOTNA)	9 1	9 1
BOMBAY, by water ...	36 0	36 0
	<hr/>	
	294 1¾	

(a) *Nárel and Mátheran.*—Before leaving Kampúli the traveller may pay a visit to Mátheran, a delightful hill station, first visited by Europeans, for the purpose of residence at least, by Mr. Hugh Malet and his family in 1850; but, since the railway was opened in April, 1855, from Kalyán to Kampúli, the resort of the Governor and principal inhabitants of Bombay. To reach the place he must return to Nárel, or halt there for the day, and next morning pass on to Kampúli, which has been already described. (See Route 2.)

If the traveller look across the harbor of Bombay he will observe an enormous mass of flat-topped mountain, about 2,250 ft. high, facing him like a wall. The name of this is Párbúl. Over the right hand, or south-eastern, extremity will be observed a curious broad-shouldered hill, terminating in two low conical peaks,—this is Jano Machhí, a portion of the Bhor Ghát mass, by the base of which runs the steepest part of the Railway Incline. Over the other extremity of Párbúl, where the mountain terminates in two singular peaks, the summits of Mátheran may be observed. The mass fills up the whole interval betwixt the railway and the old Panwel and Khandálá roads. From Chauk, whence the original bridle path to Mátheran used to ascend, to the Nárel railway station, from which visitors now take their departure, the distance in a straight horizontal line exceeds 12 miles; it is nearly 16 by the path across the hill. Mátheran is a vast mass of trap of various kinds, much of it highly crystallized

and of great hardness. It presents on the north a nearly straight and even wall of 2,000 ft.; above this are numberless peaks, glens, ravines, and hills; the uppermost part for 40 or 50 ft. consists of laterite, boulders of which of five or six cubic feet are to be found some way down the hill. The thickness of the laterite cap has been very well made out, numbers of wells having been dug through it, and so down to the trap, which is commonly reached in from 20 to 30 ft., water always making its appearance at the line of junction. Until 1854 Mátheran was accessible only from the Panwel side by a bridle path leading from Chauk on the Púnah road, in the valley of the little River Pen, up to the top of the hill. When the railway was opened, a very skilfully designed and well executed road was cut, under the supervision of the late Mr. West, from the Nárel Station to the top of the hill. If the traveller leave Bombay with the Saturday half-past three o'clock train, after a magnificent view of the beautiful range of hills along the base of which the railway passes, he will reach Nárel by half-past six o'clock, but, unless it be full moon, the ascent had better be deferred till next morning. Dinner can be had from a Pársi mess-man close by, but it is well to be provided with a basket of eatables, which makes a very small addition to the luggage. All the station-houses are furnished with abundance of tables and chairs, a good lamp, and comfortable couches. The neatness and cleanness of everything strike those who remember the filth and untidiness of the majority of travellers' banglās. Nothing can surpass the civility of the attendants, and for all this there is nothing whatever to pay, as the railway servants accept no fees. The traveller on reaching Nárel should order a pony to take him up the Ghát next morning, with kulis to carry his luggage. The distance from the station to the further end of the hill, where a bakery presents the only public place of refreshment of which Mátheran at present boasts, is eight miles, and it takes two good hours to accomplish it. A pony costs 1½ ru-

pees a day, and the ascent counts as a day's work. A *kuli* receives a $\frac{1}{2}$ rupee and though there is the usual clamor for *cherrimeri*, gratuities should be made as moderate as possible, or prices will soon become extravagant. The road is excellent, and, considering the height to be ascended, not at all too steep for a good pedestrian to enjoy the walk. The succession of views presented by the ascent are endlessly varied, and many of them of surpassing beauty. About half up the hill there is a long easy slope, where a carriage might drive, the ground on both sides presenting the most tempting facilities for landscape gardening—Nature having left matters here just as if soliciting a trifling help from the hand of man. The road towards the top becomes a steep zig-zag, the turns of which exhibit in succession the series of staircases and galleries the traveller has been traversing. On approaching the summit of the hill the roads become so spacious, are so perfectly constructed and admirably kept, that it seems next to impossible to suppose that this exquisite and fashionable sanatorium, with a gentleman's seat and grounds at every hundred yards, had, within these eight years, never been trodden by a white man's foot, and was tenanted only by the tiger and leopard and wild boar. Passing along an almost level ridge for about a mile, a little Portuguese church, the only place of worship on the hill, is reached. A hundred yards further on is the bakery forming the hotel—an uninviting place enough certainly; but Mátheran has so many attractions of its own, that the visitor is not very particular as to matters of domestic accommodation. After making his toilette and breakfasting, the traveller may pass the greater part of the day in visiting the different view-points on the hill. The most striking of these is that called Panorama Point, at its western extremity, where it seems to attain its greatest elevation. Immediately in front, in the middle distance, is the majestic Bháo Mallin,*

* Bháo Mallin has its name from a Muhamadan Pir or Saint, who is said to have chosen this mountain for his residence. There are

presenting the reverse face to that passed near Thánah, and affording the most superb background to the long chain of castellated peaks along the base of which the railway passes, now viewed from the rear, fore-shortened and nearly end on. The last of these is connected by a picturesque ridge with Mátheran itself, from which it looks like a gigantic spur. In the extreme distance beyond Bháo Mallin, are Thánah Water and Creek, with the estuary which divides Bombay from Salsette, stretching away down towards the harbor like a silver band. The harbor itself is one sheet of beauty.

"With all its fairy crowds
Of islands, which together lie,
As quietly as sea and sky,
Amidst the evening clouds."

Kánhari seems a mere spot on the horizon, but it is difficult to make out the line where the sea and sky unite. Up the hollow is a long level valley intersected by winding streams, and decorated by villages, corn-fields, and clumps of trees. Every here and there a little castellated peak rises 500 or 600 ft. above the plain, a miniature copy of the gigantic pinnacles, from 1500 to 2000 ft. high, springing up in the most majestic forms everywhere around. Turning to the north and east, the Railway and Nàrel station are immediately beneath the gazer. The superb ridges, stretching towards the Tal Ghât, close up the line of an enormous sweep of the Northern Kónkan. The needle-shaped peaks of Jano Maoli, as majestic as those around Mátheran itself, shut the background, and stand out clear and firm against the sky. On the other side of Panorama Point the flat-topped Párbúl with its gigantic peaks and but-

periodical pilgrimages to his tomb, and great crowds flock to the holy place. On the summit of the mountain are the remains of a fort, to which the only means of access was a flight of narrow steps cut, or rather notched, in the rock, with a miserable shaky wooden banister, quite insecure. This frightful ascent of 200 ft. perpendicular at the top of a mountain, where a tremendous gust might sweep the climber in a moment from his hold, was destroyed by Captain, now General, Dickinson, about 40 years ago, by order of Government. The middle fort is below the scarp, and is now deserted. Amongst the first operations of the Bombay army was the siege of this fort, and considerable loss was experienced in assaulting it.

tresses, and the great projecting spur of Mátheran itself, shut in the view. Returning to the bakery the traveller may next proceed to Louisa Point, which overlooks a majestic cliff, whence, in the rainy season, falls a cataract 100ft. in width, and which bounds into the valley below by a single leap of 1000 feet. So strong and gusty is the wind here at times that the cataract seems to struggle against it in dubious conflict, the water with some difficulty forcing its way through the troubled air. Returning once more to the original starting-point, the visitor should now make his way through the picturesque hollow, where a series of ponds are being constructed up to the crest of the waterfall itself, whence another scene of surpassing grandeur presents itself. The traveller is now in the very midst of those majestic mountains that make the Ghát scenery of Bombay harbor the most picturesque and beautiful in the world. The vast flat-topped mass of Párbúl, which seen from Mazagá'ón, seems right over Panwel, stands close in front, separated from Mátheran by a valley half-a-mile across, and nearly 2,000 feet in depth, through which winds a beautiful silver stream. To the southward are the valley of the river Pen and the mountains skirting the old PúnaH road. Funnel Hill stands up quite alone, yet at some distance are many similar hills, close copies of the original, about one-fourth of its size. These seen from below, where they form the fore-ground, seem very respectable eminences. Looking down upon them from an altitude of 2000ft. where they occupy the middle distance, they seem mere hillocks. There is still one more view to be visited before retiring for the evening meal. A short cut across the hill, by the elegant mansion of Mr. Chapman, leads to the edge of a tremendous ravine, which here cleaves the hill nearly in two. There are traces of numberless waterfalls down both its sides, with a river channel which is singularly picturesque when full. The glen widens and opens out in the direction of Khandálá; the Duke's Nose

and other well-known mountains being conspicuously in view. And here, before taking leave of the scenery of Mátheran, it may be remarked how frequently the hills seem to repeat the form of the Duke's Nose. Scimitar-formed promontories resembling that at Khandálá, which monopolises the name to which a dozen rivals might equally lay claim, present themselves almost whichever way we turn.

Next to the beautiful scenery of Mátheran, the grand attraction for the Anglo-Indian is the cool slumber the elevation insures him. To require a blanket in the end of May, and find the thermometer from dark to dawn below 70, is such unspeakable luxury, that it would requite the trouble of the journey were this the only enjoyment held out. If returning to Bombay, the traveller must start before dawn, so as to be in time for the 7 o'clock train at Nárel. If a good pedestrian, he will find it pleasanter to walk down than to ride. He should, however, attend to the precaution observed in Switzerland, of strapping a strong leather thong round his shoe at the instep so that the pressure may fall on the crown of the arch of the foot. Without this, or with a slack shoe, he is sure to bruise his toes, so as to lame him for a week. The accommodation for casual visitors at Mátheran is at present imperfect. By next season it will probably present a hotel or a clubhouse.

(a.) *The Bhór or Bor* Ghát.*—Kampúli is not 200 ft. above the sea, while the Government *banglá*, at Khandálá, the lowest point on the table-land reached by the railway, is 1,800. At Lanauli, the Ghát is 2,037 feet above the sea, and is naturally an abrupt and volcanic scarp, which is the general character of the Sahyádrí Range. The heights of the Kasúr, the Malsej, and the Tal Gháts, are 2,149 feet, 2,062 feet, and 1,912 feet respectively. The importance

* This name is, perhaps, from *Bor*, a Marátha word for the Jujube tree—*Zizyphus Jujuba*. Drummond, however (*Illustrations of Gram.*), derives it from the Bhór river, but does not explain whence the river has its name. It would probably be from *Bhowal*, "whirl."

of the Bhor and the Tal Ghát, may be understood from the fact that, along a range of 220 miles of the Sahyadri Mountains, there are no passes for wheel traffic from Bombay to the interior of the country, but these two. The many so-called Gháts are merely precipitous footpaths for natives, or steep, winding, rugged tracks for pack-bullocks. The Púna and Calcutta road crosses the Bhor Ghát, and the Agra road the Tal Ghát. The present road over the Bhor Ghát was constructed 25 years ago, is three miles long, has in that distance about 40 well defined turns, besides curvatures, and leads to a point 150 feet higher than the Railway arrives at. The first incline for the G. I. Peninsular Railway over this Ghát was laid in 1852, and at its base crossed some low ground on the left of the Ulasa valley, near the village of Pádasdarí, and proceeded along the N. flank of the spur, which projects from the main escarpment near Khandálá. It ascended this mountain side, crossing several spurs of the Songirí Hill, above the village of Newalí, and rose along the upper edge of a basaltic dyke, above the village of Bhír to the *Khind*, or Pass, called Mhau ki Malí. It then curved through the Khamní Hill, and reached a natural terrace near the hamlet of Thákúrwáda. Thence it ran for two miles to Gambhírnáth, where it crossed two ravines, and ascended to a height called Náth ká Doṅgar, and, passing a deep chasm, entered upon a long level depression in the crest of the ridge. From this an inclined plane of 1 in 20, and 1 mile and $\frac{1}{4}$ long for stationary engines was laid along the east of the Shíbi Hill, passing under the mail road below the old temple, and up the mural precipice of the main Ghát to its crest on the rice ground, to the N. of Sir Jamshidji's *banglá*. Thence the line passed by a tunnel under the said ground to the rice fields on the S. of the Khandálá Tank, whence it turned into its proper direction, and crossing the mail road about half a mile above Khandálá, ran to the summit of the incline near the village of Tungarí. Its total length was $13\frac{1}{2}$ miles; its rise

was 1,796 feet; and its estimated cost £483,900. The difficulties in this plan induced Lord Dalhousie, in 1853, to call for further investigation, and this led to the examination by Mr. Berkley, the Chief Engineer, of the Kasúr, Saolí, Kuraunda, Sawa, Wági, Sawasní, Kauní, Bhuráp, Gárdolet, Pimpri, Kumbha, and Tiptáti Gháts, none of which were found so eligible as the Bhor Ghát. It was proved, for example, that the Kasúr Ghát, on the River Andhru, with 1,728 feet to be ascended, would require a gradient of 1 in 33 instead of 1 in 40, as at the Bhor Ghát, and be, in other respects, greatly more difficult. A new incline up the Bhor Ghát was now adopted, and as the works in progress along it are the most stupendous of the kind in the world, they deserve a somewhat detailed notice here. For the first four miles from Pádasdarí to Mhau kí Malí, the route was entirely changed. It now skirted the foot of the spur, and turned its S.W. angle below Songirí Hill to its S. flank, up which it ascends to Mhau kí Malí. By this the gradient was reduced from 1 in 35 to 1 in 50 and 1 in 40. From Khamní Hill to the *Khind*, the course was very slightly altered, but from that point it was entirely changed. This was accomplished by adhering to the side of the great ravine below Khandálá, by sweeping round the W. slope of Shíbi Hill, and by perforating by a long tunnel the lofty projection on which Mr. Adamson's house now stands. Emerging from this tunnel, the altered incline ascends the precipitous escarpment on the left margin of the great Khandálá Ravine. It rises to a new summit near the village and beautiful wood of Lanaulí. Thus the stationary engine plane was dispensed with, but the works in the upper portion were much increased. In 1854-5, improvements were introduced. A reversing station was then carried down across the mail road to the Hill opposite to Toll House, and thence ascended along the Battery Hill, recrossed the mail road a second time, traversed the head of the large ravine under the mountain called "the Duke's Nose," entered the

tunnel, through the same hill as before, swept round the side of a lateral ravine through Khandalá village, and bisecting the Tank, struck nearly into the original line. The incline, as it is now being constructed, is 15 miles 68 chains long; the level of its base is 196 feet above high water mark in Bombay, and of its summit 2,027 feet, so that the total elevation surmounted in one lift is 1,831 feet. Its average gradient is 1 in 48.

The total length of tunneling is 2,535 yards. Short additional tunnels will probably be substituted for the deepest parts of some of the cuttings. There are eight viaducts, of which the dimensions are given in the following list:—

Viaduct		Yds. long.	Ft. high.
No. 1, eight 50 ft. arches	...	168	127
2, six 50	..	128	95
3, four 50	..	85	74
4, four 50	..	85	94
5, eight 50	..	168	139
6, six 40	..	101	85
7, four 30	..	52	45
8 .....	...	101	56

The total quantity of cuttings amounts

to 1,623,102 cubic yards. The largest cuttings contain respectively:—

113,000 cubic yards.
72,000 "
96,000 "
77,000 "
75,000 "

The greatest depth of cutting is 80 feet. The embankments amount to 1,849,934 cubic yards. The heaviest embankments contain, respectively,—

159,000 cubic yards.
128,000 "
139,000 "
263,000 "
125,000 "
209,000 "

Their maximum height is 74 feet. There will be 18 bridges of various spans, from 7 to 30 feet, and 58 culverts from 2 to 6 feet span. The estimated cost of this incline is £597,222, or £41,188 a mile, and its completion has been contracted for in five years from the date of commencement, which will expire in February, 1861.

A comparison between the Bhore Ghát and the two most remarkable mountain inclines in Europe is given below:—

Name of Incline.	Length.	Total Ascent.	Average Gradient.	Maximum Gradient.	Sharpest Curves.	Total length of Tunneling.
	Miles.	Feet				Miles.
GIOVI INCLINE	6	889	1 in 36	1 in 29	20 chains radius.	2.55
SEMMERING INCLINE						
Ascent from Payerback to Semmering	13½	1325	1 in 47	1 in 40	{ 30 curves of 10 chains radius, and 38 curves of 14 C. R.	2.66
Descent from Semmering to Mürzzuschlag	8½	705	1 in 50	1 in 50		
BHOR GHAT INCLINE	15½	1831	1 in 48	1 in 37	{ 1 of 15, and 2 of 20 chains radius.	1.44

The Giovi incline is upon the Turin and Genoa Railway, and commences 7½ miles from Genoa, at a point 295 feet above the level of the Mediterranean, and ascends the Apennines.

The Semmering incline is upon the Vienna and Trieste Railway, and crosses

the Noric Alps at the Pass of that name. It is replete with extensive and extraordinary works. The preliminary operations and study of this incline occupied from 1842 to 1848, a period of six years; it was opened in May, 1854, its construction having taken five and a

half years. Upon the Bhor Ghát, about four years have been spent in preliminaries, and the works will be completed in five years from the date of their commencement.

The beautiful scenery of the mountains, and the remarkable character of the incline, make the passage of the Bhor Ghát one of the most remarkable stages in Indian travel. In consequence of the reversing station, one portion of the incline will be nearly parallel to and much above the other, both being, as it were, terraced 1,400 feet directly over the Koñkan. In some parts the line is one half on rock benching, while the other half consists of a very lofty embankment, sometimes retained by a wall of masonry. In other places, on account of the enormous height, embankment is impossible, and while half the width of the railway is on rock benching, the other half rests on vaulted arches. The viaduct that crosses the Mhau kí Málí Khind is 163 ft. high above the footing, and consists of eight semi-circular arches of 50 ft. span. On the whole the traveller will here find much to astonish and delight him.

(b) *Khandálá*.—This beautiful village has for more than 20 years been a favourite retreat for the wealthy inhabitants of Bombay from the distressing heat of the summer months. It presents so many attractions to the tourist and the sportsman that as many days as can be spared may well be given to it. The village itself is large, and, now that the railway is open, must extend rapidly. The second banglá reached is one on the left of the road, built by General Dickenson, of the Bombay Engineers, who did much to make the place known, and to improve the roads. The site of this banglá is well chosen. It overlooks a tremendous ravine, the sheer depth of which is in great part concealed by luxuriant trees. At the bottom winds a small silvery stream. This ravine harbors many wild beasts, and at night tigers, leopards, and bears ascend the steep sides, and are often seen even under the windows of the banglās. The natives, when they get sight of them, raise wild shouts to scare them

away; and these cries, echoing among the hills, and a knowledge of the purpose for which they are raised, have a not very encouraging effect on the lonely wayfarer. About a quarter of a mile from this stands the traveller's banglá, also on the edge of the ravine; and on the right is a large tank, adjoining which is the banglá of Sir Jamshidji Jijibháí. Leading past this, to the East, is a road to a magnificent hill called the Duke's Nose, whence is a fine view over the Koñkan, similar to those at Mátheran, already described. Beyond the tank is the village of Khandálá; and still further on the Kárlí road is the beautiful wood of Lanaulí, where wild boar and other game may be found. A gentleman riding in this direction some years ago came upon a party of seven large wolves, who, however, did not attack or pursue him.

The Waterfall.—Distant from the traveller's banglá, about half a mile on the opposite side of the ravine, is a much admired waterfall. To reach it it is necessary to go about a mile and a half in order to get round the head of a water-course. In doing this the site of a banglá is passed, once the residence of Mountstuart Elphinstone, Governor of Bombay. The foundation alone remains. In the monsoon the distant view of the Fall from the top of the Ghát is very fine. There are then two cataracts, divided into upper and lower by a short interval. The upper cataract has a sheer fall of 300 ft.

The European burial ground is beside the tank, and is rather thickly tenanted. Here is buried Mr. Graham, who was the principal founder of the Botanical Garden at Bombay, and whose researches in the neighbourhood of the Khandálá Ghát were marked with much success.

(c) *Kárlí*.—The traveller's next halting place must be Kárlí, where is a traveller's banglá and a barrack for 200 men, with a small village to the right, hid among trees. The celebrated caves are on a hill about two miles to the N. of the banglá.

The following is Mr. Fergusson's de-

scription of the Kárlí cave :*—"The great cave of Kárlí is, without exception, the largest and finest chaitya cave in India, and is fortunately the best preserved. Its interior dimensions are 102 ft. 3 in. in total length, 81 ft. 3 in. length of nave. Its breadth from wall to wall is 45 ft. 7 in., while the width of the nave is 25 ft. 7 in. The nave is separated from the side aisles by 15 columns on each side, of good design and workmanship. On the abacus which crowns the capital of each of these are two kneeling elephants, and on each elephant are two seated figures, generally a male and female, with their arms over each other's shoulders; but sometimes two female figures in the same attitude. The sculpture of these is very good, and the effect particularly rich and pleasing. Behind the chaitya are 7 plain octagonal piers without sculpture, making thus 37 pillars altogether. The chaitya is plain and very similar to that in the large cave at Ajayanti (Ajunta), but here, fortunately, a part of the wooden umbrella which surmounted it remains. The wooden ribs of the roof, too, remain nearly entire; and the framed screen, filling up a portion of the great arch in front, like the centering of the arch of a bridge (which it much resembles), still retains the place in which it was originally placed. At some distance in advance of the arched front of this cave is placed a second screen, which exists only here and at the great cave at Salsette, though it might have existed in front of the oldest chaitya caves at Ajayanti (Ajunta). It consists of two plain octagonal columns with pilasters. Over these is a deep plain mass of wall, occupying the place of an entablature, and over this again a superstructure of four dwarf pillars. Except the lower piers, the whole of this has been covered with wooden ornaments; and, by a careful examination and measurement of the various mortices and footings, it might still be possible to make out the greater part of the design. It appears, however, to have consisted of a broad bal-

cony in front of the plain wall, supported by bold wooden brackets from the two piers, and either roofed or having a second balcony above it. No part of the wood, however, exists now, either here or at Salsette. It is more than probable, however, that this was the music gallery or Nagára Khánah, which we still find existing in front of almost all Jain temples, down even to the present day. Whether the space between this outer and the inner screen was roofed over or not is extremely difficult to decide. To judge from the mortices at Salsette, the space there would seem to have had a roof; but here the evidence is by no means so distinct, though there is certainly nothing to contradict the supposition. There are no traces of painting in this cave, though the inner wall has been plastered, and may have been painted; but the cave is inhabited, and the continued smoke of cooking fires has so blackened its walls that it is impossible to decide the question. Its inhabitants are Shivites, and the cave is considered a temple dedicated to Shiva, the Daghopa performing the part of a gigantic lingam, which it resembles a good deal. All the flat spots of the rock are, during festivals, occupied by tents and the booths of the various dealers in sweetmeats and trinkets who frequent these places.

"It would be of great importance if the age of this cave could be positively fixed; but though that cannot quite be done, it is probably antecedent to the Christian era; and at the same time it cannot possibly have been excavated more than two hundred years before that era. From the Silasthamba (pillar) on the left of the entrance, Colonel Sykes copied an inscription, which Mr. Prinsep deciphered in the sixth volume of the *Journal of the Asiatic Society*. It merely says, 'This lion pillar is the gift of Ajmitra Ukas, the son of Saha Ravisabhoti;' the character Prinsep thinks that of the first or second century, B.C. From its position and import, the inscription appears to be integral, and the column is certainly a part of the original design."

* *Rock-cut Temples of India*, page 27.

According to a letter from Dr. Bird to Mr. Fergusson, one inscription at Kárlí, is "of the 20th year of Datthama Hara, otherwise called Dattagamini, king of Ceylon, B.C. 163." Mr. Fergusson did not see this inscription; and could not tell therefore whether it is integral or not, nor in what character it is written; but thinks that unless other circumstances confirm the identity, dependence ought not to be placed upon the nominal similarity of a king at so great a distance. In his work on "The Caves of Western India," Dr. Bird makes no mention of this inscription. Dr. Stevenson (*Bombay Asiatic Society's Journal*, vol. 5) gives 70 B.C. as the date of the great cave temple at Kárlí,* executed according to this writer by the Emperor Devabhúti, under the care of Xenocrates (Dhanukákata or Dhenukakatī). The same authority says that in 326 A.D. the village of Karanja on the Gháts was made over to the monks at Kárlí by the two great military commanders, who in the struggles between the regal Satráps and Magadh emperors, had most likely wrested the adjacent territory from the former, and resigned it to the latter. About the same time the Buddha on the left of the entrance, where these inscriptions are found, was probably executed. Dr. Stevenson adds that in A.D. 342 the monastery cave at Kárlí was excavated by a mendicant devotee. But Mr. Thomas (*Prinsep Papers*, vol. ii. p. 254) doubts the accuracy of these dates.

"In disposition and size, and also in detail as far as similarity can be traced between a cave entirely covered with stucco and painted, and one which either never had, or has lost both these ornaments, this cave," says Mr. Fergusson, "is so similar to the two at Ajunta, which I had before placed about this age, and on the front of it there is also the reeded ornament, which is so common at Khandagiri, and only exists there, and in the oldest caves at Ajunta; that from all these circumstances I am inclined to think the above date, 163 B.C.

is at least extremely probable, though by no means as a date to be implicitly relied upon."

"It is to this cave more especially," says the same writer, "that the remark applies that I made (p. 6) that the chaitya caves seem at once to have sprung to perfection; for whether we adopt the Mahawanso for our guide, or Asoka's inscriptions, it is evident that this country, under the name of Maharatthan in the former, and Pitenika in the other, is one of the unconverted countries to which missionaries were sent in the tenth year of Asoka's reign; and if, therefore, we assume the above date to be at all near the truth, a century had scarcely elapsed between the conversion of the country and the execution of this splendid monument. There is nothing in the Viháras here or elsewhere, which I have placed about the same date, that might not have been elaborated from a natural cavern in that period; but there is a complication of design in this that quite forbids the supposition; and it must either be brought down to a much more modern epoch, or it must be admitted to be a copy of a structural building; and even then but half the difficulty is got over. Was that structural building a temple of the Bráhmans or Buddhists? was it designed or invented since the death of Sakya Sinha? or did it belong to a former religion? and lastly, if we are correct in supposing cave-digging to have commenced only subsequent to Asoka's reign, why, while the viháras were still so small and so insignificant, was so great a work undertaken in the rock?"

"It would be a subject of curious inquiry to know whether the wood work now existing in this cave is that originally put up or not. Accustomed as I had long been to the rapid destruction of everything wooden in India, I was half-inclined to be angry when the idea first suggested itself to me; but a calmer survey of the matter has convinced me that it is. Certain it is that it is the original design, for we find it repeated in stone in all the niches of the front, and there is no appearance of change

* This is the form of spelling Kárlí adopted always by Dr. Stevenson.

or alteration in any part of the roof. Every part of it is the same as is seen so often repeated in stone in other and more modern caves, and it must, therefore, have been put up by the Buddhists before they were expelled; and if we allow that it has existed 800 or 1000 years, which it certainly has, there is not much greater improbability in its having existed near 2000 years, as I believe to be the case. As far as I could ascertain the wood is teak. Though exposed to the atmosphere, it is protected from the rain, and has no strain upon it but its own weight, as it does not support the roof, though it appears to do so; and the rock seems to have defied the industry of the white ants."

Mr. Fergusson appends to his notice of this "decidedly the finest chaitya cave in India," a general description of the arrangement of such caves. He observes that the disposition of parts is exactly the same as those of the choir of a Gothic round, or polygonal apse cathedral. Across the front there is always a screen with a gallery over it, occupying the place of the rood-loft, on which we now place our organs. In this there are three doors; one, the largest, opening to the nave, and one to each of the side aisles. Over the screen the whole front of the cave is open to the air, being one vast window, stilted so as to be more than a semi-circle in height, or, generally, of a horse-shoe form. The whole light falls on the daghopa, which is exactly opposite, in the place of the altar, while the colonnade around and behind is less perfectly lit, the pillars being very close together. To a person standing near the door there appeared nothing behind the daghopa but "illimitable gloom." The writer above-mentioned thinks that a votary was never admitted beyond the colonnade under the front, the rest of the temple being devoted to the priests and the ceremonies, as in China, and in Catholic churches, and he therefore never could see whence the light came, and stood in comparative shade himself, so that the effect was greatly heightened. To the description above given it is only requisite to add

that the hill in which the caves are is very steep, and about 600 ft. high from the plain. A huge round cliff like a tower shuts in the view in one direction. The guides call the male and female figures in the portico, *bairágis*, or devotees. The figure on the daghopa they call Dharma Rájá, the Hindú Minos.

Besides the great cave at Kárlí, there are a number of viháras, but small and very insignificant compared with it; and this, Mr. Fergusson thinks, is a proof of their antiquity. For at first the viháras were mere cells, where, as Fa-hian says, "the Arhans sat to meditate," and as the religion was corrupted, became magnificent halls and temples. Such are the viháras at Ajayantí. The principal vihára at Kárlí is three tiers in height. They are plain halls with cells, but without any internal colonnades, and the upper one alone possesses a verandah. The lower fronts have been swept away by great masses of rock which have rolled from above. Near this is a small temple to Bhanávi, with the figure of a tortoise in front of the *murti*, or "image," which is that of a moon-faced female with huge eyes. There is a small village at the foot of the hill, in which the caves are, called Ekvíra, and from this the great cave is sometimes called the Cave of Ekvíra.

Besides the caves, the traveller, while at Kárlí, may also visit the hill forts of Logarh and 'Isápúr,* which are at an elevation of 1,200 ft. above the plain, with a sheer scarp of 200 ft. Logarh was taken by Malik Ahmad from the Maráthas in 1485 A.D., and by Sivaji in 1648, and again by the same chief in 1670. It was here that the widow of Náná Farnavis took refuge from the time of Amrit Ráo's coming to Púnah on the 12th November, 1802, to March 15th, 1804, when General Wellesley, according to the proposal of Dhondú Balál Kil'adár, of Logarh, guaranteed to her her safety, and an annual pension of 12,000 rupees. Logarh was twice taken by the English with little difficulty.

(d) *Wargánu* or *Wargá'on*.—This is a very large and flourishing village, and celebrated for the defeat

* *Grant Duff's Maráthas*, pp. 73, 140.

of a considerable British force under Lieut.-Col. Cockburn, on the 12th and 13th of January, 1779, and for a disgraceful convention concluded there by Mr. Carnac with the Maráthas. The history of the affair is briefly this. The Governor of Bombay, Mr. Hornby, had agreed with the ex-Peshwá Raghunáth Ráo to place him at Púnah* as regent, and sent a force of 3,900 men, of whom 591 were Europeans, to execute the agreement. With this little army went a triumvirate of two civil officers and Colonel Egerton to direct operations. One of the civilians, Mr. Mostyn, was sent back sick, and died on the 1st of Jan. at Bombay, without ever attending the Committee. Mr. Carnac, as President, with the casting vote, had now the full power. The force advanced from Panwel to Khandálá, when Lieut.-Col. Cay was killed by a rocket, the enemy's advanced guard having commenced an attack as soon as the troops surmounted the Ghát. At Kárlí Captain Stewart, a most gallant officer, who, by his conspicuous courage on many occasions, had won from the Maráthas the soubriquet of Stewart Phákre, or "Stewart the Hero," was killed by a cannon ball. The Maráthas main army, which was commanded by Náná Farnavis, and Máhádaji Sindhia, Hari Pant Pharke, and Tukaji Holkar, advanced to Taligá'ón, but retired on the advance of the British, having first destroyed the village. Col. Egerton now resigned the command to Lieut.-Col. Cockburn, and shortly after, Mr. Carnac becoming alarmed, proposed to retreat. On the night of the 11th of January the heavy guns were thrown into a tank, a quantity of stores were burned, and the retreat commenced. At 2 a.m. the Maráthas began an attack, plundered part of the baggage, and shortly after completely surrounded the army. The fiercest onset was made upon the rear guard, which, but for the heroism of its commander, Captain James Hartley, would have been cut to pieces. Animated by his harangues, the sipáhis repulsed the enemy till 10 a.m., when Colonel Cockburn sent peremptory orders to retreat,—orders which would

have been fatal had they been obeyed. But they were disregarded, and the troops maintained the contest until a favorable opportunity presented itself of falling back on Wargá'ón. The total loss on this day was 352, among whom were 15 European officers, killed and wounded. Colonel Cockburn now declared that further retreat was impracticable, and that the army was at the mercy of the Maráthas; and this pusillanimous opinion was vainly combated by the gallant Hartley. Mr. Carnac sent Mr. Holmes to make terms with the enemy, and was not ashamed afterwards to declare that he granted the powers to that gentleman, under a *mental reservation* that they were of no validity. The terms agreed upon were that everything should be restored to the Maráthas as held by them in 1773; that the committee should send an order to the Bengal column, advancing to their support, to halt; that the English share of Bharuch should be given to Sindhia, and 41,000 rupees to his servants. However, as soon as the committee were safe down the Gháts they broke faith, by countermanding the order to the Bengal troops, though the Maráthas held two hostages, Mr. Farmer and Lt. Stewart, for the due performance of the treaty. For this disgraceful convention and retreat, Colonel Egerton, Colonel Cockburn, and Mr. Carnac were dismissed the service.

Caves of Birsa and Bájah.—While at Wargá'ón, the traveller may pay a visit to some caves a few miles off, and about 3 miles from Kárlí.

In the *Journal of the Bombay As. Soc.* for May, 1844, Art. vi., some account is given of these caves by Mr. Westergaard, who writes to Dr. Bird as follows: "I have just returned from a visit to the caves in the neighbourhood of Kárlí, and I am led to suppose that the minor caves at Birsa and Bájah might possibly have escaped your notice. I take the liberty to send you a short description with copies of the few inscriptions there; hoping that you will not refuse this small contribution to your most important and interesting work on the Caves of Western India.

* *Grant Duff's Maráthas*, Vol. II., p. 363.

The caves at Birsa are situated about six miles S.W. from Wargá'ón. The plan of the temple resembles Kárlí, but is neither of so great extent, nor so well executed, and appears more modern. It contains a dehgor; and its roof, which is ribbed and supported by 26 octagonal pillars about 10 ft. high, seems to have been covered with paintings, which are now, however, so indistinct that nothing can be made out of them. There are 4 pillars about 25 ft. high in front, surmounted by a group of horses, bulls, and elephants. The first pillar supports a horse and a bull, with a male and female rider; the next, three elephants and one horse, two of the elephants having a male and female rider; the third, three horses and one elephant, a male and female rider being placed on two of the horses; and the fourth pillar is surmounted by two horses bearing a male and female rider. The hall of instruction, which is of an oval shape, has a vaulted roof, and is situated close to the temple. It contains 11 small cells, and over the door of one of them there is an indistinct and partly defaced inscription, which will be immediately noticed.

"The caves of Bájah are situated 3 m. S.E. from the village of Kárlí. The principal temple contains a dehgor, but no sculptures, and has its roof supported by 27 plain pillars. Outside there is a group executed in *bas relief*, now much defaced. On both sides of the chapel the hill has been excavated into two stories, corresponding with the height of the temple, and containing the usual halls of instruction, with cells. But the most curious of the sculptures is a collection of 14 dehgops, 5 of which are inside and the others outside the cave. On the first of the latter there is an inscription. The group of horses, bulls, and elephants, on the 4 pillars in front of the arched cave at Beira (Birsa) resembles what we find on the Indo-Mithraic coins of the N., and is evidence, were no other proofs procurable, that such belongs to the worship of the sun.

"The first inscription from the Beira cave, described as executed over the

door of a small cell, may be translated—'By an ascetic of Nasíka, resembling the purified Saint (Buddha), the primeval heavenly great one.'

"The second inscription from the same caves, said to be over a well, may be translated—'A righteous gift of a small offering to the moving power (body), the intellectual principle, the cherishing material body, the offspring of Manu, the precious jewel, the supreme heavenly one here.'

"The inscription on the first of the nine dehgops outside the cave, may be translated—'The resting-places of the preserver dwelling in the elements.' The next inscription from the Bájah caves is said to be over a well, and may be translated—'The righteous gift of a symbol and vehicle of the purified Saka Saka, the resting-place of the giver.' The last inscription which is given is not quite so distinct as the others. It may be translated—'A gift to the vehicle of Raddha (the perfect one), the Sugata (Buddha) eternally gone.'"

It was at Wargá'ón that Captain Vaughan, of the 15th Madras N.I., and his brother, a cadet, were intercepted by the Maráthas after the battle of Khirkí, and, having been "driven forward in the most insulting manner"* to Taligá'ón, were there cruelly hanged on a tree on the Púnah side of the town.

(e) *Dápúrí* (Dapoorie).—The name of this place is perhaps a corruption of Indrápúr, "city of Indra," and may be connected with the worship of the god at Chinchwad. It was here that on the banks of the little river Páwaná, "pure stream," a tributary of the Múlá, Captain, afterwards Colonel Ford, C.B., built a handsome residence, and expended on it, and on the beautiful gardens surrounding it, no less a sum than 110,000 rupees. This officer had long been the assistant of Sir Barry Close, and was by his interest appointed to raise and command a brigade of troops, disciplined after the English fashion, for the Peshwá Bájí Ráo. This was in 1812, and the new levies were cantoned at Dápúrí till 1817, when they marched to the aid of Col.

* *Blacker's Maráthá War*, p. 71, ed. 1821.

Burr's army at the battle of Khirkí, and took a prominent part in the engagement (*vide* Khirkí). During his residence at Dápúri, Major Ford was conspicuous for his hospitality; his house being open to all strangers, and his table maintained in princely style. He was also the liberal supporter of all charities, and was beloved and respected by the natives, as much as any European who ever visited India. It was the declared intention of the Peshwá to spare Major Ford alone of all the Europeans, had he succeeded at the battle of Khirkí. Some time after that victory, Major Ford, having attained his Lt.-Colonelcy, was attacked with fever, and died at Bombay. His beautiful residence at Dápúri was purchased by Sir J. Malcolm for Government for the paltry sum of 10,000 rupees. Near it are now the Botanical Gardens. The principal banglá contains some fine reception rooms; and one, in which the Government balls, so amusingly described by Lady Falkland,* are held, is upwards of 80 ft. long and well proportioned. There are besides several detached banglās.

(f) *Chinchwad* (Chinchore). From Dápúri the traveller may visit Chinchwad, the residence of a bráhmaṇ, who is worshipped as an incarnate god. The village is about 5 miles N. of Dápúri, and has a picturesque appearance from the river side.† Above the handsome flight of stone steps which leads to the river Múlá, are many fine trees, but the temple is low and devoid of ornament. Lord Valentia has given an account of his visit to this place in 1804, and Mrs. Graham of hers on December the 19th, 1809,‡ when she saw the boy who was then the Deo or god, "not anyway distinguished from other children, but by an anxious wildness of the eyes, said to be occasioned by the quantity of opium which he is daily made to swallow." Lady Falkland, in 1848, visited the place, but did not see the god, who was out on a tour. An account of the origin of this "extraordinary imposture" is given by

Colonel Sykes in vol. iii. *Trans. Lit. Soc. of Bombay*, art. iv. p. 64. About two centuries and a half ago a poor couple obtained the promise of a son to soothe their declining years, from Ganpati, the Hindú god of wisdom. The boy was named Morobá, in honor of the god, this being one of his titles. Shortly after his birth the parents moved to Pippalgáñw, about 4 miles from Chinchwad, where they died; and Morobá then came to Tátúr close to Chinchwad, and spent 22 years in prayer and pilgrimage. At the end of this time he restored a blind girl to sight, and Sivaji, whose career was then commencing, was induced by the fame of this miracle to seek a cure for a disorder of his eyes from the new saint. The cure was effected, and Morobá's name became widely celebrated. He then quitted Tátúr, and took up his residence in a jungle which then covered the site of Chinchwad. Here Ganpati appeared to him, and promised him as a reward for his piety to be incarnate in him and his descendants for seven generations. Various miraculous circumstances followed, such as the emerging of a sacred conical stone from the earth close to Morobá, and ended in his being revered as a god. After a long career he buried himself alive in a sitting posture, with a holy book in his hand, and with a strict command that his resting place should never be disturbed. Morobá was succeeded by his son Chintáman Deo, in attestation of whose divinity a second conical stone emerged from the earth. He had eight wives and eight sons, and was succeeded by Nárāyan Deo, whose fame having reached Delhi, the Emperor 'Alamgir, to test his godship, sent him as an offering a piece of cow's flesh wrapped up in many cloths. On being opened, after Nárāyan had sprinkled it with holy water, it was found changed to a bouquet of jessamine flowers; and 'Alamgir was so pleased with the miracle, that he presented eight villages in perpetuity to the god for his support. To Nárāyan succeeded Chintáman Deo II., to him Dharmadhar, and to him Chintáman Deo III., who was followed by

* *Chow-chow*, vol. i. p. 228.

† *Ibid.*, p. 292.

‡ *Journal of Residence in India*, p. 70.

Nárāyaṇ II. This last brought down a curse upon the family by opening the grave of Morobá, who imprecated childlessness upon the intruder; and, in consequence, Dharmadhar, the son of Nárāyaṇ II., died without issue. The bráhmans, however, were determined to keep alive the deceit, and adopted for the god a distant relative named Sakhári; and as long as the contributions of votaries supply the means of giving monthly dinners to select parties, and annual entertainments to unlimited numbers, as is now the case, the imposture will flourish.

(g) *Khirkí*.—After Dápúri, the next place worth seeing is Khirkí, which may either be visited *en route* to Púnah or from Púnah. It is the station of a European cavalry regiment, but the spot is chiefly interesting as being the scene of a splendid victory over Báji Ráo, the last Peshwá. On the 1st of November, 1817, the dispositions of that prince had become so threatening, that Mr. Elphinstone, then Resident at Púnah, determined to remove the troops from the cantonment of that place to Khirkí, where, on the 5th, they took up a good position to the east of an eminence, on which stands the village of Khirkí, and where the stores and ammunition were stationed, under the protection of the battalion companies of the 2nd battalion of the 6th Regiment. In the rear of the troops was the river Múla, and from the S. and W. advanced the masses of the Peshwa's army, amounting to 8,000 foot, 18,000 horse, and 14 guns,* besides a reserve of 5,000 horse and 2,000 foot with the Peshwá at the sacred hill of Párbatí. The cantonments at Púnah and the Residency at the Saṅgam, on the site of which now stands the Judicial Commissioner's office, had been plundered and burnt on the 1st, as soon as the English troops quitted them. One regiment of Major Ford's brigade was at Dápúri, and the total strength of the English, even when that joined, was, according to Grant Duff, but 2,800 rank and file, of which 800 were Europeans. Colonel Burr, a good and gallant officer, but almost disabled by paralysis, com-

manded this little army, and formed them, with the Bombay European regiment, a detachment of H. M. 65th, the Resident's escort, and part of the 2nd battalion of the 6th N.I., in the centre; on the right flank, the 2nd battalion of the 1st N.I.; and on the left the 1st battalion of the 7th N.I. Goklá commanded the Peshwá's army, and its advance is compared by Grant Duff, who was an eye-witness, to the rushing tide called the Bhor in the Gulf of Khambáyat. It swept all before it, trampling down the hedges, and fields of standing corn which then covered the plain. Colonel Burr was now informed that Major Ford was advancing with his regiment, the Peshwa's own, from Dápúri on the W., to join him; and in order to facilitate the junction, he moved the main force to a position about a mile in advance, and to the S.W. of the village of Khirkí. The Maráṭha leaders had been tampering for some time with the regiment that was moving from Dápúri, and they fully expected it would come over, as it was paid by the Peshwá. A strong body of horse, therefore, under Moro Dikshat, the prime minister of the Peshwá, advanced about 4 P.M. upon the Dápúri battalion, but Major Ford, throwing back his right wing, opened a heavy fire upon the Maráṭhas, both of musketry and from three small guns commanded by Captain Thew. A good many Maráṭhas fell, and among them Moro Dikshat, who was struck by a cannon shot in the mouth. It is remarkable that this chief, who was an excellent man and a faithful servant of his prince, had several times endeavoured to persuade Major Ford of the hopeless nature of the contest for the British; and, finding that officer determined to side with his countrymen, had asked for and obtained a promise of protection to his family in case he should fall, engaging to do the same for Major Ford's family in case the Peshwá triumphed. It need scarcely be added that Major Ford faithfully performed his agreement to the children of the gallant Maráṭha leader. In the meantime, Goklá had organised an attack on the left flank of the English

* *Grant Duff*, vol. iii., p. 427.

main force, and this was led by a regular battalion commanded by a Portuguese named De Pento; and, after his discomfiture, a select body of 6000 horse, with the Jari Patká, or golden pennon, flying at their head, charged the 7th N.I. as they were pursuing De Pento's men. Goklá's horse was wounded in this charge, and his advance was stopped; but there were other gallant leaders, such as Nárú Pant Apté and Mahádeo Ráo Rástia; and it was well for the Sipáhís that a swamp in their front checked the charge of the Maráthas, whose horsemen rolled headlong over one another in the deep slough. As it was, some cut their way through the Sipáhí battalion; but, instead of turning back, when they might have destroyed the regiment, they rode off to plunder the village of Khirkí, whence they were repulsed by a fire of grape. After this charge, the Maráthas drew off with a total loss of about 500 men, while that of the English was but 86. On the 13th, General Smith's army arrived from Serúr, and the Peshwá, after a slight resistance, put his army in full retreat. The most remarkable point in the battle of Khirkí is, perhaps, the extraordinary steadiness of Major Ford's regiment under great temptation. In it were upwards of 70 Maráthas, yet not a man deserted on the day of battle, though promised vast sums to join their countrymen. After the action, the Maráthas, but only the Maráthas, joined the enemy, and many of them being subsequently captured, their culpability, such as it was, was very properly ignored, and they were set free. A further proof of the fidelity of this corps to its officers must not be overlooked. On crossing the river from Dápúrí it was found impossible to get the guns to move, as the bullocks would not draw them out of the bed of the stream. Captain Thew, commanding the guns, announced this to Captain Lodwick, the brigade major, who immediately ordered the light battalion to take the drag ropes and extricate the guns. The Sipáhís, though men of the highest caste, obeyed this order with the utmost alacrity, much to the surprise

of the artillery officer, who fully expected them to mutiny. Upon the whole, it must be admitted that the Dápúrí regiment decided the fate of the day. The officers with it were Major Ford, commanding; Capt. now General Lodwick, brigade major; Lieut. now Colonel Sykes, adjutant; and Captain Thew, commanding the guns.

(h) *Púnah*, or *Pund* (Poona).—The first mention we have of Púnah is in the Maráthá annals of 1599 A.D., when the parganahs of Púnah and Súpa were made over to Malají Bhoñsle (grandfather of Sivají), by the Nizám Sháhí government. In 1750 it became the Maráthá capital, under Bálají Bájí Ráo. In 1763 it was plundered and destroyed by Nizám 'Alí, with the Mughul army of Haidarábád in the Dakhan. Here, on the 25th of October, 1802, Jeswant Ráo Holkar defeated the combined armies of the Peshwá and Sindhia, and captured all the guns, baggage, and stores of the latter. The city stands in a somewhat treeless plain, on the right of the Mútá river, a little before it joins the Múlá. At its extreme eastern limit is the hill of Párbatí, so called from a celebrated temple to the goddess Durgá, or Párvatí. Beyond is the English cantonment, where there are always one or more European regiments, and several native corps. A few miles to the E. and N.E. are the hills, which lead up to a still higher tableland in the direction of Sátará. The station is the principal one under the British Government in the Dakhan, and is justly a favorite for its salubrity and pleasant climate; but there is not much to be seen. In the church is the tomb of Sir Robert Grant, who died Governor of Bombay on July the 9th, 1838. There is an aqueduct built by one of the Rástias, a family of great distinction amongst the Maráthas. There are also extensive water-works constructed by Sir Jamshidjí Jijibháí, which cost upwards of £20,000. Of this sum, the Pársi baronet contributed £17,500. Lady Falkland* pronounces the view of Púnah from the Saṅgam, or junction of the rivers Múlá and Mútá, to be

* *Chow-chow*, vol. i., p. 265.

“perfectly enchanting.” The bridge at the Saṅgam, called “Wellesley Bridge,” was built by Major Nutt, of the Bombay Engineers in the governorship of Sir J. Malcolm. It is of stone, and cost £4,700. At the Saṅgam, Hindú widows formerly underwent cremation with the corpses of their husbands. On the left are several temples in a garden, and among them a tall white one, belonging to the Gosáins, followers of Mahá Deo. When the water is low at the Saṅgam, flat stones are visible with two feet engraven on them. These have been placed there in remembrance of Satis. There are also some excavations near the same spot, but of little interest to those who have seen Kárlí. On the right is the city, and rising above it is Párbatí, and high above that, and the adjacent hills, towers the famous Siṅh garh, or “Lion’s Den,” of which hereafter. In this direction the banks of the river are thickly wooded, and there is a long, low, native bridge. The city of Púnah contains about 80,000 inhabitants. During the flourishing times of the Peshwás it properly contained, inclusive of troops, twice that number. For a native town the streets are wide, and there is little to remind the traveller of Europe. A European carriage is seldom seen. The city is divided into seven quarters, named after the days of the week. The principal street is long and wide, and has “trottoirs” on each side. As Púnah is a stronghold of bráhmans, and under the Peshwás was the capital of a bráhman dynasty, tokens of the prevalence of Hindúism abound. Emaciated devotees, clothed in the skins of wild animals, and fat, lazy, and mischievous bráhmani bulls parade the streets, and are an insufferable nuisance to civilized folk. Many rams kept for fighting, are led about, their combats being a favorite spectacle of the Maráthas. Temples of all shapes, painted with gods of all forms and colors, are seen everywhere. In many places are the former residences of the old Marátha chiefs, some in ruins, some turned into Government offices. The huts of the poorer people are squalid enough; but in the general

mass there are many picturesque spots. In the principal bázár are the remains of the Peshwá’s castle, which in Mrs. Graham’s time, 1809, was surrounded by “high, thick walls, with four large towers,”* there being but one entrance through a high pointed arch, on each side of which is a tower. The doors are very large, and covered with iron spikes. Above the gateway is a small balcony supported on pillars. Here is the terrace from which, on the morning of the 25th October, 1795,† the young Peshwá, Mahádeo Ráo, threw himself, and died two days afterwards of the injuries he received in the fall. On the 22nd he had shown himself to his troops, who passed before him in thousands, a sea of horsemen. It was the festival of the Dasahrá, and on this occasion that national *fête* of the Maráthas was conducted with unusual splendor. In the evening the young Peshwá received his great chiefs, and the ambassadors of foreign courts, in his accustomed manner; but the restraints imposed upon him by his minister, Naná Farnavis, had stung him to the quick, and he was then meditating the act of self-destruction, which, three days after, he accomplished. Here, too, on the 30th of August, 1773, Náráyan Ráo, at the age of eighteen, after he had been but nine months Peshwá, was savagely murdered, by Somar Singh and Traliyá Powar, two of his guard. The unfortunate youth had confined his uncle, Raghunáth Ráo, in an apartment of the palace, and Raghunáth had commissioned these two assassins to seize the young Peshwá, and thus bring about his own release. But the vindictive Anandí Báí, the wife of Raghunáth, secretly altered the word “seize” to “kill,” and, in obedience to the mandate, Somar Singh forced his victim even from his uncle’s arms, to which he had fled for refuge, and stabbed him, killing with the same blow a faithful servant who had cast himself on his body.

Not far from this castle is a street in which, under the Peshwás, offenders

* *Journal*, p. 78.

† *Grant Duff*, vol. iii., p. 126.

were executed by being trampled to death by elephants. One of the most memorable of these executions, on account of the princely rank of the sufferer, was that of Wittoji Holkar, brother of that Jeswant Ráo Holkar who, the same year, won the battle of Púnah. The last of the Peshwás, Bájí Ráo, beheld the agonies of the victim from a window of his palace, where, on the morning of the 1st of April, 1800, he took his seat with his favorite Bálaji Kunjar, in order to glut his eyes with the revolting sight. In the "Wednesday" quarter of the city is another palace called the Budhwár, or "Wednesday." Here are now public offices and an English school for the natives. This school has been amalgamated with the Sanskrit College, which was, in 1821, established for the study of the ancient literature of the country. In the same quarter is the quondam residence of Náná Farnavis, a shabby mansion with a small court-yard and fountain, and many small dark rooms and dingy passages. On the outskirts of the town is a very large Jain temple with Chinese-looking ornaments. "In a small room,* with a ceiling, walls, and pillars painted red and green, and all the quaint ornaments carved and painted the same color, there is a small square cage with bars in which are two marble elephants, and on each side a little white marble goat."

The Párbati Hill.—But the most beautiful spot in the neighbourhood of Púnah is the Híra Bág, "Diamond Garden," and the hill of Párbati. The drive to the foot of the hill is very pretty, leading past the Híra Bág, where is a fine tank, in the centre of which is an island with trees. Near the tank is a pavilion of the Peshwás, in which are several rooms with colored ceilings that have a good effect. A narrow staircase leads to a platform with two verandahs, mentioned by Lord Valentia in his notice of a visit to the Peshwá in 1804. Near the tank is also a handsome mosque and many temples built by Gosáíns. On leaving the tank, Párbati

Hill, crowned with temples, is directly in front. The ascent is by a long flight of handsome steps. The largest temple is dedicated to Shiva, and in it is a silver image of the god, with two images, said to be of gold, representing Párvati and Ganesh, seated on Shiva's knees. This temple cost £100,000, and was erected by Bálaji Bájí Ráo in 1749, by whom most of the other six temples also were built. During the Diwáli this temple is lit up in a beautiful manner. Lamps are placed up the sides of the structure, and the effect is most strikingly picturesque. Here is also the ruin of a palace built by the last Peshwá Bájí Ráo. Singularly enough, it was struck by lightning in the year 1817, the year of his overthrow by the British, and totally destroyed. To the N.W. is a picturesque Moorish-looking window, whence, it is said, the last Peshwá watched the defeat of his troops at Khirkí. The views from this spot are most beautiful, particularly that on the W. which overlooks the city, its bridges, rivers, meadows and groves. At the foot of the hill is a square field, which, in the time of the Peshwás, was enclosed by high brick walls. Here, at the end of the rains, about the time of the Dasahrá, alms in money were presented to all bráhman comers. In order to prevent the holy men from receiving more than their share, they were passed into this enclosure, at the gate of which stood a vast cauldron, filled with a red pigment. Each man, as he entered, was marked with this, and nothing was given till all had gone in. They were then let out one by one, and three, four, or five rupees were given to each. On one occasion the Peshwá is said to have lavished away £60,000 in this manner.

The Cantonment.—After leaving the Saṅgam, the road passes the travellers' banglá, which is on the left, and throws off a branch road to the left, which leads to the river side, and the dam constructed by Sir J. Jijibháí. The main road passes, on the left, the Collector's *Kacheri*, and treasury. The next building is the Lunatic Asylum and Hospital; next to which is the

* Lady Falkland's *Chow-chow*, vol. i., p. 276.

hotel. Shortly after this is passed, on the left, Sir J. Jijibhái's house, surrounded by a beautiful garden and high wall, and close to this, on the right, the Pársi Fire-temple. Here two roads diverge, of which that to the left leads to the Gymnasium or *Jim Khánah*, as it is styled by the natives. Here a large building is annually erected, in which cricket dinners, etc. are given. The banglá adjoining is that in which Lord F. Fitzclarence lived. The other road goes straight on to the Magazine, and then diverges right and left. That to the right leads to the church, close to which are the reading room and library, and then passes close to the fine new European barracks, and then on to the band-stand, where all the fashionables congregate in the evening. Close to the band-stand is the old race-course, and, to the right of it, the artillery barracks. On the opposite side of the old race-course, about a mile off, is the place where one of H.M. regiments is located, called *Gorpiara*. The new race-course lies between these two places.

Bambúra.—Before leaving Púnah it will be well to visit the little village of Bambúra, where, in former times, an enormous gun was fired every evening as a Marátha curfew to warn honest folk to keep within their houses. On one occasion several Bráhmans, disregarding this warning, remained out till late, and were locked up by the police, at which the people were so enraged that they insisted on the superintendent of police being given up to them, and stoned him to death, though he had not even been informed of the circumstance that his satellites had arrested the holy men.

The traveller may also, if he has time to halt at Púnah for a few days, visit the forts of Chákan and Sinhgārḥ, which are within an easy ride or drive.

Chákan.—There is a good cleared road to Chákan, which is thus described by Grant Duff, vol. i. p. 61: "Chákan is a small fort 18 m. N. of Púnah. It is nearly square, with towers at the angles and centres of the faces. It has a good ditch about 30 ft. wide, and 15

deep, but wet on the N. side only. The walls are high, the parapet and rampart narrow, and the towers confined. There is but one entrance into the body of the place, through five or six gateways; and there is a mud outwork, which also has a ditch. I mention it particularly on account of its reputed antiquity; for, although it probably is the first built by Maliku't-tujjar, yet, according to concurring Hindú legends, it was constructed by an Abyssinian Pálegár in A.D. 1296. As to how he got there they do not pretend to account." This fort was given to Malaji Bhoṁslé, grandfather of Sivaji, in 1604, by the Nizám Sháhí king of Ahmadnagar. In 1662 it surrendered after a siege of two months, in which Sháistah Khán, Aurangzib's general, lost 900 men; but it was restored to Sivaji a few years afterwards. In 1671 it was taken again by Diler Khán, with less difficulty. In 1818 it was easily captured by the British. Over the gates are three inscriptions, announcing the successes of the Mughuls. There are also two guns inscribed with Maráṭha characters.

Sinhgārḥ.—This is a place very famous in Maráṭha annals, and very interesting on account of scenery as well as historic recollections. It is distant from Púnah 11 miles S.W., and is thus described by Grant Duff, where he speaks of its astonishing capture by the renowned Tanaji Málusré, in February, 1670:—"Sinhgārḥ is situated on the E. side of the great Sahyádrí range, near the point at which the Púrandhar hills branch off into the Dakhan. With these hills it only communicates, on the E. and W., by very high narrow ridges, while, on the S. and N., it presents a huge rugged mountain, with an ascent of half a mile, in many parts nearly perpendicular. After arriving at this height, there is an immense craggy precipice of black rock, upwards of 40ft. high, and surmounting the whole there is a strong stone wall with towers. The fort is of a triangular shape, its interior upwards of two miles in circumference, and the exterior presents, on all sides, the stupendous barrier already mentioned; so that, except by the gates,

entrance seems impossible. From the summit, when the atmosphere is clear, is seen to the E. the narrow and beautiful valley of the Nirá; to the N. a great plain, in the forepart of which, Púnah, where Sivaji passed his youth, is a conspicuous object. To the S. and W. appear boundless masses of mountains, lost in the blue clouds, or mingled by distance with the sky. In that quarter lies Raigarh, from which place, directed by Tánaji Málusré, the thousand Máwalis, prepared for the attempt on Sínggarh, set out by different paths, known only to themselves, which led them to unite near the fortress, according to the words of the Marátha M.S., 'on the 9th night of the dark half of the moon, in the month Mágh.' Tánaji divided his men; one half remained at a little distance, with orders to advance if necessary, and the other half lodged themselves undiscovered at the foot of the rock. Choosing a part most difficult of access, as being the least liable to discovery, one of their number mounted the rock, and made fast a ladder of ropes, by which they ascended, one by one, and lay down as they gained the inside. Scarce 300 had entered the fort, when something occasioned an alarm among the garrison that attracted their attention to the quarter by which the Máwalis were ascending. A man advanced to ascertain what was the matter. A deadly arrow from a bowman silently answered his inquiries; but a noise of voices and a running to arms induced Tánaji to push forward in hopes of still surprising them. The bowmen plied their arrows in the direction of the voices, till a blaze of blue lights, and a number of torches kindled by the garrison, shewed the Rájputs armed or arming, and discovered their assailants. A desperate conflict ensued; the Máwalis, though thus prematurely discovered, and opposed by very superior numbers, were gaining ground, when Tánaji Málusré fell. They then lost confidence, and were running to the place where they had escalated, but by that time the reserve, led by Tánaji's brother, Suryaji, had entered. On learning what had happened, Suryaji rallied the fugitives,

asked 'who amongst them would leave their father's (commander's) remains to be tossed into a pit by Mahárs?' told them the ropes were destroyed, and now was the time to prove themselves Sivaji's Máwalis. This address, the loss of Tánaji, the arrival of their companions, and the presence of a leader, made them turn with a resolution which nothing could withstand. 'Har! Har! Mahá Deo!' their usual cry on desperate onsets, resounded, as they closed, and they soon found themselves in possession of the fort. Their total loss was estimated at one-third their number, or upwards of 300 killed or disabled. In the morning 500 gallant Rájputs, together with their commander, were found dead or wounded; a few had concealed themselves, and submitted; but several hundreds had chosen the desperate alternative of venturing over the rock, and many were dashed to pieces in the attempt. The preconcerted signal of success was setting on fire a thatched house in the fort, a joyful intimation to Sivaji; but when he heard that Tánaji Málusré was killed, he was deeply concerned, and afterwards, on being congratulated, mournfully replied, in allusion to the name he had given the fort,* 'The den is taken, but the lion is slain; we have gained a fort, but, alas! I have lost Tánaji Málusré!' Sivaji, though he seldom bestowed pecuniary gifts on the Máwalis, on this occasion gave every private soldier a silver bracelet, or bangle, and proportionate rewards to the officers." The surprising character of the night escalade above recorded will be appreciated by those who now ascend peacefully in their pálkis, and in the daytime. The ascent is in part almost perpendicular; and one is astonished that the pálkí bearers never slip back and roll down into the plain. In 1665 Sivaji had surrendered Sínggarh to Aurangzib, but retook it, as described, in 1670. In 1701 Aurangzib recovered it; but Shankárji Naráyan Sachiva again captured it in 1705. On the 1st of March, 1818, it was taken by the

* It was originally called Kondánah, but Sivaji himself changed its name to Sínggarh. See *Grant Duff*, vol. i., p. 134.

English, without loss. The garrison, 1,100 men, of whom 400 were Arabs, capitulated, after being shelled for three days, in which time 1,400 shells and upwards of 2,000 shot were fired into the place. Lady Falkland* notices the splendid balsam trees which completely cover the sides of the path that leads up to the fort, and are many of them nearly 10 ft. high. In the old ruined gateways hang festoons of leaves and flowers almost touching the traveller's head as he enters. Being 4,162 ft. above the sea, Sinhgarh is a delightful retreat for Europeans from the heat of the plains. The air is cool, and the views beautiful. Here, for some time, was confined, in a wooden cage, the bráhmaṇ Bábji Pañt Goklá, the murderer of the Vaughans.

The road from Púnah to Sírwal has been lately cleared, an operation of which it stood greatly in need; for, even in a palkí, the fatigue of travelling over it was considerable. The village of Sírwal is prettily situated on the Nirá river, and the banglá is a very good one. This place formerly belonged to the Pañt Sachiva, a Maráṭha chief of high rank. The Kámákṣhi Ghát is steep and slippery, and paved in some places. The natives have a superstition against crossing it at night; and, in fact, wild beasts are not unfrequent intruders upon it.

(i) *Wdí* (Wye).—This is one of the most beautiful rustic towns in the Dakhan. Lady Falkland says of it, with justice:† “I know nowhere a more lovely spot than Wái, and, although I often visited it during my stay in India, I saw new beauties every time. Here there is grand scenery, as well as pleasing, quiet spots, and charming bits. The view from the traveller's banglá is perfectly beautiful. Behind the city rise hills of all the shapes which are peculiar to the mountains in the Dakhan. There are round, peaked, flat-topped hills; some covered with rocks, looking, at a distance, like forts and castles. One hill, near the city, rises very abruptly, and has a hill-fort on the top. It is called Pándugarh.” Wái is situated on the

left bank of the Kriṣṇá, which is lined with beautiful pippal and mango trees, and with handsome flights of stone steps, ornamented with graceful figures of lovely bráhmaṇ women, for which this place is renowned. The traveller's banglá is on the opposite side of the river, on that nearest to the Mahá-baleshwar Hills. The nearest temple to it, and the river is lined with beautiful temples, is dedicated to Ganpati; the next to Mahádeo; and one at some distance, to Lakshmi. These were built about 80 years ago, by the father of Bálá Sāhib Rastia, of whom Lady Falkland speaks.* They are exceedingly elegant, and form the great beauty of this most picturesque spot. The *mandap* or canopy in front of Mahádeo's temple is very light, and a fine specimen of carving in stone. The roof, as also that of Ganpati's temple, is like a pavement reversed. Stones cut into three cubes are joined at the corners, and are then so locked that each locks into six others. When the roof is finished, the support, which is generally of earth, is dug out from the inside of the temple, and from below only the flat under-surface of the lowest cube is seen. The fortune of the Rástias was much impaired by the expenses incurred in erecting these temples, and by their munificence to the bráhmans. To avoid the imputation of abandoning a generosity which they are no longer able to sustain, they have discontinued their custom of visiting Wái, except at very great intervals. They have an excellent mansion at no great distance from the town, called the Motí Bágh, or “Pearl garden.” The road thither is beautifully shaded by splendid bambús, mangos, and tamarinds. The house was built nearly a century ago, and is a good specimen of the Muhammadan style. It is open on one side from top to bottom, and shaded by huge curtains. The decorations are still fresh, but one of the mirrors has been broken by a monkey which got in, “and imagined he beheld an opponent in the reflection of himself.” In the garden are fountains with curious primitive works,

* *Chow-chow*, vol. I., p. 303.

† *Ibid.*, p. 188.

* *Chow-chow*, p. 209.

which are now seldom used. Bála Sáhíb commanded the Peshwá's horse at the siege of Shrí Rang Patanam (Seringapatam). At Wái is also the villa of the widow of Náná Farnavis. Lady Falkland* describes her as very old, but possessing the traces of great beauty. When Lord Valentia saw her in 1804, at Panwel, she was "a very pretty girl—fair, round-faced, with beautiful eyes, and apparently seventeen years of age."† She possesses a portrait of Mahádeo Ráo Peshwá, and of his famous minister Náná Farnavis, and several letters from the Duke of Wellington, who, in 1804, obtained for her leave to settle where she chose in the Peshwá's dominions, with an annual pension of 14,000 rupees. A life of the Náná, written by himself, and full of extraordinary incidents, was, at the request of Colonel Lodwick, given by this lady to an official at Sátára, and is now in the hands of General Briggs.

Dom.—About 5 m. from Wái is the village of Dom, where is a very handsome temple, in the middle of the court of which is a gigantic basin of white marble, the edges carved with lotus leaves. There is also a pillar about 5 ft. high, on the top of which are the five heads of Shiva, with cobras twisting round them, all in white marble.

The Banyan-tree of Wairátgarh.—But the most curious thing to be seen near Wái is a gigantic tree, at the foot of a mountain, called Wairátgarh, about 8 m. from Wái. The exact area shaded by it is three-quarters of an acre. The space covered is a very symmetrical oval. There is no brushwood underneath, nor ought to impede the view save the stems of the shoots from the parent tree. Lady Falkland says, "The shade was so complete, I could sit in the middle of the day without any covering on my head. The tree was of such a size, that separate picnic parties might take place under it, and not interfere with each other. There were countless avenues or rather aisles, like those of a church, the pale grey stems being the columns, which, as the sun fell on them, glistened

in parts like silver; and here and there were little recesses like chapels, where the roots from the boughs formed themselves into delicate clustering pillars, up and down which little squirrels were chasing each other, while large monkeys were jumping from bough to bough, the branches cracking and creaking as if both they and the monkeys would fall on my head." Wái is a spot much famed in Hindú legend. Here, according to old tradition, the Pándus spent part of their banishment, and performed many wonderful works. On this account, as because of its proximity to the Kríshṇa river so near its source, Wái is viewed as a place of great sanctity; and there is a college of bráhmans established at it, once in much repute. The road from Wái to Mahábaleshwar has lately been cleared and improved. The Táí Ghát, so far from being, as before, so rough and slippery as to be perfectly dangerous, may now be driven down or up the whole way. The distance from the top of the Ghát to Malcolm Penṭh is nearly ten miles.

(k) *Mahábaleshwar Hills.*—*Hotels.*—On reaching the Hills, the traveller may either proceed to the house of a friend, or to the Sanatarium, where he can engage rooms beforehand. There is also a fair hotel near the church and library that can be recommended to Europeans. Some officers live in tents, which can be hired on the spot, and, thatched over, are very comfortable; but this, to the mere pleasure tourist, would involve greater expense, and be less convenient than a house. Having located himself, he may study the following description of the Hills, with a view to his guidance during his residence there. The tableland on which stands the village of Mahábaleshwar is a very elevated portion of the great western range of Gháts, forming some of the highest ground, it is believed, between the Nilgiris and the Himálayah mountains. The village lies in lat. 17° 59' N. and long. 73° 30' E., and is about 40 miles distant from the western sea coast. Mahábaleshwar is placed in rather a remote corner of the tableland, at a distance of more

* Vol. I., p. 203.

† *Voyages and Travels*, p. 173.

than 3 miles from the station to which it originally gave name, and from Malcolm Penñh, the flourishing village which has now with more propriety succeeded to the distinction of head quarters. Immediately on the E. of the station rises a rocky plateau to the height of about 200 ft; and this, which is the highest point of the range, has been found by careful and repeated measurements to be upwards of 4,700 ft. above the level of the sea. The tableland, though in most parts of no great breadth, is yet of very considerable extent. Taking Malcolm Penñh as a centre, it stretches with little apparent declination about 15 miles E. towards Wái; another branch extends about 7 miles S. E., in the direction of Sátará; westward, to the top of the Ghát, leading to the Koñkan, is a distance of 2 miles, and to the N.N.W. the level is prolonged for nearly 6 miles by the magnificent promontory of Elphinstone point. Such are the wide-spread outlines of this elevated tract of country: its lesser features will be better traced when we come to speak of the numerous roads which are rapidly branching in all directions over its whole extent.

The soil of this tract is generally rather scanty, and composed of red iron clay and sand, with a small proportion of vegetable matter; but in many parts a more productive brown mould is met with, of very considerable depth, and every way adapted to agricultural purposes. A large extent of surface, however, is occupied by tabular and detached masses of black rock, the indurated iron clay, or laterite of some geologists, which here overlies the basalt and other members of the secondary trap family, that prevail throughout the adjacent country. This rock is extremely cellular, and before exposure to the action of the atmosphere, of a soft consistence, and of a yellowish red tint. Under exposure, it gradually darkens in color, hardens and proves a very durable material for building, a purpose for which the ease with which the stone is wrought, in its original soft state, renders it peculiarly well fitted. In some situations it is found nearly

white, a clay stone without perceptible admixture of iron, while in others the metal is so preponderant as to constitute an ore sufficiently rich to be smelted by the rude process of the natives, and yields a considerable return. The geographical position of the Western Range secures to it a redundant supply of moisture during the S.W. monsoon, and has rendered it a fruitful parent of the rivers that fertilize the peninsula. To the site of the temple of Mahá Deo, at Maháballeshwar, bráhmans assign the honor of giving birth to the Kriṣṇá* and four other streams of less note, besides a fabulous periodical visitant. Of this numerous progeny, the five that come within the sphere of profane eyes are the Kriṣṇá, the Koiná, and the Yená, which take their course to the Dakhan, and the Sávitrí and Gáwitrí, which, falling down the western face of the Ghát, unite with other neighbouring streams to form the river, at the mouth of which stands Bankot, or Fort Victoria. Of the two minor rivers running to the Dakhan, one is lost in the Kriṣṇá at Maoli, near Sátará, and the other at Kaṛár, 60 miles to the S.

The real sources and feeders of these rivers are of course to be sought in the numerous ravines and rocky dells that intersect the tableland in various directions, and in most of which are found, at all seasons, a streamlet of the purest water, pursuing its devious way through the huge rugged blocks that obstruct its passage. In this way a supply of excellent water is everywhere procurable, within an easy distance, though none meets the eye in the landscape, but that of the Yená, which, in its gentle winding course towards its final fall into the Dakhan, forms many picturesque little cascades and pools, skirted by their native willows.

Although the axe of the charcoal burner has in some places bared the hills of wood, Maháballeshwar is well covered with trees. By far the most common tree is the *Jámbúl*, the

* The Kriṣṇá is considered as the Deity Krishnah in a female form, and is often spoken of as Kriṣṇá Báí, "the Lady Kriṣṇá."

Eugenia Jambos of botanists. Its luxuriant foliage is of a dazzling green, and in its form and distribution it is equally picturesque. The willow is identical with that of Europe and abounds by the side of the numerous rivulets. Among flowering shrubs, of which there is a great profusion, the most remarkable is the *Anjuni*, or iron-wood, the *Memecylon tinctorium*, with beautiful purple flowers clustering round the smaller branches. There are also several species of jasmin. The fern and arrow-root plants cover the face of the ground during the greater part of the year. Several individuals of the fern tribe grow here with great luxuriance; but are rivaled in vigor of growth by a flag-leaved plant, a species of *Curcuma*, from the root of which an excellent arrow-root is prepared. During the rains the broad green leaves of this plant, interspersed with its tall flowering stems, bearing white, pink, or yellow blossoms, completely overspread the surface of the earth. The ferns next predominate, and soon after a *crotolaria* resembling the yellow broom, but excelling it in the size and beauty of its flowers, becomes conspicuous. After their decline, various parasitical plants begin to develop their delicate blossoms in singular profusion, and at the same time a multitude of bulbous-rooted flowers spring up and prolong the series. The annual mean temperature of the station is $65\frac{1}{2}^{\circ}$ Fahrenheit, than which no temperature is more suited to the development and preservation of the human frame, or its restoration to health. For nine months, from June to February inclusive, so equable is the climate, that the mean heat of any month does not differ 4° , and for more than half the time not 2° from the annual mean; whilst the mean of the hottest month only exceeds it by $7\frac{1}{4}^{\circ}$. The average daily range of the thermometer, in the open air, throughout the year, is *only* 8° ; and in a house but 4° or 5° . The extreme limits of the thermometrical range in the open air are 87° and 45° . The season for visiting the Hills opens in the beginning of October; the period at which, of all

others, the transition from the low country can be made with the greatest advantage to the convalescent. The atmosphere is at this time still very moist, but clear and fair in general during the day, with frequent gentle showers falling in the evenings. By these, and the prevailing light E. winds, the air is delightfully cooled, the mean temperature ranging below 66° , with a daily variation of only 7° in the open air. Yet the difference of temperature which the new-comer experiences between the hill and low country, though equal to 20° at noon-day, is even less striking than the change from the sultry closeness below to the invigorating elastic freshness of the mountain air. November brings a drier and colder climate, a more uniformly clear sky, and stronger E. winds, and the cold season extends from the middle of this month to the end of February. During this period, the weather is almost always clear, serene and fair, with gentle winds, chiefly from the E.; but, as the season advances, increasingly from the W. and N.W., constituting a faint sea breeze. The mean temperature averages $62\frac{1}{2}^{\circ}$, and the greatest cold in the open air is about 45° . Throughout the day the temperature is mild and genial, with somewhat of an autumnal sharpness in the nights and mornings. Hoar frost may occasionally be seen in situations favorable to its production. But the stillness of the weather, and the nights especially, of this season is very favorable to the preservation of a comfortable temperature within doors, even without fires, the thermometer so placed ranging between 58° and 66° . A fire-place will always be found, however, a desirable adjunct to houses at the hills. The warm season commences with March, and lasts till the beginning of June. Its mean temperature may be taken at 71° , with a daily range of 9° . The mean of the hottest month is less than 73° , and at the hottest time of day but 76° . Any transient feeling of heat is soon relieved by the strong sea breeze, which now sets in daily, and blows fresh, cool and moist, from the N.W.,

increasing in strength with the heat of the season. From the end of April squalls and thunder-storms are not unusual; and in May the atmosphere becomes moister, and clouds and mist hang over the hills in the nights and mornings. In the beginning of June the monsoon sets steadily in, and to this period visitors may, in general, prolong their stay. While the S.W. monsoon prevails, fog and heavy rain envelope this exposed face of the mountains; but to the E. the table-land enjoys a less trying climate. The winds are high and stormy in the early part of the season, but gradually abate as the rains cease; and in September the sky begins to clear, and calms and variable winds, with passing showers, usher in again the desirable weather of October. The range of the thermometer during the rains does not exceed $2\frac{1}{2}^{\circ}$ in the open air, day and night; and the mean temperature is about $63\frac{1}{2}^{\circ}$. The total fall of rain is from 200 to 220 in. The elevation and geographical position of this table-land, which bestow on it so delightful a climate, place it also beyond the sphere of malaria. The station, accordingly, is entirely free from endemic disease, even during the excessive and continued moisture of the rainy season, nor are fevers known on its cessation, or at any other period. No case of cholera has ever occurred.

The discoverer and first visitor of the Mahábaleshwar Hills, for change of climate, was Lt.-Col., now General, P. Lodwick, who, being stationed with his regiment at Sátará during the hot season of 1824, determined on exploring these mountains. He was the very first European who ever set foot on the now celebrated promontory of Sidney Point, and after him it should, in justice, have been named. He made his way, with a walking-stick in his hand, through the dense and tigerish jungle, to the edge of that grand precipice, without any encounter with the wild beasts that then infested the place in numbers; but a day or two after his dog, when close to him, was carried off by a tiger. To him also belongs the merit of first bringing the subject before the public through the

medium of the newspapers. He was followed by Colonel, now General, Briggs, Resident of Sátará, who in 1826 built a cottage, and prevailed on the Rájá to construct an excellent carriage road from his capital to the present station. Little further was done, till Sir J. Malcolm, Governor of Bombay, zealously took up the matter, established an experimental convalescent hospital for European soldiers, and by his personal residence at the Hills in the hot season of 1828, attracted a crowd of visitors. In the same season, Colonel Robertson, the successor of Colonel Briggs, built a house at the station. In November, 1828, Sir J. Malcolm returned to the Hills, bringing with him Dr. Williamson, specially appointed to the duty of reporting on the climate, and the fitness of the locality for a sanatorium, who died not long afterwards. Sites were now selected for some public buildings; the Governor's residence on Mount Charlotte, called after Lady Malcolm, was commenced; and a proclamation was soon afterwards issued by the Rájá of Sátará, inviting settlers to his newly-founded village of *Malcolm Penith*, or "Malcolm-ville." His Highness also undertook to continue the high road onward over the hill and down the Rartōṇḍya* or Rotunda Ghât to the boundary of the British territory in the Konkan, from which point the English Government agreed to construct a similar road down the Pár† Ghât, through Mahár to Dás-gaon, the most convenient harbor on the Bankot river. These works were completed in 1830. Next season Pársi shopkeepers made their appearance, and Government employed a number of Chinese convicts in cultivating an extensive garden, whence supplies of the finest vegetables, especially potatoes, were speedily drawn. These convicts, about 12 in number, came from the

* The orthography of this word is uncertain. It may, perhaps, be an English word, but no dependence whatever can be placed on Anglican spelling of Indian words. If a Marátha word, it may be used with reference to the steepness of the ascent, as we might say in English, "Whimper hill."

† *Pár* signifies "limit," also "beyond."

English settlements to the E., and after working out their time in chains, remained at the place, married and improved their condition, with the proverbial frugality and industry of their race. A public subscription was now raised to make bridle roads to the most picturesque points, and in a few years the station reached the flourishing condition which is now to be described.

Principal Gháts.—The roads from the low country are three—1st, that from Wái, already in part described, leading up the Táí Ghát, and entering the Hills from the E.; 2nd, that in the directly opposite quarter leading from Bombay up the Pár Ghát on the W.; and 3rd, the Satará road from the S.E., which ascends the Kurdshí Ghát. The road from Wái, after surmounting the Táí Ghát, enters a valley formed by heights of very varied form, among which the most remarkable are the striking, crowned summit of Mount Olympia on the right hand, and the bold rocky promontory of Kate's Point, with its natural tunnel, on the left. Both these heights are named from Sir J. Malcolm's daughters. Kate's Point commands a magnificent view of the valley of Wái, and is about 8 miles from Malcolm Penth. The traveller now comes to a high ridge, and crossing that, enters a hollow, the scenery of which is very attractive. His road passes for some distance by the side of the Yená, and, crossing that river, enters Amelia Vale, called from another daughter of Sir J. Malcolm. The Falls of the Yená are situate in the valley of that name, on the left of the road from the Táí Ghát, and are reached by a by-path from a point on the Satará road into the station. The stream is here precipitated over the face of a steep cliff with a sheer descent of 500 ft., unbroken when the torrent is swollen by rain, but ordinarily divided by projecting rocks about one-third of the way down, and scattered below into thin white streaks and spray, which are often circled by rainbows from the oblique rays of the sun. The headlong rush and roar of the falling river; the many other streams lining with silver the steep dark sides of the chasm, as they

hasten to join the foaming torrent, which far below is dashing on through masses of rock; the grandeur of the scenery, now wreathed in floating mists, now bright in sunshine—combine to form a scene of the most absorbing beauty. From this point the road winds along the top of the cliff, crosses the river (now flowing through overhanging woods and rocks) above the waterfall, ascends to a sweetly-situated village on the opposite bank, where the dog-rose is found growing wild, and enters a closely-wooded avenue, skirted by a most picturesque forest dingle. Thence it opens on smooth green meadows and luxuriant willows, through which the Yená is again seen sluggishly winding. The whole distance from the top of the Táí Ghát to Malcolm Penth is about 9 miles. On the right of the road, and on the way to Elphinstone Point, is the ancient village of Mahábaleshwar. It is a small place, but of great sanctity in the eyes of the Hindús as being the spot where the Krishná and four other rivers have their source. There are several temples, one very old, of black stone, said to have been built by a Gawlí Rájá.* Another, built by the same chief, and called Koteshwar, commands a grand view over the Wái valley. The principal temple, however, is called Mahábaleshwar. This stands close under a hill, where there is the stone image of a cow, from whose mouth the five rivers are said to spring. These rivers fill a tank, round which is a raised walk, and near it are several recesses, where various saints, famous in Hindú legends, are supposed to have their retreat. No European is allowed to enter this holy place. At the temple they show a bed, which the priests assert is visited by the god Krishná every night. At a certain hour they ring a bell, and then the deity, though invisible to mortal eye, enters the bed and rests till morning. The wretched garniture and stifling atmosphere of the room, however, dispel all classic recollections, and prevent any comparisons with the

* The Gawlí are herdsmen, and are thought by some to be an aboriginal race. An account of them will be found in *Lady Falkland's Chow-chow*, vol. i., p. 154.

superstitions of old Babylon recorded by Herodotus. The Hindú legend about the place is related by Lady Falkland,* and is simply that two demons, named Antebali and Mahábali, were destroyed here by Mahádeo, and the younger, Mahábali, obtained, as his dying request, that rivers should spring from the bodies of the slain. Three of these temples were rebuilt, about a century ago, by Parshurám Náráyaṇ Angal, a wealthy banker of Sátará. The sixth temple, called Kudreshwar, was built about 75 years ago by Ahilyá Bái, Rání of Indúr.

Elphinstone Point.—Another of the sights of the Hills, situated to the E., is Elphinstone Point, the grandest of all the precipitous scarps which front the low country. This is about 6 m. to the E. of the Wái road. There is a sheer descent of above 2000 ft., though not so steep at the summit but that wild bison have been seen to gallop down some part. A rock rolled from the top thunders down and crashes into the forests below with a noise and commotion which is really grand to witness, and it is a common amusement of visitors to throw over huge masses. The view extends to the mountains, among which is the hill-fort of Torna, over an apparently uninhabited jungle. To the right of the Point is "Arthur's Seat," another fine view which must by no means be omitted. The distance from Malcolm Penth is about 10 miles.

The Station.—The Sátará road leads from S.E. to N.W. directly through the Station. From the top of the Kurúlshí Ghát there is a fine view as far as Sátará, the hill-fort of which closes the vista at the distance of some 20 miles. Hence the road commands successively the valleys of the Koiná and of the Yená, and, crosses the central ridge under a remarkable flat-topped height, named by Sir J. Malcolm, Mount Minny, which looks like a great battery placed to obstruct the passage. As the station is entered, Mount Charlotte, the highest point, lies to the left; and also Bohemia, where Mr. W. Newnham was the first to build a residence. Below Bohemia, in a dell, is the Chinese garden; and, more to the left, a pro-

found and precipitous valley, overlooked by what is called Babington's Point. Proceeding along the central road of the station, the monument to Sir Sidney Beckwith, who died here Commander-in-Chief in 1830, is passed on the left. It is a plain obelisk, and was erected by the public subscription of about 3,000 rupees. The subscribers put up an inscription, which not thoroughly satisfying Lady Beckwith, she sent out another on a marble tablet. Such, however, is the action of the weather on marble in India that this latter inscription was completely defaced and illegible so soon as 1843, while the original inscription remains uninjured to this date. It was from this hero that Sidney Point has its name. He was among the most renowned leaders of the Peninsular war, and has a prouder epitaph in the splendid narrative of his deeds in Napier's History. Eastward and onward from the obelisk, at a little distance, is the church, which Lady Falkland compares to "a small, fancy dairy with verandahs." Beyond this is the library, and close by the hotel. About a quarter of a mile beyond this are the new barracks, and half a mile further the old sanatorium, to the right of which a road leads to a magnificent tank, formed by damming up a valley. This admirable work was projected by Col. P. Lodwick, and afterwards carried out by his successor. A fine tigress was shot here by Lieut. Hughes, of the 4th Rifles, on the 7th of February, 1842, after she had killed two cows. Another quarter of a mile and a road turns off to the right or N.E. to Elphinstone Point, to reach which the village of Mahábaleshwar is passed. A second branch-road to the right leads to Sidney Point, and passes a pretty banglá with a fine view, called "The Eagle's Nest," at present belonging to Mr. Lestock Reid, of the Civil Service, while one on the left leads to Scandal Point, otherwise called Bombay Point, the fashionable drive, whence, in the far distance, is seen the hill and fort of Makrangarh. Before reaching this turning is the burial ground on the left hand. It is a quiet secluded spot, well fitted for the

* *Chow-chow*, vol. I., p. 162.

last resting place. Here, among others, is buried Lieut. Hinds, of the 4th Dragoons, who was killed near these hills by a bison. He was a fine athletic man, upwards of 6 ft. high, but was borne some distance on the horn of the infuriated beast, who dashed on with him as though he were a feather. Here is also buried Dr. Hennel, some time Master of the Mint at Bombay, and a truly scientific man. The Bombay Geographical Society was founded mainly through his influence, and owed much to his exertions. He died on the 6th of March, 1842. Major Miller's tomb may also be remarked. It is an urn on a pillar of grey stone, rather neatly executed. Beyond the cemetery, on the left of the road, is Sir Jamshídjí Jijibháí's house, and on the right a circular walk round a hilly rise, called "Murray's Folly." The main road continues onward to the Pár Ghát, whence magnificent views are obtainable of Pratápgarh, which towers aloft in solitary grandeur, and which is seen from many other points, as from Sidney and Elphinstone.

(kk) *Pratápgarh*.—Some of the most picturesque scenes near the Hills have been already indicated, but there is not one which, for historic recollections or natural beauty, is so deserving of a visit as Pratápgarh. The distance from Malcolm Penñ is called by the natives three kos or six miles, and the direct distance may indeed be that, but by the Pár Ghát it is over thirteen. The road, however, presents magnificent views at every turn. The traveller may ride the whole way into the fort, but the entrance is very rugged and steep. From the walls are seen to the S.E. Sidney Point and Elphinstone Point and the Marri Mahal, as the Mahábaleshwar Hills are called by the natives. Beyond Elphinstone Point towers Raieshwar, a cluster of black and abrupt precipices which no human foot has ever trod. To the N. rise the majestic Torna and Rájgarh, and in the far distance Ráiggarh. On the S. is Makrangarh or Dhábar, to use the native name. On the W. the creek of Mahár and Poládpúr, are distinctly visible. In the fort are two temples to Bhavání and Mahá-

deo, and several tanks for rain water. The old tower under which Sivají, in Oct. 1659, buried the head of Afzal Khán, the Bájapúr general, is crumbling to decay, and is overgrown with weeds. This celebrated exploit, the murder of Afzal Khán, laid the foundation of Sivají's greatness and is thus admirably described by Grant Duff*:—"Sivají provided accommodation for the envoy and his suite, but assigned a place for the bráhman at some distance from the rest. In the middle of the night Sivají secretly introduced himself to Pantojí Gopináth. He addressed him as a bráhman, his superior. He represented that 'all he had done was for the sake of Hindús and the Hindú faith; that he was called on by Bhawání herself, to protect bráhmans and kine, to punish the violators of their temples and their gods, and to resist the enemies of their religion; that it became him as a bráhman to assist in what was already declared by the deity; and that here amongst his caste and countrymen he should hereafter live in comfort and affluence.' Sivají seconded his arguments with presents, and a solemn promise of bestowing the village of Hewra in In'am on him and his posterity for ever. No bráhman could resist such an appeal, seconded by such temptation; the envoy swore fidelity to Sivají, declared he was his for ever, and called on the god to punish him if he swerved from any task he might impose. They accordingly consulted on the fittest means for averting the present danger. The bráhman, fully acquainted with Afzal Khán's character, suggested the practicability of seducing him to a conference, and Sivají at once determined on his scheme. He sent for a confidential bráhman, already mentioned, Kṛishñají Bháskar, informed him of what had just passed, and of the resolution which he had, in consequence, adopted. After fully consulting on the subject, they separated as secretly as they had met.

"Some interviews and discussions having taken place, merely for the purpose of masking their design, Kṛishñají Bháskar, as Sivají's vakíl, was despatched with

Pañtoji Gopináth, to the camp of Afzal Khán. The latter represented Sivaji as in great alarm; but if his fears could be overcome by the personal assurances of the Khán, he was convinced that he might easily be prevailed upon to give himself up. With a blind confidence, Afzal Khán trusted himself to Pañtoji's guidance. An interview was agreed upon, and the Bijapur troops with great labor moved to Jáoli. Sivaji prepared a place for the meeting, below the fort of Pratápgarh; he cut down the jungle and cleared a road for the Khán's approach; but every other avenue to the place was carefully closed. He ordered up Moro Pañt and Netaji Pálkar from the Konkan, with many thousands of the Máwaji infantry. He communicated his whole plan to these two, and to Tánaji Málusré. Netaji was stationed in the thickets a little to the E. of the fort, where it was expected that a part of the Khán's retinue would advance, and Moro Trimmál, with the old and tried men, was sent to conceal himself in the neighbourhood of the main body of the Bijapur troops, which remained, as had been agreed upon, in the neighbourhood of Jáoli. The preconcerted signal for Netaji was the blast of a horn, and the distant attack, by Moro Trimmál, was to commence on hearing the fire of 5 guns from Pratápgarh, which were also to announce Sivaji's safety. 1,500 of Afzal Khán's troops accompanied him to within a few hundred yards of Pratápgarh, where, for fear of alarming Sivaji, they were, at Pañtoji Gopináth's suggestion, desired to halt. Afzal Khán, dressed in a thin muslin garment, armed only with his sword, and attended, as had been agreed, by a single armed follower, advanced in his pálki to an open banglá prepared for the occasion.

"Sivaji had made preparations for his purpose, not as if conscious that he meditated a criminal and treacherous deed, but as if resolved on some meritorious, though desperate, action. Having performed his ablutions with much earnestness, he laid his head at his mother's feet and besought her blessing. He then arose, put on a steel chain cap and chain armour under his turban and

cotton gown, concealed a crooked dagger, or *bichwad*, in his right sleeve, and on the fingers of his left hand he fixed a *waghnaikh*, a treacherous weapon, well known among Maráthas. Thus accoutred, he slowly descended the fort. The Khán had arrived at the place of meeting before him, and was expressing his impatience at the delay, when Sivaji was seen advancing, apparently unarmed; and, like the Khán, attended by only one armed follower, his tried friend Tánaji Málusré. Sivaji, in view of Afzal Khán, frequently stopped, which was represented as the effects of alarm, a supposition more likely to be admitted from his diminutive size. Under pretence of assuring Sivaji, the armed attendant, by the contrivance of the bráhman, stood at a few paces distant. Afzal Khán made no objection to Sivaji's follower, although he carried two swords in his waistband,—a circumstance which might pass unnoticed, being common amongst Maráthas; he advanced two or three paces to meet Sivaji; they were introduced, and, in the midst of the customary embrace, the treacherous Marátha struck the *waghnaikh* into the bowels of Afzal Khán, who quickly disengaged himself, clapped his hand on his sword, exclaiming, 'Treachery and murder!' But Sivaji instantly followed up the blow with his dagger. The Khán had drawn his sword, and made a cut at Sivaji, but the concealed armour was proof against the blow; the whole was the work of a moment, and Sivaji was wresting the weapon from the hand of his victim before their attendants could run towards them. Saiyid Bandú, the follower of the Khán, whose name deserves to be recorded, refused his life on condition of surrender; and, against two such swordsmen as Sivaji and his companion, maintained an unequal combat for some time before he fell. The bearers had lifted the Khán into his pálki during the scuffle; but, by the time it was over, Khandu Mallé, and some other followers of Sivaji, had come up, when they cut off the head of the dying man, and carried it to Pratápgarh. The signals agreed on were now made; the Má-

walis rushed from their concealment, and beset the nearest part of the Bijapur troops on all sides, few of whom had time to mount their horses, or stand to their arms. Netaji Palkar gave no quarter; but orders were sent to Moro Pant to spare all who submitted; and Sivaji's humanity to his prisoners was conspicuous on this as well as on most occasions. This success among a people who cared little for the means by which it was attained, greatly raised the reputation of Sivaji; and the immediate fruits of it were 4,000 horses, several elephants, a number of camels, a considerable treasure, and the whole train of equipment which had been sent against him."

Darra.—The sportsman will find excellent *shikaris* or native huntsmen at the Hills waiting to be employed, and many places all round where he may ply his rifle and gun. Jungle fowl and spur fowl are to be had in most directions, and there is always a chance of coming upon a panther, a *chitd*, a bear, or a tiger. Bison, once numerous on the hills, are now only to be found at considerable distances, and are excessively shy. For a first attempt, the visitor in search of game may descend between Sidney and Elphinstone Points to the village of Darra, which is situated about 2,000 ft. down. The descent is rather fatiguing on account of the long grass, low jungle, and broken masses of rocks, where snakes are plentiful. Besides the cobra, and rock snake, there are great numbers of a most deadly little snake, called by the natives *phursen*, the Kaju Tatá of Russell. It is requisite, therefore, to be careful, though no European has yet been killed by the bite of these reptiles. Instances, however, of deaths among the natives owing to the bites of snakes are not uncommon. Enormous monkeys inhabit the trees which clothe the sides of the mountains, and there are a few peacocks, which two kinds of animals are said to be always in spots where the tiger is found. The monkeys, by their cries and excitement, will generally make known the whereabouts of the monster. After reaching Darra there is a path beside a clear

stream to another village, and thence the return may be made up Sidney Point. As the climber advances, the ascent grows more steep, until near the top there is a sheet of grass without any jungle, so extremely slippery, that it is almost impossible to cross it with unspiked shoes, next to which bare feet are safest. To those who are accustomed to climb mountains, the ascent will be very enjoyable, commanding as it does the most magnificent scenery on either side. To persons subject to giddiness this path can hardly be recommended, as a slip might carry them down many hundred feet into the forests below. After passing the grass, a narrow path about three feet broad is reached, which winds along under Sidney Point on the brink of a tremendous precipice, and at last leads to the road. So great is the height that if the visitor has nerve to look down he will see the most gigantic trees dwarfed to tiny shrubs. Indeed the forest looks almost like a carpet of moss.

Makrangarh.—Another place where game is to be found is the forest near Makrangarh. A ride of about 13 miles leads through beautiful scenery to the village of Dewli, where the sportsman may halt in an old temple, under some of the tallest trees to be found in these parts. In the early morning the jungle fowl and partridges will be heard crying in all directions on the road hither, from the Hills' side; while as evening comes on, shouts may be occasionally heard from the herdsmen calling to one another to be on the look out, as some one among them has from the mountain top descried a prowling tiger near the herds. A fine river flows through the valleys in this direction, and the jungles are adorned with magnificent timber. Bears and *chital*, the spotted antelope, are obtainable here, and occasionally tigers; but the jungle is so thick that it is exceedingly difficult to follow up or secure a wounded animal. Besides these, there are many other places to which the experienced *shikari* will conduct the sportsman, and even on the hills themselves he may shoot tigers and panthers if he is content to sit up

in a tree with a goat tied as bait at the foot of it.

The road down to Pár is not inferior, perhaps, to any other from the Hills in beauty.

(l) *Pár*.—There is a good bázár and traveller's banglá at Pár, which is a village with many temples, in a dell at the summit of the Ghát which bears its name. To the right, at 2 m. distance, is the fort of Pratápgarh, already described, and which the traveller coming from Bombay may visit from this place before proceeding to Mahábaleshwar. The Pár Ghát is exceedingly steep, in some parts almost perpendicular. The journey up it from Poládpúr is usually made in a páلكى, and the traveller will do well to recollect that he must here reverse his position of feet foremost, and be carried up with his head in the ascendant, unless he would wish to experience inconvenience similar to that of being suspended by the heels for more than an hour. Poládpúr is also a good halting place, and near this is the tomb of the Rev. Donald Mitchell, the first Missionary of the Scottish Missionary Society to India, who chose Bankoṭ for the scene of his labors. (See *Oriental Christian Spectator* for 1840, p. 66.)

(m) *Mahár or Máhdár* is hot and unhealthy, and has a most unenviable reputation for cholera. The only inducement to stop at the spot is the circumstance of there being two caves about a mile from the town, and close to the ford of the river, on the right hand of the road which leads by Indrapúr to Bombay. They are small and very rudely executed, but contain two inscriptions, fac-similes of which will be found in *Bird's Caves of Western India*. The first inscription refers to the *Datha datu*, or "tooth-relic," given at the funeral pile of Bhagava (Buddha). One of these caves contains a *dahgopa*. There are said to be caves in the adjoining Gháts also, which form the limit of what is called the *Pañt Sachiva's* territory. These, however, have not been explored, and the traveller who would ascertain their existence and describe them would be serving the cause of archæological research in India. Mahár is the place

where the treaty, spoken of by Grant Duff, vol. iii., p. 142, was concluded in 1796 between Naná Farnavis and Nizám 'Alí, by which Bájí Ráo was to be elevated to the Peshwáship on the death of Mahádeo Ráo. Hence to Bombay is 100 m. : by the Sáwitri river 30 m., and thence 70 m. by sea, and this route is often adopted by travellers to the Hills. The objections are the occasional storminess of the passage and a dangerous bar at the mouth of the river, where some sad accidents have occurred, particularly one in which Mrs. Malet, wife of the present Member of Council of that name, was drowned with her child, and Mr. Malet was only saved by his native servant, who swam with him to shore. Bankoṭ, at the mouth of the river, was one of Angria's strongholds, and was surrendered by that piratical chief to the English in October, 1755, as the fruit of Commodore James' successes, and Suwarnadurg (Severndroog) was at the same time given up by Angria to the Maráthas. Fort Victoria is on the S. side of the entrance to the river, on a high barren hill of red color.

The banglá at Indrapúr stands high, and is altogether prettily situated. At this place, therefore, rather than at Mahár or Nágathánah, it will be well to halt. At Nágathánah there is an old bridge worth a visit; but the place is intensely hot, and the road to it is through a jungle, where tigers have several times been encountered. On one occasion Dr. Wilson beheld here an immense tiger drinking by the road side, and was almost upon it before he could check his horse. The passage down the creek of Nágathánah is generally accomplished by rowing, and from its mouth to the Apollo Bandar at Bombay there is a sea voyage of two hours.

ROUTE 4.

FROM BOMBAY TO SÁTÁRÁ 193 M. 1 F.
BY PÚNAH, AND SÁSWAP (SASSOOR),
VISITING PÚRANDAR, AND THENCE TO
PAÑDHARPÚR.

285 M. 4 F.

For particulars of this Route as far as Púnah, see the preceding Route.

MILITARY AUTHORITY.—From Púnah to Nirá bridge: Officer commanding at Púnah—*Púnah*. Thence to Pañdharpúr: Officer Commanding at Sātárá—*Sátard*.

CIVIL AUTHORITY.—Collector at Púnah—*Púnah*, to Nirá bridge. Thence to Pañdharpúr: Commissioner at Sātárá—*Sátard*.

PLACES.	STAGES.	
	M. F.	M. F.
Bombay to PUNAH		
(see Route 3).....	119 4	119 4
Cantonment Church at Púnah to Chhotá Kondwa	2 3	
Ascend Báp Deo Ghát...	3 0	
Summit of Ghát	1 7	
Foot of Ghát	0 4	
BHIWRI	2 0	9 6
Bápgáñw	1 6	
Chámli	1 4	
Hiwra	1 5	
(a) SÁSWAD (SASSOOR)		
<i>b. p.o.</i> (hence visit Púrandar)	2 4	7 3
× Kará <i>r.</i>	1 0	
Siwra	3 6	
(b) JIJURI, <i>dh.</i>	5 0	9 6
× Wálá Khind	2 6	
Daund	2 2	
Wálá	2 0	
× Nirá <i>r.</i> to NIRA	7 2	14 2
Lenand	5 4	
× Sálpa <i>n.</i> to Thámbai... ..	2 4	
SÁLPA	2 6	10 6
Ascend Sálpa Ghát	0 2	
Summit of Ghát	2 6	
× 4 <i>n.</i> to DEUR	4 6	7 6
× Wasná <i>r.</i> to Pipúri	2 0	
Warúl × Krishná <i>r.</i> by bridge.....	6 7	
× Yená <i>r.</i> by bridge at Wára.....	2 7	
(c) SÁTARÁ, cantonment, <i>b.</i>	2 2	14 0
× Krishná <i>r.</i> at its junction with Koiná <i>r.</i> to Chhotá Máhuli	2 4	
× small Ghát to Bari Máhuli	0 5	
Triputi	3 1	
Lasurná.....	2 6	
× 2 <i>r.</i> to Korigáñw	1 0	
KUMTÁ	2 6	12 6
Ascend Ghát	5 6	

PLACES.	STAGES.	
	M. F.	M. F.
Pass Wardangarh fort, 1 mile to right	0 4	
Pusagáñw	3 0	
Sinduwári	3 0	
NIDAL or NYRDAL ...	3 2	15 4
Mahimán Fort, 1 mile to left	3 0	
Bari Pingli	4 3	
BARA GUNDAULA ...	4 6	12 1
Chhotá Gundaulá	2 2	
× Mán Gangá <i>r.</i>	10 6	
MASWAR	1 0	14 0
Dúl Deo.....	4 6	
Ascend Kolwantí Ghát... ..	1 4	
Summit of Ghát	1 0	
Foot of Ghát	2 0	
PILIWA	3 2	12 4
Tándulwári	8 1	
BHALAWNÍ	2 6	10 7
Kupri	5 3	
Wákri	5 2	
(d) PAÑDHARPUR, S. side	4 0	14 5

285 4

The road from Púnah to Sātárá given above is one of the most beautiful in the Dakhan, and the sportsman and the tourist will find abundant gratification. The view from the top of the Báp Deo, "Father God," Ghát is very fine, and extends over the Mútá Mulá plain, taking in the hill forts of Sinhgargh and Torná. The traveller is now 3,000 ft. above the sea, and, except in April and May, the temperature is at least so bearable as to give little inconvenience.

(a) *Sáswad (Sassoor).*—The road to Sáswad is lined with fine mango trees, planted by the Peshwás. Sáswad is a large market town on the left bank of the Kará river. An old palace of the Peshwa's beyond the town and across the river, which, in the rainy season, is difficult to cross, is used as a *kacheri* or collector's office, and traveller's banglá. The rooms are good, but low, and unfurnished; so that if there is an intention of halting at it to visit Púrandar, it would be well to make interest with the civil officers of the district for some requisite articles, as a bed, table, and

chair: and it is also necessary to ask permission to stay at the palace. There is fair quail shooting to be had in the neighbourhood of this town; but for hog-hunting the sportsman must go to Pārgā'ōn or to Kāmga'ōn, on the road from Pūnah to Sholāpūr, in the adjoining Bhīmātādī district. In an island in the river as you cross to the banglā are some temples of black basalt. The Peshwā's palace still bears marks of English shot. As Pūrandar was a favorite residence of the Peshwās, the national spirit of the Marāthas has always been strong in it, and the inhabitants have not been backward in shewing their dislike to Europeans when they could do so with impunity. At this place the Amīrs of Sindh were confined for some time. Though prisoners, they were permitted to amuse themselves with their favorite pursuit, shooting, and the hogs in the vicinity were much reduced in numbers by their battues.

Pūrandar, or, according to Blacker, *Pūnadar* (*Poorundhur* of Thornton).—The hill-fort of Pūrandar is not more than 5 miles in direct distance from Sāswaḍ, and by the road it is an easy morning ride. The ascent is by a rough, steep path, but the traveller may ride up the whole way. According to Thornton,* who, however, merely transcribes the words of Grant Duff (vol. i. p. 207, note) the highest point of the mountain is upwards of 1,700 ft. from the plain immediately below, and 4,472 ft. above the sea. Another authority makes it 2,500 ft. above the plain, referring, probably, to a different part of the low country. It is certain, at least, that Pūrandar is the most elevated point of the ridge which runs from the W. Ghāts and terminates at Jijūri. The climate is so fine that one may sleep even without a tent, and this fort has consequently just been made a convalescent station for Europeans from Pūnah. There are several tanks cut in the solid rock in the forts, which are two, upper and lower, situated about 300 ft. below the summit. The view is

magnificent. It will be well for a stranger to get an introduction to some inhabitant of the many banglās, as there is no house for travellers.

Pūrandar was one of the first places occupied by Sivajī, having been acquired by him in 1647. The Kīl'adār, dying in that year, left three sons, who chose Sivajī to be arbitrator of their disputes. That wily chief entered the fort with a few attendants, and persuaded the two younger brothers to make the eldest a prisoner. Under the pretext of furthering this design, he got them to admit a band of his Māwalīs, and immediately captured the fort for himself. In 1665 this fort was most gallantly defended for Sivajī by Bājī Parbhū, who disputed every inch of ground with Diler Khān, the general of Aurangzib's army. At last a mine blew up one of the towers of the lower fort, and so shattered the rock, that the besiegers were enabled to effect a lodgment in the lower fort. But while the Afghāns, who formed the storming party, were plundering, they were suddenly attacked by the garrison, and driven out of the fortifications, and thence headlong down the hill. This success was stopped by the death of the Marāṭha leader, who was shot with an arrow by Diler Khān. After this the Mughuls succeeded in capturing Wajragarh, a small detached fort on the N.E. angle of Pūrandar hill, which commands a great part of the works. From this they kept up a cannonade for weeks, and at length the garrison would have evacuated the fort, but Sivajī made terms with the imperial general, and surrendered Pūrandar and with it 19 other forts, but only to recapture them again in 1670, when Pūrandar was escaladed and reduced by the Marāṭhas with little difficulty. In 1714, Yesu Bāī, mother of the Pant Sachiva gave up Pūrandar to Bālājī Wishwanāth, the founder of the Peshwā dynasty, as a place of refuge for his family, then residing in Sāswaḍ. "On the same pretence,* Bālājī obtained a grant of it from Sāhu (the Rājā of Sātārā), by which concession, that

* Gazetteer, s. v. Poorundhur.

* Grant Duff, vol. i. p. 437.

prince forged the first link in the chain which afterwards fettered his own power, and reduced his successors to empty pageants of bráhmaṇ policy." On the 1st of March, 1776, a treaty of 18 articles was signed here by Colonel Upton, agent for Warren Hastings, and Náná Farnavis, by which Salsette was to be retained by the English or exchanged for territory of £30,000 annual revenue, as the Governor-General might decide; the revenue of Bharuch was ceded to the English, and £120,000 guaranteed to the Bombay Government in payment of expenses incurred, and the treaty between that Government and Raghubá Peshwá was formally annulled. On the 14th of March, 1818, Púrandar was attacked by the English column under General Pritzler. The British troops had advanced by way of Jíjúrí, and at Sáswad had had some little trouble in capturing "a strong stone building * in which 200 Arabs, Sindhis, and Hindustánis had shut themselves up, with some small guns. The walls were so substantial that six-pounders were found incapable of affecting them. Eighteen-pounders were then brought up; but, though these also appeared to make as little impression on the walls, they had sufficient effect on the minds of the garrison to induce their surrender at discretion." On the 14th a mortar battery opened, and on the 15th Wajragarh † surrendered, and as it commanded Púrandar, the Kil'adár of the latter place was compelled to capitulate on the 16th. ‡

The sportsman may occasionally find panthers and *chitás* in the hills round Púrandar; deer and *sámbár* are also to be met with at no very great distance.

(b) *Jíjúrí*.—This place is famous for a temple of considerable size, and built in a picturesque situation on the summit of a hill, about 250 ft. high. The temple was built by Holkar, about

two centuries ago, and is dedicated to Khandobá or Khanderáw (*M. khand*, a sword, and *ráu*, king), an incarnation of Shiva, but dimly distinguished from Bhairava, a terrific form of the above-named deity. The whole ascent of the hill is covered with pillars and gateways set up by various votaries, and there are many stone images of animals, which are also the records of vows. The huge drum in the *nakkarah khánah*, or music room, at the top, is heard to a great distance round, and has a remarkable effect, when, breaking the stillness of the night, it arrests the traveller's attention, and he beholds a huge mass of pillars and buildings faintly lit up by the moon or the light of torches. The revenues of the temple are apportioned thus* :—The Government has the offerings of two months and 18 days, being the Saturdays, Sundays, and Mondays of Ashwin, the first six days of Mārgashirsh, and the whole of Paush and Māgh. Of the remaining months, the offerings of one half are given to certain Shudras employed in the service of the temple called Guravs, and the other half realized is apportioned equally between the *Garshes* and *Virs*. *Ture* and *chure*, garlands and bracelets, are also offered for the government throughout the year. It is estimated that there are from 125 to 150 girls attached to the temple, who lead an infamous life. Of these about 80 are present at the place, and the rest are scattered through the villages within 20 miles. These girls are formally married to the god, and they, and the male servants of the temple, are continually recruited in the following way :—When a man or woman, being childless, is anxious for offspring, such a person vows that if a child be granted it shall be devoted to the god. Accordingly, whether male or female, it is, on its birth, made over to the care of the servants of the temple, and is brought up in habits of shameful profligacy. Among the noticeable things at this shrine is a long pole covered with red and blue cloth, and having a crown of peacock's feathers at the end; this is carried round on

* *Blacker's Maráthá War*, p. 241.

† This place is wrongly called Wuzeer Ghur by Blacker.

‡ All the adjacent forts surrendered in the same easy way. In fact the only one which made anything like a defence was Wasota, where Cornets Hunter and Morrison were rescued, having been confined for many weeks in a dark dungeon, where they had never beheld the light of day.

* *Oriental Christian Spectator* for 1827, p. 294.

pilgrimage to other shrines, and is, as it were, the banner of Khāndobá.

In the *Nird Bridge* the traveller will observe one of the best works of the kind, if not the best, ever constructed by the Maráthas.

(c) *Sátdrá*.—The city of Sátará has many historic recollections, and the station is one of the most salubrious and pleasant in the Dakhan. The town is situated in a hollow between two ranges of hills, which rise above it on the E. and W., and partly overlap it on the S. also. The Hill on the W. is the termination of a spur, which runs down from the Mahábaleshwar Hills. It is called Yuteshwar, and there are some temples on the top with a colony of bráhmans, and also of the largest monkeys to be seen in these parts. These creatures run chattering up to a stranger in a menacing manner, and might, perhaps, attack a single unarmed individual; but if threatened, they disappear over the face of the cliff, which is quite perpendicular and of great height. The monkeys manage, however, to scud along its brow, clinging to the underwood and bushes which grow along it. The Ghát up Yuteshwar from Sátará is very steep and paved with rugged stones, so that some care is required in riding up and down it. From the hill to the city there is an aqueduct, a distance of 4 miles, and 2 fine tanks are passed between the palace and the foot of the hill.

The Fort.—On the E. of the city is the hill on which is the fort. The fort is said to have been built by a Rájá of Panála, who, as testified by a copper plate found at Sátará,* reigned in A.D. 1192. By him, too, were erected the forts of Bairátgarh and Pándugarh, near Wáf, and Chandan and Wandan, near Sátará. Long before the time of the 'Adil Sháhí dynasty at Bijapúr, the fort of Sátará† was used as a state prison, and Sivaji, who captured it in 1673, after a siege of several months, unwittingly furnished for his descendants a prison in which they were for

years confined. In 1698, at the suggestion of Rámchandar Pañt, Sátará was made the capital of the Maráthá government. Next year Aurangzib, with a great army, arrived before the city. His own tents were pitched on the N. side of the fort, on the site of the present village of Karanjá. 'Azím Sháh was stationed at a village on the W. side, which has since retained the name of Sháhpúr, or "the Sháh's town." Shirzí Khán invested the S. and Tarbiyat Khán occupied the E. quarter. Chains of posts between the different camps effectually secured the blockade. The fort occupies the summit of a hill, which is about 800 ft. high, and extends 1,100 yds. in length and 500 in breadth. The sides are very steep, and even the ascent from the city by a somewhat winding path on the W. is difficult. The defences consist of a scarp of upwards of 40 ft. in perpendicular black rock, on the top of which is a stone wall. It was defended against Aurangzib by Pryágí Prabhú, hawáldár, who had been reared in the service of Sivaji. As soon as the Mughuls began to gain any part of the hill, he withdrew his troops into the fort, and rolled down huge stones from the rock above, which did great execution, and, until cover could be thrown up, were as destructive as artillery. The blockade, however, was complete, no communication could be held with the country, and as the small stock of grain in the garrison was soon exhausted, the besieged must have been compelled to surrender; but Parshurám Trimbak, who had thrown himself into the fort of Pralí, purchased the connivance of 'Azím Sháh, and conveyed stores to the besieged. The Mughul troops on the W. and S. faces erected batteries; but the grand attack was directed against the N.E. angle, which stands up like a tower, and is one of the strongest points, the rock being 42 ft. high, and the bastion on the top consisting of 25 ft. of masonry, making a total height of 67 ft. Tarbiyat Khán undertook to mine this angle, and at the end of 4½ months had completed two mines. So confident were the Mughuls of success, that the

* *Grant Duff*, vol. 1., p. 28. *Transactions of Bombay Lit. Society*, vol. iii.

† *Grant Duff*, vol. 1., p. 260.

storming party was formed under the brow of the hill. Aurangzib moved out in grand procession to view the attack, and the garrison, and among them Pryágjí, attracted by the splendor of his retinue, crowded to the rampart. The first mine burst several fissures in the rock, and so violent was the concussion, that a great part of the masonry was thrown inwards, and crushed many of the garrison to death. The storming party advanced with eagerness, and at that moment the second and larger mine burst outwards with a terrible explosion, and destroyed upwards of 2,000 Mughuls. Pryágjí was buried by the first explosion close to a temple to Bhavání, but was dug out alive. This was regarded by the Maráthas as a happy omen, and, animated by it, the garrison would have made a prolonged and desperate defence, but provisions fell short, and 'Azim Sháh would no longer connive at their introduction. Proposals of surrender were, therefore, made through him, and the honor of the capture, which he so ill-merited, was not only assigned to him, but the very name of the place, in compliment to him, was changed by the Emperor to 'Azim Tárá.

In 1705 the fort was retaken by the Maráthas, through the artifice of a bráhman named Anají Pañt. He ingratiated himself with the Mughuls under the character of a mendicant devotee, amusing them with stories and songs, and, being allowed to reside in the fort, introduced a body of Máwalis, and put every man of the garrison to the sword. To this place, on the surrender of Trichinápalli (Trichinopoly) on the 26th of March, 1741, Chanda Sáhib, the well-known aspirant to the Nawábship of the Karnátak, was brought a prisoner, and remained under surveillance 7 years. In 1798 Rám Rájá, son of Sivají II., got possession of the fort, and collected troops with a view of regaining his independence from the Peshwá Bájí Ráo; but his forces were surprised by Parshurám Bháw, and driven out of the town in spite of the heroism of Yelóji Mohité and Lenaji Mohité, who charged singly into a host of enemies and were killed. After the

rupture with Bájí Ráo, the English troops marched to Sátará, which surrendered, after little or no resistance, on the 10th of February, 1818, and Pratáp Singh, eldest son of Sáhu II., was installed as Rájá. He held the principality 21 years, and was sent prisoner to Banáras in 1839, being succeeded by his brother, Apá Sáhib, on whose death, in 1848, the territory was annexed.

The gate of the fort is on the W. side, and up to it, as has been said, a steep zig-zag path leads from the town. Continuing along the same side, near the further extremity is the old palace, in which are some curious and not very refined mythological pictures. On the opposite side from the palace is another gate, not used. There are also 16 temples, of which 11 are to Shiva and 5 to Bhavání, the especial patroness of Sivají and his family. Panthers are occasionally seen, from the walls of the fort, basking on the rocks, a few score feet below the ramparts. The view from the fort is very beautiful, hills rising in every direction of varied form, and some of them crowned with old forts now crumbling to decay. Such are the hills of Chandan and Wandan on the W., and the lofty hill of Amboli which, according to Hindú legend, was a pebble that slipped from a mountain which Hanumán was carrying to help in making a bridge from India to Lanká in Ramá's war with Rávan. A wide plain extends to the N., opening out from the town and comprehending the cantonment on the W., the Residency with its fine garden on the E., and beyond, many gardens and groves. Through this plain runs a broad excellent road, shaded by an avenue of trees to the Saṅgam, or junction of the rivers Kṛṣṇá and Yená at the beautiful village of Máhuli.

The Palace.—After satisfying himself with the scenery, the traveller may pay a visit to the Palace, which lies on the S.W. side of the town. It is a very large, but not particularly tasteful, building. The apartment most worth seeing is the *Jalmandir*, or "water pavilion," a place built on the model of

the Residency, but surrounded by vines and cooled by numerous jets of water, being nearly encircled by a tank. The greatest curiosity to be seen here is, however, Sivaji's famous sword called Bhavání, which is now worshipped as a deity, and has a temple to itself. It is very long, the blade being 4 ft. and several inches, and quite straight, of good and well-polished steel, with two grooves running down it. According to Lady Falkland, vol. ii., p. 34, it is a genuine Andrea Ferrara. The handle is very small, too small to admit the hand of a moderate-sized European; and there is a spike on the top of the handle for beating back an enemy, who might have got within the guard. It is marvellous how Sivaji, who is represented as a very slight small man, could have wielded so long and ponderous a weapon; yet with this sword he slew Afzal Khán, the Bijapúr general (see Pratápgarh, p. 341). The *waghnakh*, or "tiger's claws," which Sivaji plunged into Afzal Khán's stomach is also shown, and a smaller sword, which once belonged to the Sáhu Rájá.

The village of Máhulí (Mowlee).—This is the Scandal Point of the station, and is reached by a pleasant evening's drive or ride. On both sides of the river are several temples, and on the Satará side are some magnificent banyan trees, inhabited by huge monkeys with grey beards. On a very high bank overlooking the stream, with a broad flight of steps to descend to it, are several temples. Of these, one is dedicated to Parshurám, the 6th incarnation of Viṣṇu, who is said to have performed austerities for many days at this spot. This temple is about 180 years old. Another is dedicated to the rivers, and a third to Rámeshwar. This last was built by a banker named Parshurám, who is said to have found a large cavity filled with treasure at Satará. There are also several handsome tombs to widows who have performed satí here. The last satí took place on the 12th of August, 1836, the victim being an aged bráhmaṇ woman. Lutfullah also, in his Autobiography, p. 221, refers to one. Not far from

these tombs is one* to a black dog that saved the life of the Sáhu Rájá. This prince was very fond of hunting, and on one occasion a tiger was about to attack him, when a black greyhound by its barking drew his attention, and he killed the ferocious animal in the act to spring.

There are many beautiful rides at Satará, and good sport to be had. Quail and florian are plentiful in the neighboring villages, and foxes are very numerous. These are coursed with greyhounds, and afford excellent sport. Bears, panthers, and *chitás* may occasionally be found. In 1836 a large bear came down to plunder the Residency garden, and slipped into the large well there. When the gardener went to draw water he beheld the animal swimming round and round, there being no possibility of its escape, and it was many hours before it sank. A mango tree in this garden is worth a visit, being a very fine specimen, and nearly 30 ft. in circumference. At a village a few miles off is a still larger tree of the same species, and nearly 40 feet round. Those who take an interest in old traditions will find Satará a good place for inquiry after such legends. There is one, and most probably founded on fact, that when the fort was erected the son and daughter of the principal Mahár in the place were buried alive at the principal entrance, which, as already noticed, is on the W., and may be known by two large fish, the ensigns of nobility, sculptured upon it. These living sacrifices are part of the aboriginal worship of the country, and the legend tends to show that the Mahárs are no other than the aborigines, as, indeed, is believed on many other accounts. During the Dasahrá the Mahárs of Satará sacrifice a male buffalo at the temple of Bhavání, which stands at the N.E. angle of the fort where the mine, so fatal to the Mughul troops, was sprung. The animal is buffeted, wounded, and driven furiously about in the very way in which the Tudas (see p. 144) beat the buffalos they sacrifice at their funeral rites. In

* Chow-chow, vol. ii. p. 32.

this, then, there is an undoubted relic of most ancient aboriginal worship.

The road from Sātārā to Pañdharpūr has been lately cleared and made. Supplies are not very abundant, but the sportsman may always provide game for himself.

(d) *Pañdharpūr*.—This is a town with a population of about 20,000 persons, situate on the very verge of the Sātārā and Sholāpūr Collectorates, and on the high roads from Pūnah to Brijapūr, and from Sātārā to Sholāpūr. It is a place therefore of great importance owing to its situation. It is also one of the most sacred places in the W. of India in the eyes of the Hindūs, it being supposed to be the residence of Wiṭhobā, a subordinate incarnation of Viṣṇu, or rather Kṛṣṇaḥ himself, who is supposed to have visited this city. The legend is told in *More's Hindū Pantheon*, and is briefly this:—A brāhman named Pañḍālī, on a pilgrimage to Banāras with his wife and parents, neglected the latter. Stopping at Pañdharpūr, he put up at the house of a brāhman who was a pattern of filial piety. Here Pañḍālī was not only rebuked by the example of his host, but Gangā, Yamunā, and Saraswatī appeared to him in the shape of three beautiful ladies, who performed the household duties in this pattern family, and on his inquiring how they could so humiliate themselves, informed him that the gods delighted to honor those who honored their parents. Hereupon Pañḍālī abandoned all idea of his pilgrimage, and fixing himself at Pañdharpūr, devoted himself so assiduously to his father and mother that Viṣṇu became incarnate in him, and he took the name of *Wiṭhobā*, which is said to mean, “receiver of the ignorant.” The town is filled with a class of priests called *Pujāris*, who are brāhmanas, and whose business is to beat up for pilgrims, and to instruct the pilgrims in the proper mode of worship. These men reside in a street which runs round the principal temple, and which contains all the subordinate shrines. Their houses may be known by the number of stories, often

six or seven, a height very unusual in the Dakhan. They lodge the pilgrims without charge, but each disciple on leaving the town is expected to make a present, which far exceeds the cost of his entertainment. His name is further recorded in a book or roll. By reference to their registers, which are most carefully kept, a Pujāri can tell at once whose hereditary guest a pilgrim is, and the allotment is most jealously looked to, and observed. The ceremonies are endless, but the principal one is the embracing the image of Wiṭhobā, which is about 4 ft. high, of black basalt, and represents a man with his arms akimbo. It stands in a dark cell about 12 ft. square, and accessible by only one small doorway. Consequently, when 50,000 pilgrims are congregated, the difficulty of approaching the image is great. A Pujāri stands behind the idol to receive the offerings, and he is relieved every half hour, that being the utmost time a strong man can bear the heated and stifling atmosphere. Pañdharpūr was the scene of the infamous murder of Gangādhara Shāstrī, the envoy of Fath Singh Gāekwād to the Peshwā Bāji Rāo. The Peshwā invited him to attend him on a pilgrimage to that place, and there, on the 14th of July, 1815, the Shāstrī was barbarously cut to pieces by assassins hired by Trimbakji Dānglia, the Peshwā's minister. An account of this affair, which was one of the principal causes of the rupture between the Peshwā and the English, will be found in *Grant Duff's History of the Marāṭhas*, vol. iii. p. 374.

ROUTE 5.

BOMBAY TO DĀMAN (DEMAUN).

125 Miles, 2½ Fur.

(Part of the route from Bombay to Súrāt.)

MILITARY AUTHORITY.—Officer Commanding at Bombay—*Bombay*, as far as Máhim Causeway. From Máhim Causeway to Dāman: Officer Commanding Pūnah Division—*Pūnah*.

CIVIL AUTHORITY.—To Nowapūra, or S. suburb of Dāman: Collector of

* *Molesworth's Marāṭhī Dictionary*.

Thánah—Thánah. Thence to Dáman:
Portuguese Governor—Dáman.

PLACES.	STAGES.	
	M. F.	M. F.
Bombay Cathedral to Parell	5	0
S. extremity of Máhim Causeway	3	4
N. extremity of do. and BANDORA	0	5
Kárigá'ón	1	0
Púla dh	1	5
Anderí	2	6
Goragá'ón	2	1
MALLAR	1	6
Káshí	7	0½
GHORABANDAR	1	7
× arm of the sea to landing place in Wasai (Bassein) t.....	5	0
WASAI (BASSEIN) city	1	0
× creek to SACHPA-RAH b.	11	0
× several creeks to Agási, dh.	4	1
× in boat Waitarna Creek	2	3
DANTURA	2	0
× creek to Dánda	7	4
× Dánda r. to Kilwí.....	0	5
× creek to Máhim, dh. ...	2	6
× creek to SIRGAON ...	4	3
Sátpatti	2	3
× Sátpatti Creek to Murumb	0	5
Nandgá'ón	2	2
Aliawarí	1	3
Nowapúra	1	2
× Surní Matá Creek.....	0	5
× Dhár Creek to Papran	0	6
× Gáoli Creek to Tárápúr	4	6
× creek to CHYCHAN...	0	4
× creek to Bar	5	7
× SURY r., 700 yds. wide, to DANU	3	4
× Kotamba or Wághnadi Creek to Chiklí	5	3
× Badorí Creek to Golwár	2	7
× two creeks to Burdí ...	2	3
× Jai Creek and n. to Gowand	2	4
Dewarai	0	4
× n. to old Umargá'ón...	2	2
UMARGA'ON	1	0
× r to Nargul	1	5

PLACES.

STAGES.

	M. F.	M. F.
× Sarundi Creek	2	3
Murulí	3	3
× Creek to Fansa.....	3	4
× Mor Creek to Kalai ...	3	0
× Kalai r. to Jajpúr.....	7	
(a) NOWAPURA S. suburb of DAMAN (Demaun)	1	6

 125 2½

The only remarkable places on this Route, Ghorá Bandar, and Wasai or Bassein, have already been described, and this Route is here given only as a portion of that to Súrat, and as being the line over which the Bombay and Baroda Railway will be made. It is advisable to travel on this road between the springs, during which the streams fill with great rapidity, and are dangerous.

(a) Dáman.—The town of Dáman (Demaun) is close to the fort, on the S.W. side, and on the S. bank of the Dáman Gangá, or "Border Ganges," a deep navigable stream, never fordable, and 350 yards wide at the ferry. The N. and W. faces of the fort are washed by the sea. The rise of the tide is 18ft. The river has a bar at its mouth, with 2 ft. at low water spring tides, and 18 or 20 ft. water inside. In common springs there is never less than 3 fathoms on the bar. Outside the bar is a road in which vessels may anchor in 8 fathoms. The town belongs to the Portuguese, is fortified, and has a rampart with 10 bastions and 2 gateways. There are 9 churches. The fort is called the Castle of St. Hieronymus. The country around is fruitful, and produces good vegetables. In the rains it is much overflowed. This is a good harbor for the repair of small vessels, timber being plentiful. Dáman is described as a town "great and strong," when sacked and burned by the Portuguese in 1531. It was then rebuilt, and again captured by the Portuguese in 1558, who changed the mosque into a church. It is the capital of a district about 10 miles in length from N. to S., and 5 in breadth.

ROUTE 6.

FROM PÚNAH TO AHMADNAGAR, BY
LONÍ, KORIGÁ'ON AND SERÚR.

73. M. 5 F.

MILITARY AUTHORITY.—From Pú-
nah to Koṇḍápúr: Officer Commanding
at Púnah—*Púnah*. Thence to Ahmad-
nagar: Officer Commanding at Ahmad-
nagar—*Ahmadnagar*.

CIVIL AUTHORITY.—From Púnah to
Koṇḍápúr: Collector at Púnah—*Púnah*.
Thence to Ahmadnagar: Collector at
Ahmadnagar—*Ahmadnagar*.

PLACES.

STAGES.

	M. F.	M. F.
Púnah cantonment Church		
× <i>n</i> to Ghorpari	1 5	
Mundáwa on Múta Múla <i>r</i>	2 2	
S. bank of <i>r</i>	1 6	
× <i>r</i> . to Karádhí on N. <i>b</i>	0 4	
Wághulí	3 3	
(a) LONÍ <i>b</i>	4 2	13 6
× Bhímá <i>r</i>	2 6	
(b) Korigá'ón	0 3	
× Yel <i>r</i> . by bridge	5 7	
Shikrápúr	0 4	
KONḌAPUR <i>b</i>	4 4	14 0
Ránjangá'ón	4 1	
Kárigá'ón	4 1	
Saradwádí	2 3	
(c) SERÚR <i>b. p. o.</i>	3 1	13 6
× Ghod <i>r</i>	0 6	
Náráyanga'ón	5 1	
Ascend Ghát	2 0	
Top of Ghát	0 2	
× Hangá <i>r</i> . to Wághundá	4 4	
Wells of fresh water.....	0 2	
SUPA <i>b</i>	2 1	15 0
Kámbhargá'ón	4 6	
Tás	4 5	
Khairgá'ón	4 3	
× Siná <i>r</i>	1 6	
(d) Ahmadnagar S. gate	0 5	
N. GATE	1 0	17 1

73 5

(a) *Loni*.—This place derives interest
from an able paper in the *Trans. Lit.*
Soc. Bomb., vol. iii. p. 172, by Mr. Thos.
Coats, in which he describes the vil-
lage system of the Dakhan, taking the
Loni districts for his sample. The
following extract from Mr. T. Coats'
admirable paper will give a general

idea of Maráṭha country towns and
country life, but the whole paper de-
serves to be studied by all who would
gain an insight into the character and
customs of the Maráṭha nation. The
paper was written indeed, on the 29th
of February, 1820, but it is an enduring
picture of the manners of the cultivat-
ing classes of Hindústán:—"The town
of *Loni* is situated on a dry slope, over-
looking its gardens and arable lands,
which extend to the eastward, and afford
a pleasant prospect when the crop is on
the ground. The lat. is 18° 37' N., and
long. 74° 8' E., and it is about 12 miles
N.E. of Púnah, and 70 miles in a direct
line from the W. sea-coast, and about
1,470 ft. above its level. At a distance
the town has the appearance of a mass
of crumbling clay walls, with a few
stunted trees growing out amongst them,
and here and there a building like a barn
or stable covered with red tiles. The
whole is surrounded by a mud wall of a
circular form that measures five furlongs,
and is from 10 to 14 ft. in height, and
4 or 5 ft. thick at the bottom, and in-
creasing (*sic*) towards the top. It has
two rude gates 10 or 12 ft. high, and as
many wide, made of two pieces of thick
planks of teak wood, united by cross
beams let into an eye cut in a frame
above, and resting on a hollowed stone
below, on which they turn instead of
hinges. On entering the town, appear-
ances are not more prepossessing; no-
thing meets the eye but filth and misery,
a total neglect of all regularity, neat-
ness, and comfort; what seemed crum-
bling clay walls are the dwelling-houses
of a great body of the inhabitants, made
of sun-dried bricks of the white calcareous
earth that has been described, with ter-
raced tops of the same material: some,
however, are uninhabited ruins; and
some have pieces of straw thatch thrown
up against them, to shelter some wretch-
ed people and their cattle who have not
the means of getting better lodging.
The inhabited dwelling-houses amount
to 107; and the public buildings are the
cháwadi or town-hall; three Hindú
temples, one dedicated to Mahádeo, one
to Hanúmán, and the third to Bhairava;
and a Muḥammadan place of worship at

present in ruins. The buildings are put down as if by chance, without any attention to regularity. Narrow, dirty, crooked lanes wind through some of them. Some are in clusters of three or four, and others are entirely detached. The houses are generally constructed as if for defence, and have an impression of gloom and unsociableness. The best are surrounded by a square dead wall, which is entered by a low door. Two or three sides are occupied by sheds for cattle, husbandry implements, etc., and one only by the dwelling-house. If a wall does not enclose the whole, there is a walled court in front, or in the rear, or both. The houses have all square gable-ends, and a sort of open portico runs along the front of the dwelling-house; the poorer employ this to tie their cattle in, and the richer as a store-room, or keep it clean to sit in. From the centre of the portico a small door leads into the body of the house, which is divided into two, three, or four small rooms, without any openings to admit the air and light; at the back of which is another open *purasdar* or portico corresponding with that in front, which commonly opens into a private court used by the women for bathing, etc. The *purasdar* is sometimes open, at other times divided into rooms more or less numerous. The rooms in the centre, or *mazghar*, are of a good size. Some are $3\frac{1}{2}$ cubits broad and 6 cubits long; they are generally used for sleeping-rooms, and the hottest and darkest are chosen for child-bed women and the sick of the family. A good terraced house, for a cultivator and 6 or 8 bullocks, will be 30 cubits long and 20 wide. The walls, built of sun-dried bricks, are 5 cubits high; the doors are 3 cubits high and $1\frac{1}{2}$ wide; the roof is formed by small beams of wood, a span asunder, laid across the room; and across these pieces of plank are laid, and on this chips, and the whole is covered with 8 or 10 inches of terrace, made of white earth, so as to give a light slope, which effectually keeps out ordinary rain; and, if the wood is good, will last 50 or 60 years. When grass grows on this terrace, it must be removed from time to time, otherwise

the roots give admission to the wet, and occasion it to leak. A house of this description will cost 300 rupees. Two or three houses have upper stories, but they are the property of some families who formerly inherited a portion of the Government revenues of the village, and had a horse in the service of Government; these houses probably cost about 1000 rupees. The houses of the poorest inhabitants are not more than 10 or 12 ft. long, 4 or 5 ft. wide, and covered with grass, and cost 20 or 30 rupees; they have square gable-ends, which also is the form of all the houses. The out-casts, till lately, occupied a place by themselves outside the wall, and, as usual, on the E.; but, in consequence of their houses having been destroyed during the late campaign, they have been permitted to construct some temporary places within the wall. The *chāwādi* or town-hall, where the public business of the township is transacted, is a building 30 ft. square, with square gable-ends and a roof of tiles supported on a treble row of square wooden posts; it cost about 250 rupees, which was paid out of the Government revenues of the village. Travellers put up here, and the Government messengers; a corner of it at present is occupied by the *koli* or water-carrier. The temple of Mahádeo is built of hewn stone and lime, with a terraced roof of the same materials. It is about 16 ft. wide and 10 ft. long, and is divided into two parts. The front, which is to the E., is a small portico, entered by three pointed arches; and the back part, which is entered from the portico by a small door, is the sanctum, and contains the *ling* and *silwanka*. This temple was built about 18 years ago by Eswant Ráo Sindhia, a relation of the present pátíl, in the hope probably of covering some of his sins. He was employed for many years as a siladár in Sindhia's service, and made a great deal of money. The temple of Hanúmán is a building 26 ft. square, with a flat roof, terraced with white earth, open in front, supported on rows of wooden posts. The figure of the idol is placed against the back of the wall in a little niche facing the front; it is a rude imitation

of a monkey covered with cinnabar. This temple, as well as all the others, is used as a lodging for travellers. The temple was built at the expense of the village, and cost about 200 rupees. The temple of Bhairava is a tiled building, open in front, and meanly constructed. The idols are those of Bhairava and his wife Jogishwari, so disfigured by the oil and cinnabar that have been thrown over them, as to have no traces of features. This idol is famed for preserving persons and cattle bitten by snakes. It is said many such patients have been brought to this temple, and have all recovered. The ním tree, which is used against snake bites, is not permitted to grow within the walls of the village by Bhairava, as he takes all such patients under his own care. The building cost about 125 rupees. The Muhammadan place of worship is 10 cubits long and 5 wide; but at present only the bare walls are standing. The township contains 568 inhabitants, with an extent of land equal to about $5\frac{1}{2}$ sq. m., which gives rather more than $98\frac{1}{2}$ persons to the sq. m. The number of houses is 107, in a few of which are more than one family; and the proportion of persons to each house is rather more than 5. There are 130 married men, 11 or 12 of whom have two wives; and the total number of children is 203, which gives only $1\frac{1}{2}$ to each family. The lands of the township embrace a circumference of nearly 9 m., comprising 3,669 acres, or about $5\frac{1}{2}$ sq. m., of which 1,955 acres, or 2,410 bīgas of 3,926 $\frac{2}{3}$ sq. yds. are arable, and the rest is common, and appropriated as pasture. The boundary is marked merely by heaps of stones, unploughed ridges, etc., and is not apparent to an indifferent person; but it is well known to the community, and watched with the utmost jealousy. The common land is situated to the W.N.W. and S.W.; generally elevated, rising in some places into hillocks, showing the bare rock; in others it is undulating, with hollows opening to the E., which carry off the water in the rainy season; and the whole is more or less thickly strewed with stones, from the weight of a few

ounces to as many hundred-weights. The soil here is in no place more than a few inches deep, under which is generally a layer of soft decaying, slimy substance, covering a stratum of hard basaltic rock. It yields a scanty covering of grass in the hot and cold season, and is interspersed with stunted shrubs and some wild vines. The arable land lies chiefly to the E., the surface of which is more level, and slopes gently towards the Bhímá, which it approaches within a mile; and the soil is in some places 6 or 7 cubits deep, and everywhere sufficiently so for all the purposes of tillage, and is rich and productive. A highway leads through the grounds from E. to W.; and they are besides intersected by roads, or rather foot-paths, which are not confined by any boundary, except where they cross fields while under cultivation. At these times a few thorns are temporarily stuck in on each side of the path; and, as there are no regulations for making or repairing roads, they are therefore seldom practicable for wheel-carriages, and are never straight, but wind to avoid difficult places, and are often only known by the uncertain track of cattle and travellers. Some small streams from the high grounds unite, and form a brook, which runs E. past the town and through the arable land to the Bhímá. It generally ceases to run for a month or two before the commencement of the rains; but water is always got by digging a foot or two in a sandy bed. There are 25 wells, said to be 3 fathoms deep, and the water within a few feet of the surface, 10 of which are at present in use, and applied to purposes of irrigation, and the others are neglected from the poverty of their owners. The water of the brook is alone used for drinking; that from the wells is considered better and was formerly preferred, but it has been disused for some years, as it was thought to occasion guinea-worm, a complaint formerly common and now said not to be so. A few hedges of Euphorbium, or evergreen, partially enclose some garden ground a little to the right and left of the town, which also contain some fine

trees—mango, tamarind, jujube, mimosa, and India fig—that give a somewhat picturesque appearance throughout the year to those spots. The rest of the lands are wholly without enclosures, so that after the crops have been reaped—that is, from February till the end of June—the whole has a most dreary aspect, and presents nothing to the imagination but barrenness and neglect. The prospect, however, is different during the other months. In the beginning of July the young corn, that had been sown by the drill, appears in rows on the level and nicely cleaned fields. The brown waste suddenly gets a tinge of green, and the successive hot and cold weather crops, and the necessary operations of husbandry, give an appearance of cheerfulness and industry, until the approach of the hot season in March, that is highly interesting.”

The description given of the village economy by Mr. Coats, may be compared with that in the *Oriental Christian Spectator*, for June, 1845, p. 183, and may be condensed as follows: The head man of the village is the *patil*, who has charge of the revenue and police duties. Sometimes two persons share the *patil's* office, in which case one takes care of the police, while the other is called away by revenue matters. The police *patil* or *kārbhāri*, receives a warrant from the magistrate of the *zīl'a*, empowering him to superintend the village watchmen, to prevent and trace robberies, to punish slight misdemeanors by a few hours' detention in the village *chāwadī*, and to forward weightier cases to the district police officer. The revenue *patil* has no warrant, nor are his duties specified, though they are well defined by immemorial custom. He has to aid in bringing waste land under cultivation, in estimating the value of crops when remissions of rent are applied for, and in collecting and forwarding revenue to the *māmlatdār*, or district revenue officer. For the discharge of the above duties, a percentage on the village revenue is allowed, and a piece of land, rent free, as also fees in grain and straw, called *ghugri*, from every *ghat-*

kuli field, or field to the cultivation of which no villager has an exclusive right. Under native rule the *patils* had fees called *bābi* and *waṭwāl*, the first being betel, tobacco, vegetables, etc., for their personal requirements, furnished by the vendors in the village; the second, money payments from merchants who put up in the village. These have been abolished by the English Government; but the *patil* still enjoys certain honorary distinctions. When the yearly settlement of revenue takes place, on presenting a *rupiyah*, he receives a turban and betel from the settlement officer. Every married couple present him with betel and invite him to dinner. At the *holi* he sets fire to the *holi*; he leads the procession at the festival of *Siral Shet*, and his bullocks lead the cattle at the feast of *Polā* on the new moon of *Shrāvan* or *Bhādrpad*, when all the cattle are exempted from labor, decorated, and worshipped. These distinctions are called *mānpān*, and are most highly valued. Next to the *patil*, who can seldom read or write, is the *kul-karni*, or “accountant,” who assists the *patil* in all his duties, writes the police and revenue reports, and keeps a day-book and ledger of all monies received on account of rent. He is paid in the same way as the *patil*, but his emoluments are of course less. The *kulkarnis* are brāhmanas, and though nominally inferior to the *patils*, arrogate to themselves more importance, as being of a superior caste to the latter, who are *Marāṭhas* and *Shudras*. The *chauguld* is the next village officer, and may be regarded as the *patil's* deputy. He carries the records, and sees that the *patil's* directions are carried out. He has a small payment from Government, and *ghugri*, in fees, from the cultivators. The *balutadārs* come next, and are generally 12, divided into 3 *olī* or “classes.” They are remunerated by *baluten*, i.e., a share of the gross produce of the village fields. In the 1st class are the *sutār* or “carpenter,” the *lohār* or “blacksmith,” the *tsdmhār* or “cobbler,” and the *mahār* or “messenger.” In the 2nd class are the *māng* or “scavenger,” the *parī* or “washerman,” the *nāhdwi* or “barber,”

and the *kumbhār* or "potter." To the 3rd class belong the *gurav* or "verger," the *sonār* or "goldsmith," the *mulānd* or "schoolmaster," and the *grāmjosi* or "village astrologer." The *mahār* is the bearer of all reports from the *pātil* to the district officer, and of all revenue collections, when the *pātil* proceeds with them to the district treasury. He assembles the cultivators when required for payment of revenue, or to hear a government notice. He attends travellers, guides them to the next village, and carries any loads for a small sum. He removes dead cattle from the stalls of the cultivators, and gives their skins to the owners if they be *mirāsdārs* or "hereditary proprietors." Otherwise, he keeps the skins himself; but in all cases appropriates the flesh. He sweeps the space in front of the village *chāwadi* every morning, and that in front of the district *kacheri*, if there be one. In fact, he performs all the works which would prevent the cultivators from attending to their fields. Low cunning and foul wit are the characteristics of the *mahār*. He practises his cunning on every traveller, but attempts to be witty only among his companions. He prides himself on his honesty; and though he has ample opportunities of absconding with money, when conveying the revenue collections to the district *kacheri*, no attempt to rob, much less an actual theft by a *mahār*, has ever been discovered. He is eager for knowledge, and is much respected by his own caste, if he acquire it. He is passionately fond of dress, and tries much to look respectable, but is sure to be detected by his speech, if not by his appearance. He is not generally anxious to conceal his descent, however, except when absent from his own village. The *mahār* women are more ignorant and degraded than other females, and polygamy is indulged in by the males to an extent that would hardly be tolerated among other castes. The huts of the *mahārs* are always without the village walls, and are disgustingly filthy and wretched. They may be known by the bones of animals strewn around them, and the numbers of children who swarm out on

the heaps of filth to stare at a stranger. The *mahārs* use a peculiar salutation, which is *johār*, lit., "O warrior!" The principal duty of the *māng* is to make ropes for the cultivators, who cannot touch the raw hide of which they are sometimes made. Besides his *baluten*, the *māng* has the sweepings of the *khalen* or "threshing floor." This is a very degraded caste, and one not suffered to live within the village walls. Even the *mahār* is above coming in contact with a *māng*, and to call a person "a son of a *māng*," is the grossest abuse. The salutation used by the *māng* is *hayāt* or "life," i.e., "Live long!" The duty of the *gurav* is to sweep the temples and wash and anoint the idols daily. For this, besides his *baluten*, he appropriates all the offerings made to the idols. If the village be large, he usually attaches himself to the most popular idol, leaving the care of the rest to volunteers, who are never wanting in this service. The astrologer prepares the Hindū almanac, and gives notice of fasts, festivals, eclipses, &c., as also of the *muhūrta*, or "auspicious moment" for ploughing, sowing, marrying, &c. He officiates as priest at marriages and all religious ceremonies. Besides his *baluten*, he gets a fee for every specific service. In the month Shrāvan he makes a rich harvest, for then all persons perform the ceremony of *tirth* every Monday before breaking their fast. This ceremony consists in drinking a little of the water in which the great toe of the astrologer has been dipped, which is thought to purify from sin, and a *paśā* is the least that can be offered as a fee. The *mulānd* is the only Muhammadan village officer. He is the butcher, and no animal is eaten by the villagers unless slaughtered by him. Besides his *baluten* he gets a portion of each animal slaughtered. He keeps the village *majid* or "mosque" clean, and makes the *tabūt* for the procession at the Muharram. The next class of village officers are the *alutadārs*, a term alliteratively formed from *balutadār*. These are the *rdmōsi* or "watchman," the *weakar* or "gate-keeper," the *koli* or "waterman," the *korbu* or Muhammadan "messenger,"

and the *ndikwađi* or Hindú "messenger," the *támbo*li or "betel-man," the *máli mhetri* or "head gardener," the *maṭh-pati* or "host of the *jaṅgams*," the *ṭhakar* or "bard," and the *holdr* or "musician." The caste of the *rámosi* has been already noticed (p. 300). As a professional thief the *rámosi* is much despised, and is not suffered to live within the walls. He is responsible for all thefts committed at night, and must either make good the loss or trace the thief. He receives from Government a money payment, or land rent free, or both. Besides his *baluten* he has a portion of grain from every grain-pit that is opened. From the shopkeepers he gets tobacco and betel, and *waṭwal* from merchants who halt at the village. He is also always invited to take his food at marriages, and is sometimes presented with a turban. The *weskar* is by caste a *mahdr*. He conveys the orders of the *páñil* to the *mahdrs*, and is constantly seen at the gate of the village or of the *cháwađi* with a long stick in his hand, and with a coarse blanket, his sole garment, wrapped around him. The *koli*, or "waterman," brings water when the well or stream is at a distance from the village, and supplies travellers with water. He keeps the *cháwađi* clean, and lights the lamp in it every evening. The *korbu* and *ndikwađi* attend on the *páñil* and his assistants, and carry all messages, which cannot be conveyed by *mahdrs*. The *támbo*li supplies the cultivators with betel in the fields during threshing time; for which he gets grain and straw, according to mutual agreement. The *máli mhetri* supplies the villagers with vegetables during the nine days fast before the *Dasahrá*, and gets food in return. He also supplies travellers with vegetables on their paying for the same. The *maṭhpati*, lit. "lord of the hermitage," entertains all *Jaṅgams*, who visit the village, in his *maṭh*, or "hut." In consideration of this, he is allowed to go about begging with a yellow bag under his arm, receiving alms, in the shape of grain from every housewife. The *Jaṅgams* adore Shiva, worship the *lingam*, and abhor *bráhmans*. The *ṭhakar* is a go-between for families

desirous of inter-marriage. During marriages he repeats poetry, into which the names of the bride and bridegroom are introduced. The *holdr* is of the lowest caste of all. He is cobbler to the *mahdrs*, and performs on some instrument at marriages, and at the threshing floor during threshing time. His salutation is *pharmán*, "command me." The *balutadars* and *alutadars* are required to amuse the people at the *Holi*, by getting up what is called the *Rádhá*. The best looking of them is richly dressed as a woman, and dances and sings to another, who represents her lover. This is a representation of the loves of *Krishnah* and his favorite mistress *Rádhá*. They also assist at surveys. The goldsmith carries the inkstand, the cobbler provides a pot of *chunam*, and plasters the boundary marks, the *mahdrs* drag the chain, the *máñgs* dig holes where the boundary stones are to be placed, and the rest place signals to guide the surveyor. Such is the village system in its integrity, but it is fast crumbling to pieces, and interlopers are being admitted on reduced payments to do the work of the old officers.

The *kumbis* or peasants are a frugal and patient race, just in their dealings with one another, but not scrupulous about over-reaching government or strangers. They are disposed to be hospitable, but extreme poverty prevents them being so. No one, however, would be in want of a meal among them, and they are kind and polite to strangers whose manners are not offensive. Only the children of the *bráhmans* and richer *kumbis* attend school, so that the majority cannot read or write; but they are minutely informed of everything that relates to their own calling, and many of them have a fair knowledge of the history of their own country. They are low in stature, lean and small, the average height being 5 ft. 4 in., and weight 7 stone 10½ lbs. Their features are often harsh, and the expression is rather sedate and good-humored than sharp, and is quite devoid of any trace of ferocity. In a list of the oldest men and women, 5 men are stated to be upwards of 90 and one 96,

and 7 females above this age, one being 99. Their ordinary food is grain, pulse, greens, pods, roots and fruits, hot spices, oil, milk, curds, and clarified butter; but they are fond of the flesh of wild hogs and of sheep. They are not prohibited from drinking spirits, but it is thought disreputable, and when they indulge they do it by stealth. The value of a householder's whole furniture is about £2; of his wardrobe, about £1. 18s. In general they make a wretched appearance, wearing a scanty rag or pair of drawers, and another rag tied round the head. For their numerous superstitions and ordinary mode of life the paper above referred to must be consulted.

The Bhímá, near Korigá'on, is fordable in the dry weather, and crossed by a flying bridge in the rains.

(b) *Korigá'ón*.—This is but a small village, and would be undeserving of notice, but for the famous battle fought at it. It is situated on the N. side of the Bhímá. On the S. side, before reaching the river, on the right of the road, is an obelisk, which marks the spot where the officers who fell in the action were buried. It is of black basalt, finely polished, and about 25 ft. high, and stands in the midst of cultivated fields. There are inscriptions on it in Maráthí and English. It was here that the Peshwá's army encamped, and they crossed the river to attack Capt. Staunton's battalion. The cemetery is planted with cypresses and enclosed.

The following is the description of this famous battle given by Grant Duff, vol. iii., p. 432:—"But when the Peshwá commenced his flight to the southward, Colonel Burr, hearing that he meditated an attack on Púnah, sent off an express for the 2nd battalion of the 1st regiment to reinforce himself. The battalion, on the receipt of this application, commenced its march from Serúr on the last day of the year, at 8 o'clock in the evening. It consisted of little more than 500 rank and file, and was supported by two 6-pounders, well manned by 24 Europeans of the Madras Artillery, under a sergeant and a lieutenant. It was also accompanied by 300 of the newly raised irregular horse,

and the whole were under the command of Captain Francis Staunton. Having marched all night, by 10 o'clock on the morning of New Year's Day, 1818, Capt. Staunton reached the high ground above the village of Korigá'on on the Bhímá, where he beheld the whole of the Marátha horse, consisting of about 25,000, on the opposite bank of the river. He continued his march towards the bank, and the Peshwá's troops believed that he intended to ford, but as soon as he had gained the neighborhood of the village, he immediately took post in it. Korigá'ón is a moderately sized village, immediately overhanging the steep bank of the Bhímá, but, owing to the immense beds of the Indian rivers, which are never filled, except during the rains, the channel occupied but a small part of the space between the banks, so that the village was 50 or 60 yards from the water. There is a mud wall which, at one time, probably surrounded the village, but is now full of large breaches on the side next the river, and on the E. it is completely open. Most of the Peshwá's infantry, in number about 5,000, had gone on in advance to the Bhor Ghát, E. of Púnah; but on first descrying the battalion, immediate orders were sent to recall them. As soon as they arrived, 3 bodies of 600 choice men each, Arabs, Gosáíns, and regular infantry mixed together, advanced on 3 different points, under cover of the bank of the river, supported by two guns, to storm the village. A continued shower of rockets was at the same time poured into it, and many of the houses were set on fire. Captain Staunton had selected a commanding position for the guns; but, unfortunately, the interior of the village was not sufficiently reconnoitred, as there was a strong square inclosure commanding most of the streets, of which the enemy obtained possession, and whence they could not be dislodged. The village was immediately surrounded by horse and foot, and the storming party was supported by fresh troops. All access to the river was speedily cut off, Captain Staunton was destitute of provisions, and this detachment

already fatigued from want of rest and a long night march, now, under a burning sun, without food or water, began a struggle as trying as ever was maintained by the British in India. Every foot of ground was disputed, several streets were taken and re-taken, but more than half the European officers being wounded, the Arabs made themselves masters of a small temple towards the E. side of the village, generally used as a *chawadí*, where three of the officers were lying wounded. Assistant-surgeon Wingate, one of their number, got up and went out, but was immediately stabbed by the Arabs, and his body cruelly mangled. Lieutenant Swanston, who had two severe wounds, had the presence of mind to advise his remaining companion to suffer the Arabs to rifle them unresistingly, which they did, but committed no further violence; and, in the meantime, a party of the battalion under Lieut. Jones and Assistant-surgeon Wyllie, arrived to their rescue, re-took the *chawadí*, avenged the death of Mr. Wingate, and carried their companions to a greater place of safety. The sufferings of the wounded became extreme from thirst; and the men who continued the conflict were fainting or nearly frantic, from the dreadful privation of water. Some of the artillerymen, all of whom bore a very conspicuous part in this glorious defence, proposed to Captain Staunton that they should surrender if terms could be obtained. His determined refusal did not satisfy them; but Lieut. Chisholm, their officer, being killed, the enemy, encouraged by this circumstance, rushed upon one of the guns and took it. Thomas Pattinson, adjutant of the battalion, lying mortally wounded, being shot through the body, no sooner heard that the gun was taken, than, getting up, he called to the grenadiers, 'once more to follow him,' and, seizing a musket by the muzzle,* rushed into the middle of the Arabs, striking them down right and

left, until a second ball through his body completely disabled him. Lieut. Pattinson had been nobly seconded; the *sipahís*, thus led, were irresistible; the gun was retaken, and the dead Arabs, literally lying above each other, proved how desperately it had been defended. The body of Lieut. Chisholm was found by his gun, with the head cut off; Capt. Staunton judiciously took advantage of the circumstance, by pointing it out to the men, and telling them 'such was the way all would be served who fell, dead or alive, into the hands of the Maráthas,' on which they declared, 'they would die to a man,' and the conflict was resumed by all with the most determined valor. Capt. Staunton, Lieut. Jones, and Assist.-surg. Wyllie were the only officers who remained fit for duty, and manfully persevered in the defence. Their situation towards evening was very hopeless; Capt. Staunton had apprized Col. Burr of the difficulties he labored under, and an un-availing attempt from Púnah had been made for his relief. As the night fell, however, the vigor of the attack relaxed, and the men were able to procure a supply of water. By nine o'clock at night the firing ceased, and the village was evacuated by the Peshwá's troops. Next morning the Marátha army was still hovering round the village, and Captain Staunton opened his guns upon them as soon as he could see. They appeared to draw off in the direction of Púnah; they had heard of General Smith's approach, who was hastening forward with a very small force, in hopes the Peshwá might be encouraged to make a stand. Captain Staunton not knowing of General Smith's advance, and having reason to believe the enemy was in wait for him on the route to Púnah, gave out that it was his intention to proceed thither. As soon as it was dark, however, taking as many of the wounded with him as he could carry, he moved out of the village, at first in the direction of Púnah; then changing his route, he retreated to

* Lieut. Pattinson was a very powerful man and of gigantic stature, being 6 ft. 7 in. high. His heroism at this battle was the salvation of the regiment. He did not expire until the corps reached Serúr, but died in

great distress of mind, laboring under the sad impression that the regiment had been defeated.

Serúr, where he arrived next morning, with the loss of 175 men in killed and wounded, of whom 20 were of the small detachment of artillery. Besides these, about one-third of the auxiliary horse were killed, wounded, and missing. The Maráthas lost 500 or 600 men, and had the generosity on all occasions to do justice to the heroic defenders of Korigá'on. During the conflict the Peshwá sat on a rising ground on the opposite side of the river, about two miles distant. Gokla, Apá Desái, and Trimbakjí directed the attacks, and at one time Trimbakjí entered the village. Bájí Ráo frequently expressed his impatience, and asked his commanders 'where were now their boasts of defeating the English when they could not overcome one battalion?' The Rájá of Sátará was with the Peshwá, and having put up an áftábgír or screen from the sun, the latter begged he would put it down, 'otherwise the English would send a cannon ball through it.' Of the eight English officers present, Lieut. and Adj. Pattinson died of his wounds, Lieuts. Conellan and Swanston were wounded, and Lieut. Chisholm and Assist.-surgeon Wingate were killed. Capt. Staunton, Lieut. Jones, and Assist.-surgeon Wyllie escaped unhurt.

(c) *Serúr*.—This is the name of the cantonment alone. The town is called by the natives *Ghod nadi*, from the river Ghod, on the r.b. of which it is situated. Here are still the headquarters of the Púnah auxiliary horse, a most distinguished corps of irregulars, who in Sindh, Kábul, and the Panjáb have done noble service. But formerly there was a large force here until the war with the Peshwá broke out in 1817, when the regiments were moved to Púnah, which thenceforth became the principal station. It is remarkable that an English officer, Colonel Wallace, who took Chándwad and Jálnah in 1804, is worshipped at this place. His tomb has become a temple for burning incense, presenting offerings and making vows and prayers. The Rev. R. Nesbit was told in December, 1840, by an intelligent native, a pálkí-bearer by

profession, that "he had prayed to Colonel Wallace, and that his request had been heard and granted."

(d) *Ahmadnagar*.—Passing through Súpa, one of the earliest acquisitions of Málojí Bhoñslé, Sivají's grandfather, the traveller arrives at Ahmadnagar, or, as it is simply styled by Europeans, *Nagar*. Coming from Púnah, the fort is on the left on the N.W. The road passes along the town to it. The fort has a ditch 20 ft. deep and 40 ft. broad, with draw-bridges. This ditch is now dry; but formerly it was a great source of malaria. Indeed, when Ahmadnagar first came into the English possession, when given up to them by the treaty of Púnah in 1817, it was so unhealthy as not to be habitable by Europeans. This malaria, however, was effectually removed, by draining, before 1829, when Sir J. Malcolm, then Governor, removed thither the head quarters of the artillery from Bombay. This was done expressly on account of the health of the troops. The fort is surrounded by a stone wall 30 ft. high, at one part of which is a slab with the names of Captains Mackenzie and Humberstone, and another officer, who were killed at the storming of the place in 1803. The ditch was excavated out of the rock, and the walls were built from it. In the fort is the arsenal of the artillery. The cantonment, which is a remarkably fine one, is on the right of the road coming from Púnah. The principal sights to be seen at this station are the Fariha Bágh, about 1 m. W. of the cantonments. Here is an old Muhammadian palace in the centre of an artificial tank, which has copings of stone. The access is by a stone causeway. This building has gone to ruin. Some years ago there were silk-worms in it; now it is in the possession of Mr. Dickinson, a sugar grower. About 8 m. to the S. of Ahmadnagar, is the tomb of Salábat Khán, a very conspicuous object. It is a large domed structure of stone, whitewashed. Its shape is octagonal, and it has arches in the faces. It is about 80 ft. high, and stands on a hill about 500 ft. above the plain. From the top there is a magni-

fluent view. About 12 m. N. of Nagar is a most picturesque ravine, in which are several old tombs. This place is much resorted to for pic-nic parties. Nagar is a renowned station for hog hunting. The best riders in the Bombay Presidency have all gone through an apprenticeship at Nagar; and game is still abundant in the vicinity.

ROUTE 7.

FROM PÚNAH TO JUNNAR (JUNÍR OR JOONEER) BY CHÁKAN AND NÁRAYAŅG'ON.

56 M. 5 F.

MILITARY AUTHORITY.—Officer Commanding at Púnah—*Púnah*.

CIVIL AUTHORITY.—Collector at Púnah—*Púnah*.

PLACES.	STAGES.	
	M. F.	M. F.
From Púnah cantonment		
Church to the Wellesley Bridge at the Sañgam	2 3½	
Pass cantonment at Khirkí to Dápúri Bridge N. end	4 0½	
BHOJAPUR	3 2½	9 6½
Músi	4 0	
× Indráwaní r. 230 yds. wide	0 5	
Kúrlí	1 6	
Chákan fort and town ...	3 5	
b. at CHÁKAN	1 0	11 0
× Bám r. 40 yds. wide ..	1 5½	
Chándolí	4 0	
× Bhímá r. to Khair ...	0 4	
Ascend a Khiñd.	4 0	
Top of Khiñd.	0 4	
(a) PENTH	2 1	12 6½
Manchar	5 7	
× Ghur r. 230 yds. broad, to Kalam	2 7	
× Míná r. 100 yds. wide, to NÁRAYAŅG'ON ..	5 3	14 1
Arwi	2 3	
(b) JUNNAR FORT, W. of town (Hence visit Harichandrāgarh)	6 4	8 7

56 5

The fort of Chákan has been already described (p. 331). In the rains a fly-

ing bridge affords the means of passing the Indráwaní river. The Bám and Bhímá are crossed in small boats at that season. Khair is a town of 1,000 houses with a good bázár.

(a) *Peñth*.—This place is remarkable for a temple to *Dharmarāja* or *Yudhiṣṭhira*, the elder of the 5 Páñdava princes and the leader in the great war against the Kurus in the beginning of the iron age, celebrated in the Sanskrit epic poem, called the *Mahábhāratah*. The other brothers were Bhíma, Arjuna, Nakula, and Sakula. These heroes are said to have dwelt a long time at Wái during their exile from Delhi, and in many other parts of the Dakhan the scenes of their exploits are shown. *Dharmarāja* is, however, also a name of Yama, the regent of Hades; and it is possible that this temple may be sacred to the latter personage, and not to the Páñdu hero. Information regarding this place is a desideratum.

(b) *Junnar* (Jooneer).—The road after leaving *Peñth* passes through a very undulating country. The Ghur and Míná are crossed by boats during the rains. Junnar is a large walled town and fort on the Kukrí river. A grant of money was made by the Government in 1841, by which many improvements were carried out in the town, which is now in a flourishing condition. Here commence the *Ahmadnagar* hills, which run to Bhír in the *Nizám's* dominions, in lat. 19° and long. 75° 55'. The fort, which is often noticed in *Maráṭha* annals, was built by *Maliku't-tujár** in 1436. In May, 1657, *Sivají* surprised and plundered the town, carrying off £100,000 in specie, besides other valuable spoil. About 1½ m. to the S.W. is the hill-fort of *Sewnir*, which was granted in 1599 to *Sivají's* grandfather, *Malojí Bhoñslé*. It was afterwards captured by the *Mughuls*, and in March, 1670, *Sivají's* troops were repulsed from before the place.

Harichandrāgarh.—A visit to *Harichandrāgarh* will alone amply repay the traveller for taking this route. This remarkable hill-fort is situated in the Gháts to the W. of Junnar, and at

about 8 m. distance. It presents the most stupendous precipice and most sublime scenery in the whole range of the W. Gháts. According to Col. Sykes, the scarp is 3,000ft. in perpendicular height; but a high authority makes the fort 4,000ft above the Koñkan, which is seen stretched out at its foot like a map, with the sea glittering in the distance. The ascent is extremely steep. At every turn, the most striking views are seen, and as the climber approaches the summit, tremendous blasts of wind are often experienced, which seem as if they would sweep every moveable thing into the abyss. The edge of the precipice is rather shelving, and it requires strong nerves to stand upon its tremendous brink. At times immense volumes of cloud and mist roll up from below, and there is no little danger at such moments of taking a false step. But, to fearless climbers, the scenery will be an ample reward. At one time Government had it under consideration to make this place a sanitarium from Bombay; but the difficulty of access rendered the scheme abortive. The climate is, however, delightfully cool and refreshing. With regard to the height of the precipice, it may be noticed that a stone takes 11 seconds, when pitched over, before it strikes for the first time. A notice of some caves and temples near Harischandra will be found in the *Jour. of the Bomb. As. Soc.* for Jan. 1850, p. 65.

The Caves of Junnar.—These excavations may next be visited. Dr. Bird's notice of them is as follows* :—"The caves of Junnar, as described by Professor Orlebar, are situated in two hills, one of which is on the S., and the other on the N. or N.W. of the town, and distant about 1½ miles. The S. hill abounds with excavations, most of which are mere cells, with a bench at the end, but to each set there is one principal temple. The westernmost temple of the S. group presents a highly wrought but apparently unfinished front. The circle within the inverted strip, which is generally open, is closed up by an expanded lotus; in the central petal of which a human figure

is represented, accompanied by a closed lotus flower growing at his side, intended probably to represent one of the Buddha avatárs, as the next petal is represented with an elephant standing on the same. The roof of this cave is supported by octagonal pillars; and at the further extremity there is a plain dehgor. Two principal temples occupy the centre of the excavations found in the S. and N. hills. The N. temple is very perfect, and deserving of particular attention. Its front is a closed circle, supported on two pillars and two pilasters, whose capitals are surmounted by pairs of lions and elephants. From a small portico we pass into the body of the temple, which consists of a nave and a semi-encompassing aisle. The nave is separated from the aisle by pillars of the same kind as those in the portico, excepting that six of them behind the dehgor are quite plain. The architecture of all is uniform." The same writer furnishes the following translations of two inscriptions at these caves. The first, No. ix. pl. 1. of his work, is—"This chaitya for the attendants on the temple, a pious gift of faith from Salisadata of Thakarpúr, son of Kaliata." The next is—"The prayer of Kaliata, son of the Saka chief, the pre-eminent golden lord, a pious act of faith." Dr. Bird takes this inscription as "undeniable evidence of the extension of the Sakya race, over the W. of India, soon after the destruction of the Greek empire of Bactria." Such reasoning, however, appears to be weakly founded, for *Shaka* may be applied to any sovereign, and is especially applied to Sháliváhana, who, from universal tradition, would appear to have been a native of India.

In the *Jour. of the Bomb. As. Soc.* for Jan. 1850, will be found Dr. Wilson's remarks on these caves, which may be condensed as follows. This "most complete series" of Buddhist caves are in a hill to the N. of Junnar. A large plain room at the E. end is followed by a series of small caves. The chaitya resembles that at Kárlí. The capitals of the pillars are grouped lions, elephants, and rhino-

* *Caves of W. India*, p. 11.

ceroses. Over the entrance is an inscription. Beyond is an apartment 60 ft. square, with cells on three sides; and still further a series of plain rooms, with separate doors and good tanks. Beyond this hill to the E. is another, with hermitages and one arched chaitya, the front of the arch richly carved with figures and a wheel with foliage. The third set of caves is in a hill to the W. of the fort. They are much dilapidated, and the fronts are destroyed. The temple has a dome supported by octagonal pillars. On the fort-hill are many caves, but difficult of access. Among these is a large square room with a lofty roof, painted in squares of flowers or foliage, the colors still brilliant. A fifth set is in a hill to the S. of the town, consisting chiefly of detached cells, but with one temple with lofty pillars in front, and arched within. There is another series of caves at some distance in the same hill, with a temple apparently unfinished. In the hill of Sewnir are many large tanks of fine water carried under ground and pillared, which Dr. Gibson considered coeval with the temples below. Further information on these caves and also on those in the Náná Ghát, first made known by Col. Sykes, will be found in a paper by that writer in the *Jour. of the Roy. As. Soc.* vol. iv., pp. 281-291.

ROUTE 8.

BOMBAY TO MAHU, OR MHAUWA (MHOW), BY NÁSHIK, CHÁNDÚR, MÁLEGÁNŴ (177 M. 1 F.), DHULEN (DHOOIA) AND THE SINDWA GHÁT. 351 M. 4½ F.

MILITARY AUTHORITY.—To top of Tal Ghát: Officer Commanding at Púnah—*Púnah*. Thence to Chándúr: Officer Commanding at Ahmadnagar—*Ahmadnagar*. Thence to Sindwa: Officer Commanding at Dhuleñ—*Dhuleñ*. Thence to Mahu: Officer Commanding at Mahu—*Mahu*.

CIVIL AUTHORITY.—To top of Tal Ghát: Collector at Thánah—*Thánah*. Thence to Chándúr: Sub-Collector of Náshik—*Náshik*. Thence to Sindwa: Collector at Dhuleñ—*Dhuleñ*. Thence to Mahu: Resident at Indúr—*Indúr*.

PLACES.	STAGES.	
	M. F.	M. F.
Bombay Cathedral to Sion Vellard	8 7	
KURLA	2 2½	11 1½
Descend steep hill near Vihár	6 4	
THANAH <i>b. t.o.</i>	4 6½	11 2½
Koler (Colsette) Bandar × creek 292 yds. wide, to KOLER <i>b.</i>	4 1½	
BHIWADI (Bhewndy) Pass 5 villages and × creek to Pargá, <i>b.</i> (bad water)	1 0	5 1½
DOHALA	4 2½	4 2½
× Sarmal <i>r.</i>	9 0½	
× Bhiringi, <i>r.</i> to SHAHPUR, <i>b.</i>	2 0½	11 1
× Aura <i>n.</i>	5 0	
Pass Puransira Ghát 2½ fur. long	5 0	10 0
Pass Khárpokí, Aurá, Bír-wádi to KARDI, <i>b.</i> ...	3 0	
× littler. Talliká, 15 yds wide	7 0	11 0
Ascend Umbrámali Khind (steep and bad for 2 fur.)	2 0	
Pass 6 small villages to KASARA, at foot of Tal Ghát	0 4	
Ascend Tal Ghát to top ...	8 5½	11 1½
EGATPURA, <i>b.</i>	5 0	
WARIWADA	3 3½	8 3½
(a) NÁSHIK, <i>b. p.o.</i> ...	14 4½	14 4½
× Godávari <i>r.</i> to Ath-gá'ón or Argá'ón ...	14 1	14 1
WÁZAR	6 1½	
PIMPALGA'ÓN, <i>b.</i>	5 6½	12 0
WADALI	7 1	7 1
(b) CHÁNDÚR or CHÁNDWAD, <i>b.</i> (hence visit the Fort and (c) Caves of Ankai-Tankai)	10 5½	10 5½
Ascend Chándwad Ghát to N. side	9 4½	9 4½
× Saudána <i>r.</i> to SAUDANA, <i>b.</i>	5 6	
× 2 <i>n.</i> and Girná <i>r.</i> to (a) MÁLEGÁNŴ, <i>b. p.o.</i> ...	8 4	14 2
× 2 <i>n.</i> to Sangamsir	11 0	11 0
× Musam <i>r.</i> to Darra-gá'ón	1 4	
Ascend Ghát	1 2	
CHIKALWAL, <i>b.</i>	1 4	
	4 2	8 1

PLACES.	STAGES.	
	M. F.	M. F.
Joregá and branch rd. to		
Asirgarh	4 6	
× Borí r.	4 7	
ARVI	1 5	11 2
× large n. twice and other		
n. to Bokrá Bháo	6 0	
Ascend Lallin Ghát to		
(e) DHULEN (Dhoolia)	6 2	12 2
× Panjá r.	1 0	
Nagáo	1 0	
Sarwár	4 0	
(f) SONGIR, b.	5 4	11 4
NILDANA, b.	9 4	9 4
× 2 n. and Taptí r. 2 f.		
broad to SÍRPUR, b.	11 0	11 0
× 2 n. and Umráná r. twice		
to (g) PALASNER, b.	16 4 $\frac{1}{2}$	16 4 $\frac{1}{2}$
× n. and pass large tank	3 0	
Ascend Sindwa Ghát.....	1 0	
SINDWA, b.	7 6 $\frac{1}{2}$	11 6 $\frac{1}{2}$
× small r. to Jámli Chauki	5 4	
× 3 small n. to BALSÁ-		
MAN	5 3	10 7
× 3 n. to Jhilwána, b.		
(no supplies)	5 0	
× 2 n. and Dib r. to		
THÁN	5 0	10 0
Sángé.....	2 4	
Bársaráj or Jalwá.....	2 0	
KURAMPURA, b. (no		
supplies & water scarce)	5 2	9 6
× Bokrá r. to Tikrí.....	4 4	
× r. and 2 n. to Limrání	4 4	
× Sátak n.....	2 4	
(h) AKBARPUR.....	1 0	12 4
× Narmadá r. 1000 yds.		
wide to Dámangá'ón... ..	4 2	
SIRSODA.....	7 5 $\frac{1}{2}$	11 7 $\frac{1}{2}$
× 16 n. and Karam r.		
160 yds wide, and pass		
2 Gháts to KILNER'S		
(i) GHÁT or GHARA		
(hence visit Mándu and		
Caves of Bágh), b.....	10 3 $\frac{1}{2}$	10 3 $\frac{1}{2}$
Mánpúr	3 4 $\frac{1}{2}$	
× 13 n. and Karam r.		
35 yds. wide, Chambal		
r. 16 yds. wide, and		
Gambhír r. 40 yds. wide		
to (k) MAHU (MHOW)		
b. p. o.	13 0	16 4 $\frac{1}{2}$

351 4 $\frac{1}{2}$

This road is part of the great trunk road from Bombay to Agra, and is consequently one of the most important in India, though not the most interesting to the traveller.

From Bombay to Wásind, 49 m. 4 f. (See Route 3, p. 304), and but 4 m. 4 f. short of Sháhápúr, the tourist may travel by the N.E. extension of the Great Indian Peninsular Railway. This distance is traversed in 3 hours and 5 minutes. From Wásind to the Rar-tóndya (Rotunda) n., at the foot of the Tal Ghát, a distance of 25 miles, the works have been contracted for, and are being carried on by Jamshidjí Dárábji, an enterprising Pársi, who has already executed "to the entire satisfaction of his employers" several important works for this Company and for the Government. The next section, from the foot of the Tal Ghát to Egatpúra, a distance of 9 $\frac{1}{2}$ miles, comprises the difficult ascent of the Ghát with several important tunnels. It will probably take four years more to complete this part of the line. From Egatpúra the line of the railway diverges from the Route here laid down, in an E. direction to Manmár, in N. lat. 20° 20', and thence along the Gírná river to the Taptí, which it crosses between Saudá and Edalábád and then passes into the Nizám's territories and between Burhánpúr and Asirgarh.

From Kardí to Náshik the road is in general very jungly, and in some places the *ndás* offer a serious impediment; but all this will speedily be rectified as the railway works progress.

(a) *Náshik* (Nassuck).—This town, one of the most sacred to Hindús in the W. Presidency, is said to derive its name from the Skr. *násiká*, "a nose," as, according to the legend, Lakshman, the elder brother of Ráma, here cut off the nose of the giantess Sarpnakhá, the sister of Rávan. By some, the giantess Hidimba is said to have been slain here by Bhím, the second of the Pándu brothers. But the real cause of the sanctity of Náshik, in the eyes of the Hindús, is its situation on the Godá-varí and very near the source of the river, which is called Gangá by the natives. To this it owes its numerous

wealthy temples, and the many families of bráhmans, who aid in making up its population of 25,000. At certain seasons there is a great concourse of pilgrims at this place, so many, indeed, as to outnumber the residents. The pilgrims proceed to Trimbak, which is about 18 miles off, and to which a road has been lately cleared. At Trimbak the Godávari is supposed to rise. It must here be admitted that a good description of Nášik is a desideratum, which it would be well if some traveller would supply.

The traveller's banglá is half a mile S.W. of the town, and close to the European burying-ground, which is picturesquely situated on an undulating slope, with gardens around it.

The Temples.—The first thing to be done is to visit the temples, in order to reach which it is necessary to pass through the centre of the town by the high road, which leads straight through it. There are some handsome houses of bráhmans with two or three stories. These mansions are called *waddas*, and in one of them the collector used to reside. The road slopes down to the Godávari, and the temples are built along both banks of the river, and in the river, on rocks. They are of black basalt, and are all dedicated to Shiva. Nevertheless, the Godávari itself is especially sacred as the scene of Ráma's first exploits in his expedition against Rávana.* Here is shown Ráma's bath, and the ashes of devotees are brought from great distances to be scattered on the holy waters. The river, indeed, is said to have been the limit between the empires of Ráma, King of Ayodhya or Oudh, and of Rávana, King of Lanká or Ceylon. Hanumán, the monkey who performed such prodigies for Ráma, was born in this locality; and here Ráma first beheld the beautiful antelope, to gain whose skin for his consort Sitá, he was, according to some legends, first induced to enter Rávan's territories. An inquiry into the legends of this locality, and a thorough examination of the temples, ought to be undertaken, for there is no doubt that, absurd as

the traditions are, they refer to some ancient war which actually took place between the invading Arian nation and the aborigines of S. India, and which led to the introduction of the Hindú religion into the regions S. of the Godávari.

The Excavations.—But the principal objects to be seen at Nášik are the cave temples, which are 5 m. distant from the town. These were first described by Colonel James Delamaine,* who is called by Ritter, vol. iv. 1st Div. p. 682, their discoverer. He visited them in May, 1823. The first thing to be remarked regarding them is the rudeness of the execution, which is thought by Ritter, Bird, and others to be an indication of their great antiquity. They are situated in a conical hill rather more than 100 yds. from its base, and face N.E. In a small recess† near the extreme excavations on the right, which are intended for tanks, are three figures of Buddha, of the same character as those in the Viswakarma cave at E'lúra. The entrance to the next cave is by a verandah, raised on six colossi, in relief, and each bearing on his shoulder a beam. This cave is about 45 ft. square, and its flat roof is entirely unsupported. Small cells are excavated on both sides at the further end, where a dahgop projects from the wall. Next to this cave is another of similar dimensions and form. The next is also similar, but has a raised platform at the further end in the centre of which is a lingam. The next cave in the series has a vaulted roof with pillars on either side, the dahgop at the end, and a large arched window in the front facc. It is 45 ft. long by 25 ft. broad. The outside is ornamented with small dahgops cut in relief. A flat-roofed excavation of 60 ft. by 40 ft. follows, with cells to the right and left. At the further end is a verandah, the pillars of which have their capitals ornamented with various animals. Beyond this is a recess with a colossal figure of Buddh. There are also two other figures holding up in

* *Asiatic Journal*, N.S., 1830, vol. iii. p. 275-288.

† *Bird's Caves of W. India*, p. 11.

* *Asiatic Journal*, 1827, vol. xxiii., p. 353.

their right hands the *mala*, or necklace, and in their left a flower and stem. The principal idol is called Dharma Rájá, a name of Yudhishthir, the eldest Páñdu, who is much worshipped in these parts, and to whom (p. 361) there is a temple at Penh between Náshik and Púnah. In front of this range of caves is a good platform, at the left end of which are stairs or rather notches in the rock, which lead to the *Sutar's* or Carpenter's Cave. Here is a recumbent Buddha, near a group of smaller figures. Several inscriptions in a large character, rudely executed, are on the pillars and other parts of the excavation.

The following description is extracted from the *Journal of the Bombay Asiatic Society* for January, 1860, vol. iii., p. 65, and is from the pen of the learned Dr. John Wilson, President of the above Society. It adds to what has been given above some particulars of importance :—"Náshik is an important place in the Hindú traditions, particularly those connected with the progress of Ráma, and there can be little doubt of its antiquity, as it is mentioned by the name which it now bears in *Ptolemy's Geography*.* The principal excavations of the place are situated on a hill, named from them Páñdu Lená, about 5 miles to the S.S.W. of the town, and overhanging the Bombay road. When we first had an opportunity of seeing them—on the 15th of March, 1831—we wrote thus respecting them :—"They are decidedly Buddhist, and are very extensive. They scarcely fall short in interest, taking them as a whole, of those of Elephanta and Kárlí. The view from them in the direction of the E. and S.E. extends for many miles, and commands the range of some very sublime mountains of the trap or basaltic formation. The figures in the caves are in a state of good preservation. They are those of Buddha. The principal ones have been newly painted and oiled, preparatory to an approaching Játrá. There is nothing bráhmanical about them; but as there are no Buddhists in this part of India to come near them, the

bráhmans, for the sake of their own gain, encourage the Játrá.' When we next visited them—on the 5th of June, 1840—we were particularly struck, without altering altogether our opinion of their Buddhist origin, with the comparatively modern character of their architectural forms, which, though of inferior execution and less ornate, resemble those which have been called the Indrasabhá group at Elora. They awakened within us a sort of mysterious feeling, which we have only got solved to a certain extent by the following notice of the Indrasabhá group* in Mr. Fergusson's interesting paper :—"The sculptures to this group have hitherto proved a stumbling-block to antiquaries, and no fixed opinion seems to have been arrived at regarding them. Buddhist they certainly are not, or at all events of so degenerate a type as scarce to deserve that name. Nor are they bráhmanical; and though they certainly resemble Jaina sculpture more than any other, I do not think they can be correctly ascribed to that sect either, at least as we know it. In no place in these caves do the 24 *Tirthakars* appear, nor have the cross-legged figures the symbols which almost invariably accompany these worthies, and are the only means of distinguishing one from another. If, however, I am correct in supposing Jainism to be a sort of compromise between the other two religions, which did not acquire its present form and consistency till after the downfall of the Buddhists, when they were joined by most of that sect who had not embraced the dominant religion; these caves are doubly interesting as showing us the religion in a state of transition from one set of tenets to another.' Of the age of the Jaina faith we here say nothing; but that the Náshik caves must have originated after some revival of Buddhism following the great victory of the bráhmans over that faith, and that they belong to some system of transition and compromise, we think evident, not only from their architectural character resembling those at E'lúra here referred to by Mr. Fer-

* *Ptolemy's Geography*, lib. vii.

* See p. 95 of this book.

gusson, but from one of those inscriptions forwarded to us by Dr. Gibson in 1836, and also given, by Dr. Bird, from a transcript by Mr. H. W. Reeves, C.S. That inscription is in Sanskrit, though not of the purest character, and though Dr. Stevenson, who has correctly given the scope of it to Dr. Bird, thinks from his interpretation of its general astronomical date, it points to a construction about B.C. 453, it yet seems evident, from its contents as noticed by Dr. Bird, that it indicates such a state of matters as may be supposed to have existed when Buddhism was becoming somewhat assimilated to the rites of the Shaiva Mārgis.* It refers very distinctly to the bráhmans, and several of their distant and proximate holy places, and to several of their customs and legends. The following notes refer to the details of the Nāshik caves, which have not yet been fully enumerated. They commence with the N. extremity, or that on the right hand as the visitor ascends the hill:—

1. Unfinished compartment, with a few steps, but without figures. Workmanship modern in appearance.
2. Chamber with three 4 ft. figures of Buddha seated with attendants, with *chawaris* (fans made of the Tibet cow's tail), and giving their blessing.
3. A square hall of about 17 by 19 paces, with a dahgop of about 13 ft. projecting from the wall opposite the door, and with 18 monks' cells at the sides. At the corners of the dahgop are two figures with *chawaris*. In the front of this excavation are three doors and pillars, one of which is broken. They are supported by six giants (from the breast upwards); and on their capitals are the figures of the heads of bulls, elephants, lions, owls, goats, and of a man and woman. There are two cells in the verandah.
4. A tank (?)
5. Four cells of monks, with two pillars, and two pilasters in front, on the capitals of which are elephants, cows, lions, and antelopes.
6. Square hall like No. 3, with 16 cells, and a dahgop projecting from the wall opposite the entrance. In the middle of the dahgop there is a Buddha wearing a *shildá*, about 6½ ft.

high, and two female attendants like dancing girls, frequently carved within and without Hindú temples. On the capitals of the six pillars at the entrance are figures of elephants, lions, bulls, and owls' heads. Above the three doors are large inscriptions. There are two cells in the verandah, with inscriptions above the doors.

7. An apartment communicating with that last mentioned, with three figures of Buddha, one of which is on an elephant, one on a lion with two small figures, and one squatted, with lion's head with curious ears below.
8. Six cells.
9. A small room, with Buddha seated in the centre, and with two attendants, one of which is destroyed. On the S. side are two small squatted Buddha figures, supported by two men bearing a lotus. Above there is a room nearly inaccessible, with three figures of Buddha, coarsely painted by the bráhmans.
10. Room of about 14 paces by 9, with a dahgop near the further end. The roof is carved, as if arched. There are 17 pillars, and two of them have inscriptions. There is a *chawari* bearer near the door.
11. This is a room of about 16 by 9½ paces. It is reached by an ascent of a few steps, leading from No. 10 to the right. It has six cells; at the entrance of one the bráhmans have constructed apocryphal images of Ganesha and Hanumán. This cell also contains a seat cut in the rock of about eight paces in length. It has two pillars, and two pilasters, with figures, like some of those already mentioned in the front.
12. Large collegiate hall of 29 by 17 paces, with a platform, 4 in. high, for the teacher, and a seat for the pupils running along the excavation, except in front. There are 21 cells off this room, but without couches. One of them has a small inscription. Behind there is a compartment, having an inscription in front, with two elegant pillars, and two pilasters, with a Buddha seated as if lecturing his disciples, and two *chobdars* with *chawaris*, and two pages or dwarfs. There are six pillars in the entrance to this hall; but some of them are completely worn away by the action of water. There are two cells in the

* Bird's *Historical Researches*, p. 61.

verandah, and an empty chamber above to the left. 13. A large unfinished semi-circular hall, with numerous figures of Buddha, with attendants bearing *chawaris*. On the sides are cells with Buddhas. . . . In the front are five tanks. For bathing? Is this a place for morning ablutions? These excavations may not be all of the same age. 2. There is another series of excavated temples near Nášhik. They are on the hill called Rámshej, but according to Dr. Gibson, they are comparatively of little consequence. 3. There are one or two small chambers in a pass on the road leading between Nášhik and Chándwad."

The following is a translation by Dr. Stevenson of the only one of the inscriptions that has as yet been satisfactorily made out:—

"To the Perfect Being. May this prove auspicious! By the son of King Kshapáráta, ruler of the Kshatriya tribe and protector of men, the Lord Dinika, resplendent as the morn, a gift of a hundred thousand cows along with the river Bánaśá, and also a gift of gold, even by him the constructor of this holy place for the gods, and for the bráhmans to mortify the passions. There is not so desirable a place even at Prabháśa, where hundreds of thousands of bráhmans go on pilgrimage to repeat sacred verses, nor at the pure city of Gaya, where bráhmans go, nor at the steep hill at Dásapura, nor the serpents' field at Govardhana, nor at the city of Pratisraya, where there is a Buddhistic monastery, nor even at the edifice built by Depanakara on the shore of the freshwater sea. This is a place which confers incomparable benefits, wholly pleasing, well fitted for the spotted deer-skin of the ascetic. A safe boat has been provided by him, the maker also of a free ferry, which daily plies to the well supported bank. By him also, the constructor of a house for travellers, and a public reservoir of water, a gilded lion (deer?) has been set up at the crowded gate of this Govardhana, another also at the ferry, and another at Rámatírtha. For lean cattle within the bounds of the village there are vari-

ous kinds of food, for such cattle more than a hundred kinds of grass, and a thousand mountain roots, given by this bounteous donor. In this very Govardhana, in the radiant mountains, this excavation was ordered to be made by the same charitable person. And these venerated by men, namely, the *Sun*, *Sukra*, and *Ráhu* were in their exultation in that year when the gift was bestowed. *Lakshmi*, *Indra*, and *Yama* also consecrated it (in Vaishákha), and the couch was set up on the most fortunate day of the month, Bhádrapad. Thereafter, these, *Lakshmi*, *Indra*, and *Yama* departed with a shout of triumph for their excellent easy car, sustained by the force of incantatory verses, on the unbroken road. When all their retinue had departed and was gone, there fell a shower of water before the army, which, being purified and having departed and having passed over with the thousand cows, approaches the village."

After leaving Nášhik the Godávári is crossed by a flying bridge in the rains. The road, it must be observed, has been much altered lately in the whole line from Nášhik to Mahu, and as yet there is no return of the distances saved by cutting through hills, and by the abandonment of circuitous routes to avoid difficult nálas and streams, which are now bridged over. In general, the country to Chándwad is open and cultivated near the road, but hills are not far off. The traveller is now entering on districts which have been much disturbed during the late mutinies by hordes of Bhils and other plunderers. The first outbreak of the tribes took place in September, 1857, and in the beginning of October, the Superintendent of the Ahmadnagar Police, Lieut. Henry, was killed in a sharp action with them near Shínar or Sinnur, 20 m. S.E. of Nášhik. A desultory war ensued, which was gradually restricted to the Sátapura range, in which several severe engagements took place.

(b) *Chándwad* or *Chándúr* (Chandore).—This flourishing town contains a population of nearly 10,000. On the E. is a range of hills, on the W. a culti-

vated plain. According to the *Tatwad*, a Hindú book, the country of the Maráthas terminates with the Chándwad Hills; and beyond, is Khandesh. One of the grandest peaks of this range is that which, overlooking the town of Chándwad, is crowned with an ancient fort, much mentioned in Muḥammadan and Marátha wars. This fort was captured, after slight resistance, by Colonel Wallace, in 1804, who thus describes it: "The hill on which it stands, or rather which forms the fort, is naturally the strongest I ever saw, being quite inaccessible everywhere but at the gateway, where alone it is fortified by art, and where it is by no means weak. There is but one entrance of any kind." It was subsequently restored to Holkar, but in 1818 surrendered to a detachment of Sir Thomas Hislop's army. It is remarkable that Holkar is the Pátíl of this place; and there is a fine building in the centre of the town, called the Rang Mahal, where his family resided.

(c) *Ankai Tankai*.—Twelve m. S. E. of Chándwad are the Hill-forts and Caves of *Ankai Tankai* (Unkye Tunkye), which are in the Patodá Táluk, and are thus described by Major Wingate. *Ankai* is a small deserted village, under the Hill-fort of the same name. The former inhabitants were mostly on the fort establishment, and on this being broken up, had to proceed elsewhere in search of a subsistence. Behind the village, about 100 ft. higher on the hill, is a small series of seven or eight cave temples, all evidently Buddhist, and belonging to a late age, like the Indra Sabhá at Ellora. These caves all adjoin each other, and beginning from the W. end of the series are as follows.

1. A small cave, in the style of a Hindú temple, having the top supported by four square, carved columns. The shrine is empty, but the doorway is sculptured with male and female figures, most of them having something like a human head in one hand, and the palm of the other hand turned outwards. The outer doorway of the cave, communicating with the front verandah, is sculptured over with small naked figures of Buddha in a sitting posture, like those

of the Indra Sabhá at Ellora. There is an upper apartment to this cave, but without sculptures. 2. A small but rather elaborately carved cave. At each end of the front verandah is a colossal figure, but so covered up with rubbish as to be only partly visible. That to the W. is apparently a figure of Buddha, with a pyramidal cap, or tiara, on his head. The figure at the opposite end is a female with curly hair, and Nubian countenance. The male figure is sculptured on a slab, which has been let into the rock, possibly in consequence of the rock itself not having been well suited for sculpture. The inner cave and shrine are very like a Hindú temple, but without sculpture. 3. Similar in arrangement to the two preceding caves, *i.e.*, consisting of a front verandah, an inner temple, and an inmost shrine. At the end of the front verandah are a male and female figure similar to those of No. 2. Both have thick-lipped Nubian countenances, and the female has immense circular pendants in her ears, like the wooden discs worn by some of the South-Sea Islanders. The inner apartments are exactly like a Hindú temple, the central ornament on the roof is formed of small figures of musicians playing on various kinds of instruments, and in another circle outside of the former, are figures mounted on various sorts of animals. On each side of the doorway to the shrine are upright naked figures with hands hanging down by their sides like those in the Indra Sabhá group at Ellora. 4. Similar in arrangement to the preceding caves, but without sculptures. There is an inscription in the Devanágari character on one of the columns of the front verandah, but apparently of a later date than the cave itself. 5. Similar in arrangement to the others, but without sculptures in the temple. In the tank excavated underneath are two figures of Buddha, naked and seated in the cross-legged position, with hands on lap and soles of feet turned upwards. The features are Nubian. 6. Similar to preceding, but with doorway sculptured. 7. The same, without sculptures.

Most of these cave temples have an

upper apartment, probably for the accommodation of the officiating priest, and a tank for water excavated underneath. They are nearly all on the same plan, and apparently belong to one period. The African type of the faces of the sculptured figures is very remarkable; though as in the caves of Ellora, the noses and mouths have all been more or less defaced. After visiting the caves, the traveller may ascend to the hill-fort of *Tankai*. The twin fort immediately E. of it, is called *Alka-Palka*, and the village below *Ankai*. Both forts, however, are known to us as *Ankai-Tankai*. The top of the hill of Tankai must be about 1000 ft. above the plain, and the ascent is very steep, great part of it being by steps cut in the rock. From the summit is a magnificent view over a wide extent of country. Bears and panthers may be found by the sportsman. Major Wingate saw, from this hill, a large *chitd* stealing after a herd of cattle which were grazing below, but the cattle were startled, and evidently conscious of his proximity, and did not give him an opportunity of making his spring, though he followed them up closely for about half a mile to the very verge of the bush jungle. The watershed of the *Tapti* and *Godávari* systems of drainage occurs at the pass of *Ankai-Tankai*, but there is no perceptible ridge, the plain being continued through the pass to the other side of the hills. Almost 10 m. further N. is a ridge, which divides the *Dakhan* from *Khandesh*, and four or five m. of rather rough country sloping down to the plain of *Khandesh*. The difference of level between the plain of *Khandesh* under the hills, and that above, is not great, and Major Wingate does not estimate it at more than 150 ft. The plain of *Khandesh* appears to be everywhere covered with low bush jungle, which is not really the case, however, as a great deal of it is cleared. The appearance is occasioned by belts of bushes lining the fields, roads, and water-courses, as well as by the continuous bush-jungle of the uncultivated lands.

The river at *Saudána* has a sandy

bed, and subsides in a few hours after rain. The *Girná* may be forded in fine weather, and is crossed by a good ferry and flying bridge in the rains.

(d) *MálegánŴ* (Mallegaum).—This town is the head-quarters of a brigade, and has become large and populous. The houses are built of mud, and in general with flat roofs; though, in some instances, the European mode of building has been imitated by the richer members of the native community. The town itself is clean, and the principal streets are of a good width. It is situated on the left bank of the river *Pársul*, which is nearly dry in the hot weather. This river joins the *Girná* about a mile and a half below the town, and is now bridged over on the Bombay road. The cantonments are about a mile and a half N.W. of the town, and are a mile in extent. The English cemetery is half a mile from camp, on the *Surat* road, running in a N. direction. There is a large fort on the river close to the town, built of rubble, now in a somewhat ruinous condition, but still very strong. A full description of it will be found in *Lake's Sieges*. It is occasionally used as a prison. There is a guard kept over the only entrance gate. An order from the brigade-major is necessary for the admission of visitors. As a specimen of an old native fort, it deserves inspection. This fort was built by *Náru Shankar*, about 1740; it is quadrangular, having on one face, and on half of the two adjoining, the river; which, at this place, forms a convenient curve. On the opposite side is the town, which nearly encompasses the remainder of the fort by approaching the river at its two extremities. There are two lines of works. The inner, a square of about 300 ft., is of superior masonry, and surrounded by a *fausse-braye*, 7 ft. high, and a dry ditch 25 ft. deep by 16 ft. wide. The outer line is built of mud and stone, having flanking towers and approaches within a few yards of the town on one side, and of the river on the other. It is only of moderate elevation; but the inner fort is 60 ft. high with a *terre-pleine* 16 ft. wide, to which

there are no means of ascent except through narrow covered staircases of difficult access. On the 16th of May, 1818, this place was attacked by Lieut.-Colonel Mac Dowell, and the Arab garrison made a desperate defence, an account of which will be found in *Blacker's Marátha War*, p. 325. The garrison numbered only 350 men, and the besiegers amounted to 2,630. In the 25 days of the siege the English lost 209 killed and wounded, including officers.

After leaving Málegánw the country is open and very barren. The Musam river is now bridged, as are all the nálás and rivers to Chikalwal. This village lies in a valley somewhat off the road to the right; the traveller's banglá is between the road and village. There is a large tank $\frac{1}{2}$ m. S. of the town. About 4 m. from Chikalwal, at the village of Jorega, is an extremely curious Jain temple, small but very ancient, put together without mortar. It is composed of stones laid together, the outside being minutely carved. The inside is equally curious, and altogether it well deserves a visit. The traveller's banglá at Árvi is about 100 paces from the road on the left hand side. The Lallin Pass is very beautiful, commanded by a hill fort now in ruins. This was long the resort of a gang of freebooters who came from the N. and carried on their trade with impunity, and who may have been the very gang of whom Lutfullah (p. 113) speaks.

(e) *Dhulei* (Dhoolia.)—This little town is situated on the Pánjrá river. It is the civil station of Khandesh, which should, however, be removed to Málegánw, by which a great saving in troops would be effected and greater security ensured to Europeans. The place has been much improved of late by the resident officers under the instructions of Government. Two tanks have lately been constructed S. of the town. The traveller's banglá has been recently erected on the bank of the river close to the town, which, being situated in a hollow surrounded by hills, is most unhealthy.

(f) *Songir* is a small village on a hill.

The traveller's banglá is close to the road on the right. The fort is much dilapidated, and not worth a visit. It was here, however, that during the invasion of Khandesh in 1802, by Holkar, the Peshwá's Mámlatdár drove off the invading army by sending a body of troops to the rear and giving out that the British were at hand. *Nildána* is a small hamlet. The traveller's banglá is near the road. The Tapti, which flows between this village and Sírpur, is easily crossed at a place called Sámaldá, except during the rains, when travellers are ferried over in rough native boats. *Sírpur* is the residence of a Mámlatdár. The traveller's banglá is close to the road on the right. The Umráná or Arnáwati river is easy of passage, and is dry during some months. Four m. E. of Sírpur, and off the line of road, is the fort of Thálnér (Talner), which is worth a visit. This strong fort is situated on the E. bank of the Tapti river, from which one of its sides rises. The three other sides are surrounded by a hollow way varying in width from 100 to 150 yds. The walls rise to the height of about 60 ft. above this hollow, and the interior of the fort has the same elevation. There is only one entrance, which is on the E. side, and is secured by five successive gates, communicating by intricate traverses, whose enclosures gradually rise to the height of the main wall. A winding ramp, interspersed in some places with steps, ascends to the gates, to the *terre-pleins* of the rampart. The ground immediately surrounding the hollow way is cut by deep ravines, which run into it. The intermediate parts are crowned with clusters of houses, which form the town of Thálnér, distant from the fort about 50 yds. On the 27th of February, 1818, Sir. T. Hislop captured this place, and put the whole garrison to the sword, hanging the Kiladár to a tree on the flagstaff tower. The excuse for this severity was a sudden attack made on the storming party while a conversation about terms of surrender was going on. Colonel Murray, during the conference, pushed into the last gate with Major Gordon and some Grenadiers, which they certainly had no

right to do. The garrison, mistrusting their intentions, fell upon them, and the result was a loss to the British of 25, among whom were 7 officers.* There are a number of Muhammadan tombs a quarter of a mile from the fort, three or four of which are of a large size. One is especially remarkable for the beautiful way in which its exterior is carved. It is of octagonal shape. On the front of the largest is a Persian inscription, which states that 100,000 rupees were expended on the structure. There are a great many smaller tombs of Muhammadan women.

(g) *Pálasner*, a mere hamlet, is close to the Sápura mountains. The traveller's *banglá* adjoins the road. Not far from this the traveller crosses the British boundary, a portion of the country here having lately been made over to Sindhia. He then enters the Sindwa Pass, through which a road has been lately made. In former days this was a dangerous spot, being close under the stronghold of a robber chief named Gumaniah Naik. His fort is situated on one of the highest hills on the left of the Pass, and all travellers had to pay black mail. Half-way through the Pass is a mud fort called Bargarh, where was formerly a post of irregulars for the protection of the road. The fort of Sindwa has been lately made over to Sindhia. It is not worthy of a visit. The description of it will be found in Sir J. Malcolm's *Central India*. The Bhils in this part of Khandesh have always been marauders, but after the desolating invasion of the province by Holkar in 1802, and the famine which followed it next year, the excesses of this tribe rose to an intolerable height. In 1825 the British Government raised a Bhil corps, and appointed to its command Captain, now General, Sir James Outram, who shortly after the corps had been raised attacked a very numerous horde of robbers who had just plundered the village of Barwaði. After a severe action, Captain Outram, finding it impossible to pursue the Bhil robbers from hill to hill, feigned a retreat, and thus drew them within reach of the bayonet. The result was that the chief and most

of his followers were killed, and the horde was entirely dispersed. On the return of the Bhil corps to camp the Sipáhís of the regular army received them with acclamations, and presented them with betel. From that day the Bhil corps acquired the honorable *status* which they have ever since maintained. Capt. Outram with admirable firmness and sagacity continued the pacification of the province, and his efforts were nobly seconded by Capt., now Col., William Morris, who succeeded to the control of the country.

(h) *Akbarpúr*.—At this place are the remains of some fine Muhammadan buildings, which deserve to be visited and described.

(i) *Ghára*.—The traveller will do well to make a detour from Ghára, in order to visit the magnificent ruins of the ancient city of Mándu, which is distant about 20 m. to the N.W. It is situated on part of the Vindhya range, at an elevation of 1944 ft. above the sea. This city, according to Malcolm, was built in A.D. 313, and was the capital of the Hindú rájás of Dhár. According to Firishtah, it was the seat of government of Diláwar Khán Ghúrí, the first king of Málwá, who reigned from 1387 to 1405. His son, Húshang, completed the fortifications of the city. In 1526 it was taken by Bahádur Sháh, king of Gujarát, and was conquered by Akbar in 1570. Akbar's name and the date of his visit, are inscribed on a marble tablet, over one of the principal gates. A good description of the ruins of this celebrated city, as they at present exist, is still a desideratum. According to Malcolm, the circuit of its ramparts is 37 m., and in this vast space are whole streets of ruins, and the remains of splendid edifices overgrown with creepers and brushwood, in which tigers and other wild beasts have their lair. It seems almost incredible that a city, which in 1570 was named Shadi-ábád, "the abode of happiness," and was described by the Franciscans, Adolpho Aquaviva, Antonio de Monserrati, and Francisco Enriques, deputed in the above year from Goa to the Mughul government on a religious mission, as

* *Blacker's Maráthá War*, p. 229.

one of the largest cities in the world, with handsome buildings and thronged streets, should now be so utterly desolate. The greatest and least injured of the ruined buildings is the Jām'i Masjid, or Cathedral Mosque. Its area is raised several yards above the ground and is reached by a large and handsome flight of stairs: its interior is open to the heavens. The ground-plan is a square, and on each side is a low deep gallery supported by several ranges of enormous pillars. The size of this building is great, so that, notwithstanding some degree of heaviness and inelegance, its appearance is very striking. Next in importance is the mausoleum of Húshang Ghúri, King of Málwah, who raised this city to great splendor. It is built, in massive style, of white marble, and is situate in a square court from which proceeds a deep gallery, supported by columns elaborately sculptured; and in a chamber roofed with vast slabs is the sarcophagus of the Sultán. The ruins of the palace of Báz Bahádúr, King of Málwah, and of many other gorgeous buildings, strew the ground to a great extent.

The Caves of Bāgh.—Another place of much interest is Bāgh, which may be reached by a detour of about 50 m. to the E. The following description of the caves is given by Capt. F. Dangerfield, in the *Trans. of the Lit. Soc. of Bomb.*, vol. ii., p. 197 :—"The caves are 4, one only of which, the most N., can, however, be said to be in a state of preservation. Immediately after crossing the river, you ascend up the sloping part of the hill to the first or most N. cave by a flight of 70 rudely-formed stone steps, and arrive at a small landing-place overhung by the hill. This bears the marks of having once been formed into a regular verandah supported by columns, the roof plastered and ornamented, as shown by its fallen fragments. The front of the cave still retains this plaster. At each end of this verandah is a small room containing small ill-covered figures, evidently of modern workmanship, that on the left being a female, much mutilated; that on the right, a bad representation of

Ganesh. You enter this cave at the centre by an unornamented rectangular doorway $5\frac{1}{2}$ ft. wide. There is also a similar one to the right, but much choked with the fallen fragments of the roof. The cave derives its sole light from these two entrances, consequently to examine its remoter parts the aid of torches is necessary; and as tigers, which abound in this country, have been found in the interior of the caves, this precaution becomes the more requisite. On entering the cave you are impressed with its gloomy grandeur: it is not, however, till you have been a few seconds in it that you perceive its great extent. The open area of this cave is a regular square measuring 84 ft. each side. Its height is $14\frac{1}{2}$ ft. The roof is supported by 4 ranges of massy columns; the 2 centre ones being round, those on the right and left, square at the base, but at the heights of 5 and 8 ft. formed into hexagons and dodecagons. The roof, but no other part of this cave, bears the marks of having been once ornamented with paintings in square compartments of about one foot. From the frequent smoke of torches, however, sufficient of the design is not at present apparent to admit of any judgment of its merits. Passing between the centre range of columns to the end of the cave, you enter an oblong recess or verandah, measuring 20 ft. by 12 ft., open in front towards the cave, and supported by 2 hexagonal columns. In niches on the remaining 3 sides of this apartment are carved in bold relief several figures. The centre, or female figure measures $9\frac{1}{2}$ ft.; and the male ones to the right and left 9 ft. Those on each side the doorway measure also 9 ft. From this recess or verandah you enter in its back part, through a small doorway, an inner apartment measuring 20 ft. by 17 ft., in the centre of which, cut out of the solid rock, is what the natives term 'The Churn,' being a regular hexagon of 3 ft. 3 in. each side, surmounted by a plain dome, reaching nearly to the roof, to which it is joined by a small square ornament. Around the large cave also, on 3 sides, are small apartments called the *dukáns*, or

shops, each measuring 9 ft. in depth, with a separate entrance towards the cave. There are 7 of these to the right, 6 to the left, and 4 at the end of the cave, 2 on each side of the recess. Entering the second to the left of these small apartments you perceive, at about 4 ft. from the ground, on the opposite wall, a small oblong excavation, of about 3 ft. by 2 ft., creeping through which you enter a small apartment of about 12 ft. square, in the opposite wall of which is a similar excavation leading to a like apartment; and so on successively for 5 small rooms, gradually ascending the hill, the floor of each inner apartment being on a level with the lower part of the entrance from the outer one. These secret apartments appear originally either to have led, or to have been intended to lead, to the top of the hill: at present, however, they receive neither light nor air from the first entrance. The largest cave, though in the best preservation by far of the whole, still bears the marks of rapid decay. The shafts of 5 columns are wanting; and a kind of terrace has been raised with their ruins. The left hand circular column on entering has once also shared the same fate; but has been rebuilt with rude fragments of the same stone, and afterwards plastered to resemble the other pillars. This plaster has, however, almost entirely given way, leaving the rude construction of the column apparent. Leaving this first cave, and proceeding S. 20 or 30 paces, by a narrow ledge, round a projecting part of the hill, you enter a second cave, evidently never completed, the columns being left in a rude state, with deep marks of the chisel still remaining. This cave is nearly the same in length as the first, by about half the depth. It has originally been open in front, but, with the exception of a small part, it is now choked up with large fragments of the hill from above. It contains little worthy of notice. Leaving the second cave, and returning by the same road, you descend the stone stairs, and proceed along the bottom of the hill S. for about 100 yds., and then re-ascend by a rugged steep footpath to the third

cave. This cave, which measures 80 ft. by 60, has been nearly similar in its arrangement to the first; but it is now in a ruinous state from the giving way of a great part of the roof, bearing down in its fall several beautiful columns. This cave, which has none of the gloominess of the first, has been once finished and decorated in a very superior style, and it is apparently the most ancient of the whole. It has some similar features with the others. In the inner apartment is the octagon called the 'churn' mentioned in the first, but it wants the recess or verandah with the sculptures. The whole of the walls, roof, and columns of this cave have been covered with a fine stucco, and ornamented with paintings in distemper of considerable taste and elegance. Few colors have been used, the greatest part being merely in *chiaro scuro*; the figures alone and the Etruscan border (for such it may be termed) being colored with Indian red. On the walls, near the top of the cave, has been a border, the greatest part of which is now obliterated. There is a small piece near the entrance, which is in tolerably good preservation. The roof, it is easy to perceive by the falling fragments beneath, had once an elegant centre, with the remaining part divided into small square ornamented compartments, filled up with designs of fruits, flowers, and the like. At present, however, these are so much obliterated as to prevent any correct judgment being formed of the merits of the design. By some few parts more perfect than the rest they appear to have been executed with considerable effect, and correctness of light and shade. Some fruit has the appearance of peaches and peach leaves grouped. Surrounding the tops of the columns are many yet brilliant traces of the border, which I have termed Etruscan, colored as in the design. Beneath this are represented two dragons, or animals somewhat resembling these, fighting, and the whole is finished underneath with a festoon of small flowers, now too indistinct to furnish a correct sketch. On many places of the lower parts of the wall and columns have been painted male

and female figures of a red or copper color; the upper parts of the whole of which have, however, been intentionally erased. Such of the lower parts (the legs and feet) as remain show them to have been executed in a style of painting far surpassing anything in the art which the natives of India now possess. Leaving this cave by the right hand doorway, and proceeding a few paces farther along the hill you enter a fourth cave nearly similar in dimension and arrangement to the second. It has not, however, been finished, and is falling fast to decay. There appears at the extremity of this cave the rude commencement, or, perhaps, the ruins of a fifth. It is not sufficiently accessible on account of the large fragments of fallen rock to admit of any correct judgment of its former state."

(k) *Mahu*, or, *Mhawwa* (Mhow).—The town of Mahu is situated on the Gambhír river, on an eminence $1\frac{1}{2}$ m. N.W. of the cantonments, and 13 m. S.W. of Indúr, the capital of Holkar's dominions. Mahu may be regarded as the frontier station of the Bombay Presidency, and the rest of the route to Agra therefore belongs to Bengal. By Article VII. of the treaty of Mandesar, which was concluded in January, 1818, between the British Government and Malhár Ráo Holkar, it was agreed that a British force should be stationed at Mahu, and a considerable body of troops have consequently been ever since stationed there. The cantonments have all the appearance of a European town, having a church with a steeple well situated on an eminence, a spacious lecture-room, an excellent library, and a theatre. The elevation of these cantonments above the sea is 2,019 ft., and the climate is considered salubrious, though the jungles on the road hither from Málegáñw used to be accounted so unhealthy as to be quite a barrier; this, however, has of late years been much remedied. To the sportsman, Mahu has ever been a favorite station. Here, on the 1st of July, 1857, the 23rd Regt., Beng. N. I., rose in mutiny and murdered their commanding officer, Col. Platt, and his adjutant, Capt. Fagan;

and Major Harris, of the 1st Light Cavalry, was killed at the same time by his own troopers. The mutineers then proceeded to Indúr, and plundered the treasury of £100,000. They were then joined by the 5th Regt. of the Gwálíor Contingent, moved upon Agra and took a leading part in the subsequent operations of the rebels.

ROUTE 9.

FROM SÁTÁRÁ TO BÍJAPÚR.

120 M.

MILITARY AUTHORITY.—Officer commanding at Sátárá—*Sátárd.*

CIVIL AUTHORITY.—Commissioner at Sátárá—*Sátárd.*

PLACES.

STAGES.

	M. F.	M. F.
Sátárá to Angapúr	9 0	
PUSASESOLÍ b.	13 0	22 0
VITTA	16 0	16 0
PULSHEA	12 0	12 0
NAGAZ	10 0	10 0
JAT	30 0	30 0
KABÍRY	15 0	15 0
(a) BÍJAPUR b.	15 0	15 0

120 0

All the small villages on this road are so bad, that it is difficult to choose between them, and so ill-placed, that it is impossible to divide the marches equally. At Pulshea you cross from the Sátárá territory into villages belonging to the Patwardan In'ándárs, isolated In'am villages, and villages belonging to the Belgáñw Collectorate. At Jat the separation between the Maráthas and the Kanarese languages is distinctly marked. From this point also distances are measured by the Sultán Kos, which is at least 3 m. At Tikota, 13 m. W. of the Makkah gate, is a large building, the mausoleum of Malik Şandal, a courtier of the time of the fifth and sixth kings of BÍjapúr.

(a) *BÍjapúr—The Suburbs.*—Before entering BÍjapúr from the W., the traveller passes through Torwa, a deserted suburb, in which are whole streets of ruins, without one inhabited house. The road then issues in an open space before the walls of the city, which extend 8 m.,

measuring by the counterscarp of the ditch, and though decayed in many places, there is not a complete breach in any part. The defences of Torwa were constructed by Ibrāhīm 'Adil Shāh II. in the 24th year of his reign, A.D. 1604, when he removed the seat of government from the citadel of Bījapūr to this place. This removal was made in absurd compliance with the suggestions of the astrologers, who pretended that a longer residence in the citadel would be unlucky. As if in mockery of their predictions, the new capital was plundered by Malik Ambar in A.D. 1621, whereupon the court returned to the citadel, and when Aurangzīb took Bījapūr in A.D. 1686, Torwa was* "quite depopulated, its ruined palaces alone remaining, with a thick wall surrounding it, whose stately gateways were falling to decay." The other suburbs are the Shāhpūrah on the W., the Yākūtpūrah adjoining it, and the Zuhra or Ibrāhīm Pūrah to the S. of the above. The impression produced by the first appearance of the city is that of a splendid and populous metropolis, from the innumerable domes, spires, and lofty edifices, which meet the eye; and though the road up to the walls leads through ruins, the illusion of an inhabited city is still preserved, by the state of the defences, the guns mounted on them, and the guards stationed at the gates, of which there are 6,—the Makkah, the Shāhpūr, the Bāhmanī, the Pādshāhpūr, the Allāhpūr, and the Fath. By this last Aurangzīb entered in triumph when he captured the city, whence its name of "Gate of Victory." There were formerly a ditch, covered way, and glacis on the E. face, but the works are now entirely obliterated. The rampart, contrary to the usual custom in native defences, is extremely broad. On entering, the illusion of a living city is at once dissipated, and the mind is struck with the contrast of the admirable preservation of the numerous buildings consecrated to the dead and the crumbling decay or total destruction of those once thronged by a swarming population. Jungle has shot up and

almost obliterated streets and market-places, while tombs and mausoleums still stand uninjured, and show that the hand of man is even yet busy in protecting them.

The *Ibrāhīm Rozah* or *Mausoleum of Ibrāhīm Shāh II.* is the first object that attracts attention on approaching the city from the W. by the Makkah gate. This magnificent building is said to have been erected by a Persian architect. It is enclosed by a strong wall with a handsome gateway, and stands on an elevated platform, on the W. of which there is also a small but very beautiful mosque. This mosque is 105 ft. long and 66 deep, and to the E. presents a front of seven graceful arches. In the open space between it and the Ibrāhīm Rozah is a ruined fountain with a reservoir. On each of the four sides of the Rozah is a tasteful colonnade, open at the side by seven arches, and forming a verandah of 15 ft. broad round the whole edifice. The pavement of this colonnade is slightly elevated, and the ceiling is exquisitely carved with sentences of the Kur'an, enclosed in compartments, and interspersed with wreaths of flowers. The letters were originally gilt, and the ground is still a most brilliant azure. In some places the gilding also is still remaining. The border of every compartment is different from that of the one adjoining. The windows are formed of lattice work of Arabic sentences cut out of stone slabs, the space between each letter admitting the light. This work is so admirably executed that Col. Sykes declares there is nothing to surpass it in India. Above the colonnade, and outside the building, is a magnificent cornice, with a graceful and lofty minaret of 4 stories at each corner, and between each 2 such minarets 6 smaller. From a second enclosure of 4 minarets on each side rises the dome, the plan of the building resembling the Golkonda tombs (see p. 85). The ceiling of the Rozah is quite flat, being made of square slabs without apparent support, and it is remarkable that this tomb, and its adjoining mosque, are the only stone edifices in Bījapūr of this description. The Ibrāhīm Rozah was

* *Scott's Firishtah*, vol. ii., p. 73.

completed in 12 years from the time when it was commenced, and is decidedly the most chaste in design and the best executed of all the works left by the kings of Bījapūr. From the inscriptions it appears that it was originally intended for the mausoleum of *Tāj-i Sulṭān* or *Tāj Jahān Bigam*, wife of Ibrāhīm Shāh II., daughter of Saiyid 'Abdu'r-raḥmān, and mother of Muḥammad Shāh, the sixth king. The following is a translation of the inscription over the N. door. "Heaven stood astonished at the elevation of this building, and it might be said that when its head rose from the earth, another heaven was produced. The garden of Paradise has borrowed its beauty from this garden, and every pillar here is graceful as the cypress tree in the garden of purity. An angel from heaven above announced the date of the structure by saying, 'This building, which makes the heart glad, is the memorial of Tāj-i Sulṭān.'" The last words give the numerals A.H. 1036 = A.D. 1626. The inscription over the S. door is as follows:—"In pomp like Zūbaiza and in magnificence like Balkis, she was the ornament of the throne, and crown of chastity, and when she passed to the capital of Paradise from this terrestrial abode, which is but dust, when I asked an old man the date thereof, he answered me saying, 'Tāj-i Sulṭān is among the people of Paradise.'"

The words give A.H. 1043 = A.D. 1633. On the same door is also inscribed, "Malik Ṣandal, by expending 150,000 *huns*,* with 900 more, caused this tomb to be finished after great exertion." It was erected according to order for Tāj-i Sulṭān, at whose purity even Eden was astonished. When Aurangzīb besieged Bījapūr in 1686 he took up his quarters in the Ibrāhīm Roḡah, which received some damage from the Bījapūr guns. These injuries were partially repaired by the Rājā of Sātārā; but it is only a few years ago that the edifice was put in its present perfect state, at the expense of the English Government. The only other building in the suburbs especially deserving of notice is the 'Idgāh,

* Each *hun* = 3½ rupees.

which was built by Aurangzīb. The Roḡah is on the right of the road; on the left the ground is covered with tombs, some half finished, and some in ruins. The country all around the walls is dotted with similar tombs.

Bījapūr—The City.—A description of Bījapūr has been given by Captain Sydenham in the *Asiatic Researches*, vol. xiii., p. 432, 4to. ed., and also by Colonel Sykes in the *Trans. of the Lit. Soc. of Bombay*, vol. iii., p. 55. But the following account is for the most part taken from the paper by Dr. James Bird, in the *Jour. of the Bom. As. Society*, for May, 1844, and from the notes of a much more recent visitor. The town is entered by a small gate made by Gokla, who changed the Makkah gate into a *kacheri* and treasury still in use. The first thing deserving of notice near the Makkah gate is the celebrated gun called the *Malik-i-Maiddn*, or "Monarch of the plain," said to be the largest piece of ordnance in the world. It is mounted on a round tower called the *Burj-i-Sharḡah*, or "Lion Tower," from being ornamented with two lion's heads in stone. The following inscription on the right hand of the steps up to the tower gives its date: "During the reign of the victorious king 'Alī 'Adil Shāh, to whom, by the favor of Murtaḡa ('Alī), God granted a distinguished victory, this bastion was in five months made firm as a mountain, through the fortunate efforts of Majlis Shāh. At which time an angel, in delight, gave the date of the year, saying that the Sharḡah bastion was without an equal." The last words make A.H. 1079 = A.D. 1668. This celebrated gun is made of gong metal, which is smooth, and admits of a high polish. On being struck it sounds like a bell. Its dimensions are as follows:—Diameter at breech, 4 ft. 10 in.; at muzzle, 5 ft. 2 in.; diameter of bore, 2 ft. 4½ in.; of touch-hole, ¾ in.; length, 14 ft. 3 in. The following are the inscriptions upon it:—"There is no God but God, and none besides Him." "Abū'l Ghāzī Nizām Shāh, king, servant of the race of the apostle (Muḥammad), and of the house of God, 956." "Muḥammad Bin Hasan Rūmī made

this." "Sháh 'Alamgir Gházi, the asylum of religion, who granted the claims of the just, took possession of a kingdom, and conquered Bijapur. For the date of the conquest good fortune came and said, "Be subdued the monarch of the plain." In the 30th year of his exalted reign = A.H. 1097." The last inscription commemorates the victory of Aurangzib. The muzzle is wrought into the form of a dragon's mouth. This gun was regarded with superstitious reverence by all the inhabitants of Bijapur, and till lately the Hindús worshiped it, smearing it with oil and cinnabar. In speaking of the magnificence of their former kings the people boast that this gun was carried before them on state occasions. The most absurd stories of the terrible effects produced by its fire are current amongst the natives. Many buildings are said to have been thrown down by the concussion, and many ladies injured by the fright. There is a small tank just behind it, and into this, it is said, the gunner, after igniting the fusee, was obliged to plunge headlong, to escape from the destruction which would otherwise have been certain from the tremendous sound. The ridiculous character of these legends was shown on the 5th of January, 1829, when by order of the Rájá of Sátará, the gun was loaded with eighty pounds of coarse powder, and fired. Many of the inhabitants left the city in alarm at hearing what was intended to be done; but the explosion, though loud, was nothing very extraordinary, and quite disappointed their expectations.

In the city a scene of ruin and desolation meets the eye. Almost all Oriental towns, consisting chiefly of flat-roofed houses built of mud and perishable materials, have a desolate appearance, but Bijapur is peculiarly a city of ruins. The inhabitants are all collected in one row of houses extending from the old Makkah gate to the Alláhpúr gate. Every street beside this is more or less in ruins. The best place within the town for pitching tents is in the Nau Bâgh, where there is abundance of shelter, and plenty of good water. Accommodation can also be had in a small

masjid, now converted into a traveller's *banglá*. Residence in any of the other mosques and buildings is forbidden by Government. Near this traveller's *banglá* is the *Mihtari Mahal* or *Mhetri Mahal*, a most beautiful building, highly ornamented with richly carved clay-stone that looks like wood until closely examined. This stone is found in the neighbourhood of Bijapur. The building is a perfect gem, and nothing can exceed the execution of its ornamenture. Indeed, the carving reminds one of the best pieces of wood carving in the Netherlands, and is quite as elaborate. There is a curious story regarding the erection of this structure, which has probably sprung from a corruption of its name, *Mihtari Mahal*, "Prince's Palace," to *Mhetri Mahal*, "Sweeper's Palace." * When the Muhammadans first invaded India, and, in their camps about Delhi, came into contact with the Hindús, they, in their rough jokes, gave the Hindú workpeople various nicknames, and called the low caste sweeper, *Mihtari* or "Prince," and this word in its corruption of *Mhetri* has lost the original meaning, and now signifies only sweeper. With this explanation the story may be related. Ibráhim Sháh I. was afflicted with a dreadful malady, which no medicine could cure, and despairing of assistance from his physicians, he applied to the astrologers. One of them craftily assured the king that he might recover if he would present a large sum to the first person he beheld next morning, intending to present himself to the king's notice the instant he should awake. The king, however, awoke much earlier than usual, and, looking out from a window of his palace, beheld a poor sweeper, on whom he conferred the prodigious sum which had been named. The *Mhetri*, overloaded with unexpected wealth, disposed of it by

* This is the explanation given by a writer in the *Calcutta Review*, but it is not impossible that the names may have been changed through a peculiar Oriental delicacy, which will utter no low or ill-omened word. When an Oriental would signify that he has finished his repeat, he does not say, "take away," but "set on more." So not to utter the word "sweeper," he would call a man of that class "a prince."

building this edifice. Whether the building was intended for a mosque seems doubtful. It is three stories high with minarets at the corners and in front. From the angles hang massy stone chains, which must have been cut out of solid blocks, as there are no joinings in the links. On the left, and almost opposite to this, are 4 large Gothic looking arches. They formed the gateway leading to the palaces of Mūsṭafa Khān Ardistāni, and 'Iwāz Khān; the former of whom was a distinguished nobleman at the Bījapūr Court during the reign of its 4th king. The next edifice reached is the Jām'i-Masjid or Great Mosque, which was built by 'Alī 'Adil Shāh I. during the life of his father Ibrāhīm I.; and the following chronogram, which is near the altar-piece, gives the date of the structure, A.H. 943 = A.D. 1536. "Enter the mosque of the Sultān whose end was happy." It is an extensive edifice, surrounded on the N.W. and S. side by a high wall of nearly 40 ft., which, concealing the dome, gives the whole a clumsy appearance from without. The wall has a lower story of false arches, raised on a plain base of 6 or 7 ft. in height, and an upper one or narrow arcade, opening externally, along which runs a passage communicating with the roof of the mosque. The entrance is by a door on the N. side to an extensive court, raised about 6 ft. high; in the midst of which there is a fountain, and on the right a raised pavement of 2 ft. high, fronting the mosque on the E. The body of the building consists of a magnificent arcade 240 ft. broad by 138. The pillars are all equi-distant, something more than 26 ft. from centre to centre, and elevated 25 ft. From them spring arches of the usual pointed shape common to masjids, which support a flat dome, resting between every 4 pillars. In the centre of the floor below there is a clear space of 75 ft., over which rises the large external dome of an egg-shape, and whose span of 54 ft., is raised 80 ft. from the pavement. On the N. and S. walls there are two handsome piazzas, that consist of 7 large arches, and run from the body of the mosque to about 186 ft. The *mihrāb*,

or altar, on the W., is elegantly gilded, and displays above its centre the following inscription:—"Allāh, Muḥammad, Abūbākr, 'Umr, 'Uṣmān, Haider," which informs us that Muḥammad the 6th king by whose orders the ornaments were made, was of the Sūnnī sect of Islām, though all the others excepting Ibrāhīm the 1st was of the Shī'ah persuasion." There are several other inscriptions, among which are the following,—"I remember, that this royal altar was ornamented by orders of Muḥammad 'Adil Shāh." "Place not reliance on this life, because it is not steadfast, and in this house of inquietude nothing is at rest for any one." "Pleasant is the stage of the world now sparkling in mine eye; and happy is the lot of my life, but it is fleeting." "Yākūṭi was the servant of the mosque and the slave of Muḥammad Shāh, whose shadow may God continue to support! A.H. 1045" = A.D. 1635. An aggregate height of the dome from the ground to its apex, may be about 120 ft. The floor below, which is chunamed, is divided by black lines into numerous square portions made by order of Aurangzib, when he took Bījapūr and carried away the velvet carpets, along with a golden chain and other valuables, belonging to the mosque. The view from the flat roof of the Jām'i Masjid is the best in Bījapūr.

Tomb of Muḥammad Shāh.—On the opposite side of the road, to the N., is the celebrated mausoleum of Muḥammad Shāh, the 6th king of Bījapūr. The dome is said to be larger than that of St. Paul's, and even than that of St. Peter's, but it is to be regretted that no exact measurements have been obtained to justify these statements. According to Colonel Sykes, the circumference of the dome inside is 139 paces, which would give a diameter of 116 ft., but it is obvious that a measurement so made can only be an approximation to the truth. The external view of this edifice is not fine from any point, and, apart from its gigantic dimensions, little can be said in its favor, but the enormous proportions of the interior cannot fail to impress every beholder. All the domes at Bījapūr, large and small, are

built on the same principle; and as, in some that are unfinished, the plan can be distinctly seen, it is very desirable that some architect should examine them, and explain how such vast masses of masonry and rubble are supported. This tomb is commonly called the *Gūli Gumbāz*, or "Rose dome." It is built on a terrace 600 ft. sq. and 2 ft. high. Each face presents three lofty false arches, springing from the pavement, and supporting several feet of plain limework and plaster, above which is a cornice of grey basalt, and a row of small arches supporting a second line of plain work surmounted by a balustrade 6 ft. high, terminating in small cupolas. The base of the middle arch is of grey basalt, the others are of stonework and plaster. At the corners of the edifice are minarets of eight octagonal stories, 12 ft. broad, entered by winding staircases and terminating in cupolas, which communicate with the terraced roof of the building. Each story has 7 small arched windows opening outwardly and looking into the court below, while the 8th admits a passage for the circular stair. From this there is also an entrance to the large dome and on to a broad ledge surrounding its interior edge. This is so large that a carriage might pass round it, and rests on supports, inclining inwards in curves, like half arches. The cupolas and dome communicate by numerous niches, which take away from the distinctness of the echo of the voice, though, according to Col. Sykes, the dome transmits sound like St. Paul's. Dr. Bird conjectures the height of the tomb to be 150 ft., but is probably within the mark. From the roof there is a commanding view of the ruined city and surrounding country. The building is entered by a lofty door on the S. side, where the first thing to be observed is the grave of the king, which is immediately under the dome. It is a common tomb, much broken, and covered with a wretched wooden canopy. To the left, facing the spectator, are the tombs of his youngest wife and the son of 'Alī 'Adil Shāh II. On the right are those of his favorite mistress, the dancing girl Rambhā, his daughter, and

his eldest wife, sister of the king of Golkonda, whose pilgrimage to Makkah is noticed by Bernier.* On the inner side of the doorway by which the building is entered are several inscriptions. Of these the first is "Sulṭān Muḥammad, a dweller in Paradise." These words give the date A.H. 1067 = A.D. 1656. The second is, "The end of Muḥammad was worthy of praise." This gives the same date as the above. "The third is, "King Muḥammad was in the house of peace." This gives the date, A.H. 1068, A.D. 1657, which was the true date of his decease. Opposite the E. and W. sides of the mausoleum are two ruined fountains, and at the end of the platform on the W. is a small but beautiful mosque in tolerable repair. The wall of the enclosure is a mass of ruins, except the gateway on the S. face. This locality was called, Pādshāhpūr Bāzār.

The Tāj Bā'ori or "*Crown Well*."—This superb well or tank is not far from the *Miḥtari Mahal*, but nearer the Makkah gate. It is 100 yds. square and 50 ft. deep, and is surrounded by a colonnade and gallery. The entrance is through a grand arch, on either side of which is a wing for the accommodation of travellers, and the descent to the water is by a magnificent flight of steps. It is said by Col. Sykes to have been built by Malik Ṣandal in Sulṭān Muḥammad's reign, and a curious story is related by Col. Sykes regarding it, a parallel to which is, however, to be found in the *Bāgh o Bahār*, whence probably the tale was taken. According to Dr. Bird, it was built by Sanidu'l Mulk, the Vazīr of Sulṭān Muḥammad. There is also another fine well called the Chānd Bā'ori, said by Dr. Bird to be the work of the famous Chānd Bibi (see p. lxvii.).

The Úparī Burj.—Another object that attracts notice, not far from the Makkah gate, is the Úparī Burj, or "Over tower," an isolated tower 80 ft. high. It was built by Haidar Khān, who, being absent when the king made his chief nobles build each two towers and a connecting curtain of the outer

* Brock's Translation of Bernier, vol. II, p. 221.

fort, complained on his return that no task had been assigned to him. "You shall build a tower to overlook all," said the king; and Haider accordingly built this tower in front of his house. The ascent is by a winding ramp outside. On the top is a very curious gun made of iron bars welded together and bound with iron hoops at regular intervals. It is said by Col. Sykes to be 30 ft. long.

The Palace of the Aṣār i Sharif.—Returning in a W. direction to the fort ditch the traveller will come to the Aṣār i Sharif, or "Illustrious relics," so called from some hairs of Muḥammad's beard said to be preserved there. This building was a mosque formerly attached to a college and library long since decayed. It was built by Muḥammad 'Adil Sháh, and contains a library of Kūr'ans and religious works, but no histories. A catalogue was made by Gen. Briggs' Persian secretary. It is a large heavy building of brick and lime, whose magnificent verandah, 33 ft. broad, and 120 ft. long, has an elevated roof supported by four massy wooden pillars. The entrance is by a door on the S.; and on the left a stone staircase leads to the upper part of the palace; and to a hall of the same dimensions as the verandah, where are two large folding doors at the N. and S. ends. Beyond these is a small closet on the right, where the relics of the prophet are deposited; but which are only shown once a year for the gratification of the faithful. These were formerly exhibited to the multitude from a small balcony, which extends along part of the upper story. The building is supplied with a fine reservoir of water, 25 yds. long, 60 yds. broad, and 6 yds. deep, supplied from a distance by several of the square towers called *Ganj*. The most important part of this building is the room which contains the relics. Such is the sanctity that they bestow, that strangers are not allowed to enter; but at the annual festivals a large sum is collected from devout pilgrims. Some costumes of the former kings and beautiful carpets may be seen by visitors, who must not forget the view into the mosque from the

other side of the tank, which is worth looking at. The Aṣār i Sharif formerly communicated with the citadel by means of a bridge, of which nothing now remains excepting the pillars, and succeeded to the honor of holding the precious relics of the Prophet, after a similar building within the citadel had been burned down. Following the edge of the ditch to the S.W. the traveller will come to a massy square tower, called the *Chatra Ganj*, which is one of 14 such, that were built by the unfortunate Afzal Khán, who met his death at the hands of Sivají, the founder of the Maráṭha empire. These, which are contrivances for giving impetus to the water of an aqueduct, were built, it would appear, in the time of Muḥammad Sháh for the purpose of supplying the city. The following inscription on the one first mentioned must be read with some interest, by all who have curiosity to know the condition of one whose history is so connected with the famous Maráṭha leader. The inscription on the original is written in the Tughrá character.

"Be it known to the executors of ornamental arts, the architects of important works, and to celebrated living workmen, that Afzal Khán Muḥammad Sháhi, a nobleman of good fortune, the present commander-in-chief, the first in rank of the Dakhan lords, the religious destroyer of infidelity, on whom descends God's favor, whom heaven pronounces to be the most accomplished and excellent, and whose name, like God's praise, is resounded from every quarter, saying, it is excellence, did, after much labor, and by order of Muḥammad Sháh Ghází (the exalted in dignity, whose court is like that of Sulaimán, and whose glory is as the sun), render this aqueduct conspicuous (calling it by the name of Muḥammad Nidá) for the convenience of God's people, so that whosoever should have a thirsty lip might have his heart filled and satisfied at this water, whilst his tongue would be moist in praying that this sovereignty of the king, the asylum of the universe, may abide for ever," A.H. 1063 = A.D. 1652.

The unfinished tomb of 'Alí 'Adil

Shāh II. is to be seen W. of the Aḡār i Sharīf, and on the N. of the citadel. It is a noble ruin of seven large Gothic looking arches, constructed on a terrace 15 ft. high and more than 200 ft. square. Had not the death of the Sulṭān put a stop to its progress and prevented the addition of an upper story, in conformity with the original design, it would have surpassed every other building at Bījapūr, both in magnificence and beauty. There are many other tombs and buildings in that part of the city which lies between the outer wall and the wall of the citadel, but only four need be mentioned here. Of these, two stand together on the S.W. of the citadel, being that of Sīdī Rīḡān, a famous faḡīr, and his pupil Khawāṣ Khān, who was regent to Sikandar, the infant son of 'Alī 'Adil Shāh II. His tomb is S. of the other. S.E. of these is the tomb of one of Aurangzib's wives, and also that of Kishwar Khān, the founder of the fort of Dharūr, who was taken and put to death by one of the Nizām Shāhī kings, and whose father Asad Khān is prominently mentioned by the early Portuguese historians.

The Citadel and Palace.—It must be particularly observed that the buildings just described are between the outer wall, or wall of the enclosed town, and the wall of the inner fort or citadel. The wall of the enclosed town, which is, according to Col. Sykes, 8 m. in circumference, is flanked by numerous semi-circular towers; and was, at one time, strengthened by a ditch and covered way, now in many parts destroyed, and admitting cultivated fields to closely approach the curtain. It is strongly built of stone and lime, with a parapet 9 ft. high and 3 ft. thick, and was completed by 'Alī 'Adil Shāh I. in A.D. 1566, or two years after he and his Muḡammadan confederates had overturned the neighbouring Hindū principality of Vijayanagar. The *Citadel*, which is by far the most remarkable sight in Bījapūr, is within this enclosure, to the W. of its irregular square, and is defended by a rampart, round towers, and fausse braye, having also a wet ditch 120 ft. broad. The ditch, completely flooded

in former times, is now nearly dry on the N.; on the S. it is of considerable depth, and contains small fish; but there are no alligators, as mentioned by Tavernier. It would appear that the water of the ditch on the N. has been at all times deficient, there being a double wall and second wet ditch at that part. The entrance to the fortification is by a road which separates from the main road at right angles, and is marked by an immense block of black marble of a columnar shape, lying flat on the ground. Following this road the traveller will enter on the E. by two gateways; the inner one is of black marble, apparently taken from a Hindū temple, and has a door made of wooden planks, clamped by iron plates, riveted by strong iron pegs. Close to the entrance of the citadel are four pillars of polished black basalt, three on the right and one on the left. They belonged to a Hindū temple, and, according to Sydenham, were sent by the widow of Rām Rājā to Sulṭān 'Alī 'Adil Shāh I. when Bījanagar fell. But, as similar pillars are to be met with among the brāhmanical remains near, it seems probable that if not spoils from Bījanagar they were formerly part of the Hindū temple now standing in ruins on either hand; and through which the present gateway was carried on the first foundation of the citadel by Yūsuf 'Adil Shāh, who, according to Firishtah and others, built the fort. The doubt, however, would probably be cleared up by the decyphering of an inscription which will be noticed on a slab close to the pillars. Two other rows of pillars are to be seen a few paces further on to the right, and 3 to the left, which are the only remaining parts of the Hindū temple just alluded to, and which is said to have been the place where the Hindū ladies in the harims of the kings of Bījapūr paid their devotions. Though not uniform, the pillars consist generally of a plain base, a rudely-carved shaft, with a square projection in the middle, and an overhanging capital. Many of them at the base commemorate grants of land given to the temple by the Rājput families of Chālukya and Yādava, who

reigned here previous to the Muhammadan invasion of the Dakhan. The oldest grant is written in Sanskrit and Hali Kanāḍa, and announces a gift of land to this temple of the deity Nara-siṃha, by Chálukya Múla Devara, in the Sháliváhan period 1114, or A.D. 1192. There is a similar gift, to the same deity, written in the name of Shankrapa Danda Náik, the military prime minister of Yádava Nárāyana, a Chakravarti Rájá, during the 46th year of that prince's reign, or in the 1162nd year of the Sháliváhan period, A.D. 1240. The whole style of sculpture is here very similar to that of the Elúra excavations; and if not told by the inscriptions that this was a Vaiṣṇava temple, we might conjecture its dedication from the subjects on the square projections of the pillars. Among the mythological devices, there is one of a cross-legged figure, sitting with the hands joined, as if employed in devotion, whilst on the right and left there are 2 standing figures in attendance. There is a representation also of Ganesh on another pillar; of Kṛṣṇah killing the serpent Káli; and of an elephant. Proceeding onwards from the temple we come to a yet more extensive Hindú building on the left. This is an Agrahár or brahmanical College, which the Muhammadans converted into a mosque by placing on it a mimbar, or "pulpit," and writing the confession of faith over the mihráb, or "arch," of the altar on the W. A large enclosed space in front is entered by a vestibule, the portico of which, with its wings, occupies the complete length of the Agrahár. This building consists of 2 stories, the lower presenting a front of 10 tall columns, each of a single stone, and 6 or 7 feet distant from the other, and deepening backwards at right angles in rows of 6 columns each. Like the oldest Hindú buildings in the Dakhan, this has massy pieces of quartz rock passing from one pillar to another to form the roof. The walls are similarly formed, without lime or any other cement. There are also one or two pillars of black basalt, which do not appear to have belonged to the original

building, as all the others are of the quartz rock, which must have been brought from some distance, there being no appearance of this formation in the neighbourhood. A smaller, though in other respects similar, Agrahár is on the N.E. of the 'Adálat Khánah; and this proves the existence of a considerable Hindú town here previous to its being fortified by the first king of Bijapur. The local tradition is that a Hindú Rájá, named Bijan Rái, whose capital was Mangalbira, 15 m. S.S.E. of Pandharpur, founded these Colleges. A round tower also, now standing, is said to have been built in this prince's time. It is said that soon after this time, Pir Mabrit Khandáyat, the leader of a body of fakirs having come here, expelled the bráhmans from the Agrahárs, and propagated the faith of Islám, previous to any regular invasion of the Dakhan; and that when Yúsuf 'Adil Sháh founded Bijapur, this town was called Bijan Halli. The tomb of the Pir's son is within the area of the largest Agrahár, built of lime and stone, and covered with Arabic sentences from the Kur'án. His own burial place is some way off to the E., and his descendants still reside there, and possess some rights in the village of Tinié Halli, not far from Bijapur.

The Muhammadan buildings in the citadel are completely in ruins, except a small mosque, called the *Makkah Masjid*, built by 'Alí 'Adil Sháh I. It derives its name from a representation of Makkah on its K'abah, and is a chaste building with 12 arches supported by stone pillars, finely carved and disposed in a square. Behind this, to the N. stood the 'Adálat Khánah, or "Hall of Justice," where the kings received the petitions of the poor, and shewed themselves to the people. It was of two stories, with wide verandahs raised on large wooden pillars, and was standing when Dr. Bird first visited Bijapur, but was taken down by the Rájá of Sátará, on account of its dangerous state. The ruined fountains and the terrace where the people assembled may still be seen. It was erected by 'Alí 'Adil Sháh I.

The Sond Mahal, or Palace of Gold, stood near this on the right. It was burnt down. To the W. is the *Ananda Mahal*, or *Harim*, which points S. It has 3 stories, each having a middle hall and smaller rooms at either end, communicating by narrow arches, which were closed with curtains. It had formerly 2 wings to the N. The whole ends in a broad terrace, and a wall 10ft. high, surmounted by minarets. To the W. of this is the *Dhobi Mahal*, and to the S. the *Sijdah Mahal*, "Prayer Palace," called *Sát Khanđi*, or *Haft Mahal*, "Seven Stories." Time and the tropical rains have wrought sad havoc on this splendid building, but enough remains to attest its former magnificence, in one vast hall with a vaulted roof. The shell alone of the rest is left, and the inside, which was laid out in fountains and gardens, is now a tangled jungle. Just beyond this is the most picturesque view in Bísjapúr. From an adjoining Hindú temple, you behold the ruined walls of the palace, covered with trees and luxuriant creepers. The round towers jut out, and give variety to the scene.

The Aqueducts alone remain to be mentioned, and, though in ruins, they are worth inspection, particularly by the sportsman; as in the low brushwood which marks their position outside the walls, lurk innumerable hares and partridges, which will afford abundant sport to the tourist.

ROUTE 10.

FROM BOMBAY TO SONDÁGARH.

99 M. 2 F.

For particulars of this Route from Bombay to Mahár see Route 3.

MILITARY AUTHORITY.—Officer commanding at Púnah—*Púnah*.

CIVIL AUTHORITY.—Collector at Thánah—*Thánah*.

PLACES.	STAGES.	
	M. F.	M. F.
BOMBAY to MAHAR	76 2	76 2
× Sáwitrí r. fordable at		
low water	0 4	

PLACES.	STAGES.	
	M. F.	M. F.
Sírgá'ón.....	1 2	
Ascend Kordari Hill.....	0 6	
× n.	2 3	
Karanjwádi	1 3	
× n to Káwalgá'ón	3 5	
Ascend Káwal Khiñd or		
Latwán Ghát	2 1	
Top of Ghát	0 2	
LATWAN dh.	1 0	13 2
× n to Vinof	2 1	
Ascend Mákhán Khiñd...	2 0	
Top of Pass	0 5	
'Isápúr	0 4	
Sírkál.....	2 3	
(a) SONDAGARH, hence		
visit Dápúli and Su-		
warnádurg, (Severn-		
droog)	2 3	10 0
		99 2

This Route is a section of that to Ratnágiri and Goa, places generally visited by sea. In the monsoon, however, it is impossible to travel by boat, and this Route must then be taken.

(a) *Sondagarh*.—*Dápúli*, called by the natives *Jognadi*, the head-quarters of the invalids, which ought to be one of the best stations of the army, is 8 m. distant. It does not appear, however, that either climate or any other advantage was much considered in its selection.

Suwarnádurg (Severndroog of Grant Duff and others).—This place has its name from Skr. *suwarna*, "golden," *durgam*, "fort." The fort stands on a small island close to the coast, and is of some antiquity, as Sivaji did but repair it in 1662. In 1713 it was ceded with 9 other forts to Kánhoji Angria. On the 2nd of April, 1755, it was attacked by Commodore Jones, who, after a bombardment of 4 days, captured the 4 distinct forts of which it consists, without the loss of a man. It was made over to the Maráthas in exchange for Bankot and Fort Victoria, and finally acquired by the English on the fall of the Peshwá in 1818.

SECTION II.

SOUTHERN DIVISION.

Preliminary Information.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.—2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

This division, lying between N. lat. $18^{\circ} 34'$ and $14^{\circ} 16'$, and E. long. $73^{\circ} 40'$ and $76^{\circ} 28'$, has an area of 27,615 sq. m. From its most N. to its most S. point it is 290 m. long; but this is owing to the narrow strip of the Sholápúr collectorate stretching far to the N. beyond the other parts of this division. In breadth, the S. division nowhere exceeds 195 m.

It is bounded on the N. by the petty principality of Jinjirah, a corner of the Thánah collectorate, Sátará, Ahmadnagar, and the Nizám's dominions; on the E. by the Nizám's dominions; and on the W. by the sea. On the S. its frontier meets those of Goá, N. Kanara, Maisúr, and Ballári.

The General aspect of the Division above the W. Gháts, which cut off from it the narrow slip of territory that forms the Ratnágiri collectorate, is that of an undulating plain. But from this description must be excepted the province of Kolhápúr, which is a rough hilly country, gradually sloping from the Gháts towards the more level tract of Belgáñw. The climate of Sholápúr is dry and tolerably healthy. The fall of rain averages no more than 22 in. In the plains of Kolhápúr the average fall is 30 in. 18 cents., while in the hilly districts it varies from 46 in. to 294 in. 90 cents. This province suffers much from cholera, and though its elevation of 1,790 ft. above the sea ensures it a comparatively temperate climate, it cannot be considered healthy. Belgáñw and Dhárwád possess a far better climate, and may be regarded as quite as congenial to the European constitution as any part of the Bombay Presidency. Col. Sykes pronounces them to be the finest provinces in the Dakhan. Ratnágiri and Sáwant Wádí are rugged, broken, interspersed with mountains and jungles, and intersected by torrents, which, as they approach the sea, become very deep and muddy. The rains on the Gháts are as heavy as in any part of the world, and approach 300 in. Tigers and other wild beasts abound, and snakes are innumerable and very destructive to human life. The stations by the sea, such as Vengurla (Vingorla), are by no means unhealthy for Europeans.

The Sub-divisions and Chief Towns of the five provinces comprised in this division are as follows:—

RATNÁGIRÍ (RUTNAGHERRY).

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance of Chief Town from Ratnágari.	Direction.
1 Suwarnadurg	Harnaí	57	N.N.W.
2 Anjanwel	Chipalun	40	N.N.E.

Taluka or Sub-Divisions from N. to S.	Chief Towns.	Distance of Chief Town from Ratnágiri.	Direction.
3 Ratnágiri	Ratnágiri	"	"
4 Vijayadurg (Viziadroog)	Rájápúr	28	S.S.E.
5 Málwan	Málwan	64	S.

SHOLÁPÚR (SHOLAPORE).

Taluka or Sub-Divisions from N. to S.	Chief Towns.	Distance from Sholápúr.	Direction.
1 Karmále (Kurmulla)	Karmále	67	N.W.
2 Bársi	Bársi	40	N.N.W.
3 Márhe (Mahara)	Márhe (Mahara)	34	N.W.
4 Mohol	Mohol	19	W.N.W.
5 Sholápúr	Sholápúr	"	"
6 Índi	Índi	34	S.
7 Hirpargi (Heepurgee)	Hirpargi	60	S.S.E.
8 Mangoli	Mangoli	70	S.
9 Mudebihál (Moodbhal)	Mudebihál	92	S.S.E.

KOLHÁPÚR.

Taluka or Sub-Divisions from N. to S.	Chief Towns.	Distance of Chief Town from Kolhápúr.	Direction.
1 Vishálgarh	Malkápúr	30	N.W.
2 Panhála	Panhála	10	N.W.
3 Alte	Alte	13	N.E.
4 Sherúl	Sherúl	25	N.E. by E.
5 Kolhápúr	Kolhápúr	"	"
6 Báorá (Bowrah)	Báorá	25	S.W.
7 Kágál	Kágál	9	S.E.
8 Budargarh (Boodurgur)	Budargarh	31	S.
9 Garh Inglañ	Garh Inglañ	32	S.E.
10 Inchalkarinji	Inchalkarinji	18	E.
11 Toregal	Toregal	87	S.E.

Of the above sub-divisions, Nos. 2, 3, 4, 5, 8, and 9 are called *Parganahs*, and the rest are *Jágirs* or districts belonging to feudatory chiefs. There are, besides, 14 smaller *Jágirs*, viz.:—*Walud*, *Kápsi*, *Jágir* of *Jagat Guru*, or *Sankeshwarwodmi*, *Jágir* of *Ráoji Mahárdj*, *Jágir* of *Tatia Mahárdj*, *Jágir* of *Josi Ráo*, *Jágir* of *Sirlashkar*, *Jágir* of *Himmat Bahádur*, *Jágir* of *Jabtan Mulk*, *Jágir* of *Náráyan Ráo Ghátke*, *Jágir* of *Amiru'l 'Umará*, *Jágir* of *Hindú Ráo*, *Jágir* of *Bhim Bahádur*. The *Jágir* of *Toregal* is completely separated from Kolhápúr by the collectorate of Belgá'on, and is situated on the confines of Dhárwád.

BELGÁNŴ OR BELGÁ'ON (BELGAUM).

Taluka or Sub-Divisions from N. to S.	Chief Towns.	Distance of Chief Town from Belgá'on.	Direction.
1 Tásgánw (Tazgaum)	Tásgánw	80	N.
2 Athni (Hutnee)	Athni	70	N.E.
3 Chikori	Chikori	40	N.
4 Gokák	Gokák	30	N.E.
5 Bágalkot	Bágalkot	82	E.N.E.
6 Pádsháhpúr	Belgánw	"	"
7 Parasgad	Sawdatti	40	E.
8 Badámi	Badámi	78	E.
9 Hungund	Hungund	103	E.
10 Sampgánw	Sampgánw	17	E.S.E.
11 Bidí	Bidí	22	S.S.E.

DHÁRWÁD.

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance of Chief Town from Dhárwád.	Direction.
1 Nawalgund (Nowlgoond)	Nawalgund	24	E.N.E.
2 Dhárwád	Dhárwád		
3 Dambál (Dummul)	Gadag (Gudduk)	40	E. "
4 Hublí (HooBLEE)	Hublí	12	S.E.
5 Bānkápúr (Bunkapoor)	Shiwgáñw (Seegaon)	34	S.S.E.
6 Hāngal (Hungut)	Hāngal	48	S.
7 Rānebeñnúr (Bednore)	Rānebeñnúr	69	S.E.
8 Koḍ (Koda)	Ratīhālī	77	S.S.E.

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

The history of this Division, so far as it can be dissociated from that of the surrounding provinces, resolves itself into a history of Kolhápúr, the Rájás of which country have for 1000 years, at least, been dominant over the greater portion of territory included in this Division. In the elaborate report on the Principality of Kolhápúr, compiled by Major D. C. Graham, of the 28th Bombay N. I.,* will be found various inscriptions and their translations, which refer to dynasties of the 12th and 13th centuries A.D. Before that date tradition is the only guide, and from it, it would seem that in the beginning of the 6th century A.D. Rájá Rām ruled over all the countries between the Narmadá and the sea. In A.D. 789 a prince of Jayanagar overran the S. provinces. His minister, Himár Pañt, is said to have invented the *Mor* or written character of the Maráthí language. A blank follows till A.D. 1028, when the light of the inscriptions is first reached. An inscription found in a Jain temple at Ráibágh, dated 1202, in the Sanskrit language, but old Kanadí character, gives the genealogy of a conquering prince named Lakshmi Deo, which goes back about 174 years, and shows that, in 1028, a dynasty had been established which ruled over the W. part of Kolhápúr. The founder was Jímútawáhana Shilahár, who was a branch of the Rájás who reigned for centuries previous at Tagara. At the same time, in the 13th century, there ruled another dynasty, eight miles from Kolhápúr, at Berad, which included Kolhápúr itself and Panhálá; and another at Vishálgarh, where tradition says that a Rájá Bhoj reigned in A.D. 688; and, finally, a fourth at Sankeshwar. There are still remains of a palace and a very ancient temple at Berad, and it is said that the seat of government was transferred thence to Kolhápúr in consequence of a great earthquake that took place between the 13th and 14th centuries. The Jímútawáhana dynasty appears to have been overthrown† by Shrīngan Deo, who was probably a Yádava Rájput. Inscriptions in the Sanskrit character of the Chálukya dynasty also have been dug up at the temple Ambabí at Kolhápúr, but unfortunately without date. There is reason to think, however, that they are the oldest that have been discovered. The earliest Persian inscription found at Vishálgarh shews that the Muḥammadans took that fort in A.D. 1234. Malik Raḥim, who led the invaders, was canonized after death, and miracles were pretended to be wrought at his shrine. This is all that can be ascertained at present regarding the history of the division before the Muḥammadan conquest; but the caves and other remains shew that the Buddhists were numerous and powerful here, probably, in the first centuries of the Christian æra. It is to be anticipated that many discoveries of inscriptions will yet be made at Rānebeñnúr, Hublí, Athnī, and other ancient towns; and, when all these are deciphered and compared, much of the annals of the early Hindú princes who reigned in this quarter may yet be recovered.

* *Selections from the Records of the Bombay Government, No. viii. New Series, Bombay, 1854.*

† *Grant Duff, vol. i. p. 29.*

The conquest of these territories, which, for some years previous to the battle of Talikot, in 1665, were subject to Bijanagar, was not entirely completed by the Muhammadans till the close of the 15th century A.D., and in the middle of the next the country passed into Sivaji's hands. In 1690 A.D. Kolhápúr, as a province of the kingdom of Bijapur, was reckoned the 5th Súbah of Aurangzib's conquests in the Dakhan. But the people resisted the Mughul yoke, and at Aurangzib's death the Maráthas became possessed of the whole province, which remained an integral part of the Maráthia empire until 1729, when it was formed into an independent principality, under a prince of the house of Sivaji, whose descent is as follows:—Sivaji left two sons, Shámbuji or Sambhaji and Rájá Rám, by different wives. Rájá Rám was, in 1689, declared Regent after Sambhaji's execution by Aurangzib, during the minority of Sambhaji's son Sáhu, who was shortly after made prisoner by the Mughuls. In 1700, Rájá Rám died, leaving, by different wives, two sons, Sivaji and Sambhaji, of whom Sivaji was placed on the throne by his mother, Tárá Báí, but in 1708, Sáhu, being released, seized Satará, and became the acknowledged head of the Maráthia nation. On this, Sivaji, whose adherents were strong in the S., fixed himself at Panhálá and Kolhápúr. This prince died of small-pox in 1712, when Rámchandra Pañt Amatya placed Tárá Báí and Sivaji's widow, Bhawáni Báí,* in confinement, and raised Sambhaji to the throne of Kolhápúr. Sarje Ráo Ghátke,† the powerful chief of Kágál, now joined Sambhaji, and, the Mughul viceroy of the Dakhan also assisting him, the struggle for supremacy continued for 13 years with alternate success. In 1727 Sambhaji made great preparations for a final campaign, but the Peshwá, Báji Ráo Balál, gained such advantages over him, that after being deserted by his allies, Kánhoji Angria, and the Nizám, he was obliged, in 1729, to yield his claim on the Maráthia sovereignty to Sáhu, and content himself with Kolhápúr, as a distinct principality. Its boundaries were the Warná and Kṛishná on the N. and E., and the Tungabhadra on the S. From this date, then, the separation between the Satará and Kolhápúr families became complete. In imitation of the elder kingdom, the Rájá of Kolhápúr appointed eight grand officers of State. Bhagwant Ráo had Vishálgarh with the office of Pratinidhi; Rámchandra Nil Kanth had Baorá, with the office of Pañt Amátya; the office of Senápati or General, fell to Shidóji, nephew of Santaji Ghodpade, and other chiefs were made Pañt Sachiva, Mantri, Dabir, Nyáyádhish, and Nyáyashástri.

In December, 1760, Sambhaji, the last lineal descendant of Sivaji, dying without issue, the son of Sháhji Bhoñslé, of Kánhwat, a descendant of the 10th son of Bhosaji, of the line of Bápa Ráwal, of Chitúr, who reigned in 134 A.D., was carried off and adopted, and the Queen, with 5,000 followers, set out with him for Banáras. Her party was met at Jíjuri by the Peshwá, who, after great entreaty, agreed to the adoption, and presented the young Rájá with a magnificent diamond ring. In October, 1762, the youth was enthroned at Panhálá or Panhálá, under the name of Sivaji, and rich presents were sent to him by the Nizám, Haidar 'Ali, and all the neighboring chiefs. For some years the Queen acted as Regent, and, under her rule, piracy grew to such a height that the English, in 1765, despatched an armament, which captured the fort of Málwan, and the Peshwá wrested the districts of Chikori and Manoli from Kolhápúr, and gave them to the Patwardans. This latter circumstance led to a petty warfare with the Patwardans, which was rancorously carried on for many years. Málwan, however, was subsequently restored by the British, on their receiving payment of 382,896 rupees; and Chikori and Manoli were given back by the Peshwá in his last illness. In February, 1772, the Queen Jíjá Báí died. She had encouraged human sacrifices to a fearful extent, and parties scoured the plains at night for

* She was then pregnant, and, in 1750, her son, Rám Rájá, became Rájá of Satará.

† The founder of this family, Kám Deo, acquired the name of Ghátke by suppressing a famous brigand named Ghat. See *Graham's Report*, p. 504, note.

victims to be offered at the Black Tower of Panhálá, within a few hundred yards of her palace. This tower was a temple to Durgá, the Hindú Hecate, in the inner fort, and so thickly over-canopied with trees, that not a ray of light could break the gloom. In 1773, Kunhar Ráo Trimbak, Patwardan of Kurandwár, overran the country, laid siege to Kolhápúr, and burned a famous Math or monastery in the suburbs, whence he carried off an immense treasure. The Chief Priest buried himself alive at Shengánw, invoking curses on the sacrilegious spoiler, who nevertheless returned happily to his own district. In 1777 the chiefs of Kágál, Báorá, and Vishálgarh, aided by the Púnah troops, attacked Kolhápúr, but were signally defeated, as was also the Peshwá's general, Jíwají Gopál Joshí. In revenge for this, Mahádají Sindhia was despatched from Púnah with an overwhelming force, and ravaged the whole province, nor did he withdraw till he had exacted from the Rájá an agreement to pay 15,00,000 rupees for losses sustained by the Peshwá. In 1777, Haidar 'Alí visited Kolhápúr, presented 1,00,000 rupees, and offered the support of his troops. In 1777 the Patwardan Parshurám Rámchandra, of Miraj, took Akewat, and 2 years after Sherdl, and in 1780 got possession of the strong fort of Budargarh. Ratnákar Pañt Apá now became prime minister, and under his guidance the Rájá made a successful expedition to Sáwant Wádí, and soon after transferred the seat of government from Panhálá to Kolhápúr. In 1786 the Rájá Sivají again invaded Sáwant Wádí with complete success. In 1792 the English fitted out a force at Bombay to attack Wádí and Kolhápúr in consequence of the piracies of those powers, but an apology was made by the Rájá, and a treaty concluded, by which permission was conceded for the establishment of British factories at Málwan and Kolhápúr. In 1793 Parshurám Rámchandra, who had just returned from aiding the British in Maisúr, invaded the Kolhápúr territories, but in 1794 his son Rámchandra was defeated before the walls of Álte by Sivají, and made prisoner with all his principal officers. They were treated generously and released, but the elder Patwardan, unsoftened by this kindness to his son, immediately recrossed the frontier, and laid siege to Kolhápúr, from which city he exacted 3,00,000 rupees. Soon after this Náná Farnavis encouraged the Rájá of Kolhápúr to attack the Patwardans. Upon this Sivají called out the whole force of his State, and, by a well-managed surprise, recovered the strong fort of Budargarh, which had been 10 years in the Patwardan's possession. Chikorí and Manolí were recovered from Bháskar Ráo Trimbak, the chief of Nepání. In October, 1796, Sivají marched from Kolhápúr, and, after plundering several towns, completely sacked Tásgánw, and burnt the palace of the Patwardan. In 1798 the Kolhápúr Rájá aided the Rájá of Sátará in his attempt to recover his independence, and received the gallant Chatur Singh, the Rájá's brother, when he escaped from Sátará. This prince, being pursued by the Peshwá's troops, turned back upon them with the reinforcements he had received from Kolhápúr, and cut them off almost to a man, and then, marching on Karad, surprised the Patwardan's troops and totally routed them. During this march an unsuccessful attempt was made to assassinate Sivají, who returned in triumph to Panhálá. Soon after, a detachment of the Kolhápúr troops was despatched on a foray, and, falling in with a band of 400 Thags, hanged or beheaded them all. After this punishment, other hordes of that fraternity of miscreants avoided the province of Kolhápúr. At Savanúr the Kolhápúr troops were, however, totally defeated, and driven back by Dhondú Pañt Goklé; but, being reinforced by Sivají in person, took Konúr, killed the Desái, and laid the whole country round under contribution. In 1799 Náná Farnavis, being reconciled to Parshurám Patwardan, directed him to restrain the forays of the Kolhápúr Rájá. This led to a pitched battle at Chikorí, where Sivají, surrounded by a body-guard glittering in chain armour, appeared at the head of 16,000 men, and completely defeated Parshurám, killing him, and putting his whole army to flight. Rámchandra, Parshurám's son, repaired to Púnah, and obtained powerful reinforcements, among which were 5 battalions of

Sindhia's regular troops, under Major Brownrig. With this army, in 1799, he besieged Kolhápúr. Sivaji himself retired into the fort of Panhálá, but was attacked on the way and suffered heavy loss. On the 4th of Jan., 1800, the enemy's batteries opened against Kolhápúr; and on the 12th of March, a wide breach having been made, the enemy's columns advanced to the assault, but were driven back with the loss of 3,000 killed and wounded, including several of Sindhia's European officers,* whose graves may still be seen near the ramparts. The next day the enemy raised the siege. A peace of some years followed, and during the campaign of 1804 the Kolhápúr Rájá observed a strict neutrality between the English and Maráthas. In 1806, Sivaji besieged the fort of Wádí, whereupon the Peshwá sent assistance to the Sáwant. This led to a war between the Peshwá and Sivaji, and in 1808 the Peshwá's general, the chief of Nepáni, totally defeated the Kolhápúr army at Songánw, with the loss of 5,000 men, and all their cannon, colors, and elephants. Sivaji himself, severely wounded, with difficulty escaped. A peace followed, and on the 21st of June, 1809, a princess of Kolhápúr was given in marriage to the Nepáni chief, who, suspicious of treachery, suddenly decamped in the night with his bride, and two years after made a further irruption into Kolhápúr, and defeated Sivaji's troops at Hewra, capturing 5 guns and 1,200 prisoners. In 1812, a British force assembled at Pañdharpúr, and peace was made between the contending parties, through the intervention of Mr. Elphinstone. The fort of Málwan was, on that occasion, ceded to the Bombay Government, which guaranteed Kolhápúr from further aggression. The same year the palace and state records were partly destroyed at Kolhápúr, during a tumult, by some Patháns. Sivaji died on the 24th of April, 1812, after a reign of 53 years. He left two sons, by different mothers, Shambhu and Sháhji, better known as Abá Šáhib and Báwá Šáhib. Abá Šáhib quietly succeeded. During the war with the Peshwá, in 1818, he heartily espoused the British cause; and, by a new treaty, Chikori and Manoli were taken from the Nepáni chief, and restored to Kolhápúr. On the 2nd of July, 1821, Abá Šáhib was murdered in his palace by Šahaji Mohité, and Báwá Šáhib succeeded. He was a prince of a daring and ferocious character, and, in 1824, during the disturbances at Kitúr, his behaviour led to grave suspicions. Next year his intrigues had proceeded so far, that the British resolved to interfere. A force of 6,000 men marched on Kolhápúr, and arrived there in December. The Rájá had assembled 20,000 men; but, as the British troops crowned the heights above the city, his heart failed him, and he submitted to the terms offered to him. In October, 1826, he visited the Governor of Bombay at Púnah. He came with a splendid body-guard of 1,000 horse, 16 elephants, a battalion of Arabs, and 1,600 irregular infantry. His conduct was most irritating; and at last, having wounded a trooper in the Púnah horse, he made a precipitate retreat. Troops were now put in motion against him from Belgánw, and he again tendered his submission; but not keeping to his promises, a British force was, in 1827, for the third time assembled at Kolhápúr. The town, though garrisoned by 3,000 Arabs, immediately surrendered, and, on the 23rd of October, a new treaty was imposed. The Rájá was compelled to reduce his troops to 400 horse, and 800 foot; to discharge his Arabs; to cede Chikori and Manoli, and the forts of Panhálá and Pawangarh; and to permit a British regiment to be quartered at Kolhápúr. Báwá Šáhib died on the 29th of November, 1837, at Yeoti, near Pañdharpúr, whither he had gone on a pretended pilgrimage, but really with the design of plundering some of the towns on the Kṛishná. He left two sons and two daughters. His eldest son, Sivaji, succeeded him. A regency was formed of the young prince's mother, his aunt, and four ministers, but the aunt soon got possession of the whole power.

* Jules Romen, né 1768, un citoyen de Languedoc, commandant du battn. de l'armée de Sindhia. Tué aux tranchées de Kolápúr, 23me Mars, 1800, is one of the inscriptions.

As she ruled most oppressively, the English Government resolved to appoint a minister, and, in 1843, nominated Dáji Kṛṣṇaḥ to the office. This officer conscientiously endeavored to introduce reforms, but was resolutely opposed by the Regent, who encouraged a spirit of discontent, until a regular conspiracy was organized against the British Government. In July, the forts of Sámángaṛḥ and Budargaṛḥ closed their gates, and Lieut.-Col. Wallace, of the Madras army, was sent from Belgañw, with 1,200 men, 4 mortars, and 2 nine-pounders, to capture them. He arrived before Sámángaṛḥ on the 19th of September, and on the 24th carried the Pēta, but was obliged to turn the siege of the fort into a blockade, and to send to Belgañw for battering-guns. On the 22nd of September, the garrison of Budargaṛḥ sallied out on the Kolhápúr troops sent against them, and dispersed them with loss, and this success greatly encouraged the rebels. Reinforcements of English troops were now ordered up. On the 8th of October, General Delamotte took command, and on the 11th, 4 battering guns reached Sámángaṛḥ. They were immediately placed in position, and by the next evening a breach was effected. The Commissioner, Mr. Reeves, allowed the garrison to parley, but found they were confident of support from Kolhápúr, where the troops had risen and confined Dáji Kṛṣṇaḥ. Affairs, therefore, took their course, and on the morning of the 13th the place was stormed and carried with little opposition, and a wing of the 5th Madras Cavalry cut up a large body of rebels, who had assembled in the neighborhood.

On the day before the storm, Colonel Outram joined the camp to act with Mr. Reeves, and was the first man in at the assault, and, indeed, for several minutes, alone among the enemy. On the place being captured, the Joint Commissioners offered an amnesty to all who would return to their allegiance. This proclamation, however, produced no effect. Colonel Outram then, with characteristic energy, set off for Kágál, taking with him Lieut.-Colonel Wallace and 500 of his brigade, in order that, by his near proximity, he might be the better able to support the Rájá against his rebellious troops, and effect the release of the minister, Dáji Kṛṣṇaḥ, who was now imprisoned in the fort of Pawangaṛḥ. On the 24th of October, after much negotiation, the Minister was released, and the young Rájá of Kolhápúr, with his aunt and mother, and a majority of the chiefs, left the city and joined the British camp. This movement was strongly opposed by the soldiery, of whom 500, under Bábáji Ahírékar, went off to join the malcontents at Budargaṛḥ. On the 20th of October, General Delamotte moved from Sámángaṛḥ against Budargaṛḥ, the garrison of which place had, ten days previously, plundered the British Parganaḥ of Chikori and robbed the treasury of the principal station. On arriving at Budargaṛḥ, General Delamotte admitted the garrison to surrender; but, while he was parleying at one gate, Bábáji and his followers escaped at the other, and threw themselves into the still stronger fortress of Panhála. On the 17th of November, Colonel Ovens, the Resident at Sátára, who had just been appointed Special Commissioner in the S. Maráṭha country, was seized by the rebels while incautiously travelling with a very slight escort from Sátára, and carried prisoner into Panhála. The Joint Commissioners exerted themselves to procure his release, and succeeded, but the garrison of Panhála still kept their gates closed, and rejected the terms offered to them. On the 27th the Pēta was captured. On the morning of the 1st of December the batteries opened; the same afternoon, the breach, being reported practicable, was stormed in gallant style; and a portion of the garrison, endeavoring to escape to the adjoining fort of Pawangaṛḥ, were so closely followed by the British troops, that this second fortress also fell on the same day. Bábáji Ahírékar, and about 70 other ringleaders of the malcontents, were killed in the storm of Panhála, and many prisoners were captured by troops judiciously posted in the surrounding plain. On the 5th of December, Colonel Wallace, with a light force, proceeded against Rángaṇá, 70 m. distant, and reached it on the 9th. He carried the Pēta the same day; and,

having got two guns and two mortars into position during the night, kept up so heavy a fire from them next day that the enemy, after dark, evacuated the fort, and fled into the jungles of the Sāwant Wādī country. To this quarter many of the fugitives from Vishālgarh and other forts in the Kolhāpūr province betook themselves. Colonel Outram was appointed to the command of a light field force for the reduction of these rebels. The 7th Regiment Bombay N. I., the left wing of the 2nd Queen's Royals, a company of H. M. 17th Regiment, the 3rd Regiment Madras N. I., detachments of the 10th, 21st, and 23rd Bombay N. I., and of the 8th and 16th Madras N. I., of the 5th Madras L. C., and the Pūnah Horse, and a few light guns, were the troops destined for the service, and they arrived at Vengurla about the middle of December, 1845. Their first operation was the reduction of the hill forts called *Manohar*, "Mind-ravishing," and *Man-santosh*, "Mind's delight," situated on two lofty rocks, about a mile from the fort of the Ghāts, and 35 m. from Vingorla, E. by N. In the first march from Vengurla, Colonel Outram had a narrow escape. Riding at the head of the column with Capt. Battye, of the 21st N. I., he was observed by a party of rebels posted in trees, and was known by his blue coat to be the *barā ṣaḥīb* or officer of the highest rank. A volley was fired at him, but the bullets intended for him struck Capt. Battye's horse, which fell dead, shot through in three places. On arriving at the forts it was found that, though close to one another, there was no communication between them, but that they were separated by a profound chasm. It was resolved to attack *Manohar*, and as it was impossible to carry up heavy guns into that difficult fortress, the only course was to storm. The scarp was about 50 ft. high, and the only access was by steps cut in the rock. The height of the forts above the plain was about 2,500 ft. About noon, the company of the 17th and some Sipāhīs, led by Lieut. Munbee of the Engineers, advanced gallantly up the rocky steps, but the garrison rolled down on them heaps of large stones, which swept away several of the Europeans, and struck the officer leading them on the head. Lieut. Munbee was shot through the hand, and the storm failed. It was then determined to renew the attack at night, but, under cover of the darkness, the garrison, who did not amount to more than 30 or 40 men, let themselves down over the wall with ropes and escaped. The troops now moved through the jungles in the direction of Goa, clearing them of the rebels. They found many stockades, and there was considerable danger in straying from the column, but they did not meet with any serious resistance, and, after a harassing campaign of three months, the rebellion was completely put down. The rebels were driven into the territories of Goa, where they received shelter. After the lapse of some years an amnesty was granted to them, but some desperate characters were expressly excluded from terms. These men have again raised the standard of rebellion during the late disorders in India, and although their attempts to rouse a general spirit of revolt have failed, they still continue to elude pursuit in the dense jungles which surround the province.

In January, 1846, a British officer was appointed Political Superintendent of the Kolhāpūr State, a brigade was stationed in the vicinity of the town, and various measures of reform were introduced into the government with the happiest results. Kolhāpūr, however, was one of the few places which, during the disastrous rebellion of 1857, furnished proofs that the fidelity of even the Bombay army was not altogether incorruptible. On the night of the 31st of July a sudden uproar and firing was heard in the lines of the 27th Bombay N. I., stationed at Kolhāpūr. The night was dark, and heavy rain was falling. The mutineers at first induced by threats several sipāhīs who were not in the plot to join them. They broke open the store guard and carried off spare arms and ammunition. They then proceeded to the quarter guard, released some prisoners, and carried off public treasure to the amount of 45,000 rupees. They then plundered the bāzār and the house of the Jam'adār Adjutant, whose mother they shot. Then, headed by

Rámjī Shershat, a Maráṭha of huge stature, they went to Major Rolland's house, into which they poured a volley, and afterwards visited other officers' houses, but luckily without encountering any European. Capt. M'Culloch with several junior officers now proceeded to the lines and endeavored to rally round them some of the loyal men, but was obliged to fall back on Báorá (Bowrah), the civil station, where the local corps was under arms. Reinforced with some troops of the S. Maráṭha Horse, the party returned to the Mess house; but, after some ineffectual efforts at restoring order, retired once more on Báorá. Next morning a party under Col. Maughan and Capt. Schneider, proceeded to a fortified house in the suburbs of Kolhápúr, where some rebels had taken post, but, after exchanging a few shots, retired. Col. Maughan now telegraphed to Sátará for aid, and Capt. Kerr immediately started to his assistance with 50 men of the S. Maráṭha Horse, and reached Kolhápúr, 76 m. off, in 26 hours. Meantime the mutineers, having left the station, fell in with Lieut. Norris and Ensigns Stubbs and Heathfield near the Phunda Ghát, and barbarously murdered them. On the 9th of August, the rebels, being hard pressed for food, moved back on Kolhápúr; and some of them, having thrown themselves into the same square building in the suburbs from before which Col. Maughan had, on the 1st, retired, were there next day attacked by Capt. Kerr with a party of his horse and 60 volunteers of the 27th N. I., and, after a desperate defence, were all cut to pieces. Others of the mutineers were destroyed by the villagers, and in a short time the whole body, about 170 in all, were annihilated. It was then discovered that an extensive plot had been formed for a general rising in the S. Maráṭha country, and several executions took place in consequence. Among those executed was the Havaldár Major of the 29th N. I., who was blown from a gun on the 20th of August. In consequence of these disturbances, Col. Le Grand Jacob was sent down to take supreme command in the S. Maráṭha country; and, under his vigorous control, the crisis of the rebellion was successfully met. A subsequent rising at Kolhápúr was repressed instantaneously, and signal punishment was inflicted on the rebels.

The great mass of the population in this division are Hindús. There are a great number of aboriginal races, whose customs and languages deserve more attention than has yet been given to them. The names of 52 different wandering tribes are given in Major Graham's Report of Kolhápúr, whose customs are very peculiar, but have not yet been satisfactorily described. Besides these, there are the Garkarís and Pataks, who are the ancient soldiers of Sivají, and are a brave, hardy, and independent race. The Jains also are numerous in this division. They worship Shiva under the form of a naked image, and abstain from animal food and intoxicating liquors. They burn their dead, and despise their Hindú brethren, with whom they will neither eat nor intermarry.

ROUTE 15.

FROM BOMBAY, BY CHIPALÚN, TO RATNÁGIRÍ (177 M. 5½ F.), AND THENCE TO SÁWANT WÁDÍ, BY RÁJÁPÚR.

283 M. 5½ F.

For particulars of this Route from Bombay to Sôndágarh, see Route 10.

MILITARY AUTHORITY.—Officer commanding at Ratnágirí—*Ratnágirí*.

CIVIL AUTHORITY.—Collector at Ratnágirí—*Ratnágirí*.

PLACES.	STAGES.	
	M. F.	M. F.
BOMBAY to SÔNDÁGARH		99 4
KHAIR	9 0	9 0
Murád	1 7	
Parshurám Pagoda	12 0	
× <i>n</i> to Parshurám Wádí	0 4	
× <i>r</i> to Máp, a suburb of Chipalún	0 6	
× <i>r</i>	0 2	
(a) CHIPALÚN	1 2	16 5
× Kapsalwádí <i>r</i>	2 4	
Kalaura Khiñd	3 1	
Kalaura	1 1	
× <i>n</i> to DAIWAL	2 7	9 5
Mándkí	2 1	
Palwá	1 3	
× <i>n</i> to Kokra	3 7	
× Gad <i>r</i> . 140 yds. broad	1 3	
AROLY	1 2	10 0
Ámbua	2 1	
× <i>r</i> to Makjún	1 2	
Ascend Mahálungá Khiñd	2 1	
Dingní	6 1	
× SHASTRÍ <i>r</i> . to FUNGUS	0 5	12 2
A well and <i>dh</i>	10 6	10 6
× Silá <i>r</i> . to Fansola	4 1	
Mirjúlá	0 2	
Cantonment begins	4 1	
(b) RATNAGIRÍ <i>b. p. o.</i>	1 3½	9 7½
Rájwádí	0 5	
× Kálindá <i>r</i>	0 3	
Bhátea	0 3½	
A well and <i>dh</i>	2 3½	
A well and <i>dh</i>	1 5	
A well and <i>dh</i>	0 4	
Paved descent	2 1½	
× <i>r</i> to Golap	0 5	
× <i>n</i>	1 2½	
× <i>r</i>	0 2	
PANWAS	0 1	10 4

PLACES.	STAGES.	
	M. F.	M. F.
× <i>n</i> . and <i>r</i> . to Maulangá	3 0	
× <i>n</i>	2 4½	
× <i>r</i> . to Bhar	0 1½	
BINI	5 6½	11 4½
× Máchándí <i>r</i>	0 1½	
Asolí	0 2½	
Ascend hill to a Temple	1 3	
× <i>r</i> . to Kotapúr	1 6	
× <i>n</i>	0 4	
Ghotná	3 3	
× <i>n</i>	1 2	
(c) × <i>r</i> . to RÁJÁPÚR	3 3	12 1
× Suknadí <i>r</i>	0 1½	
Satiáli	3 3½	
Juátí	3 4	
× Kánwí <i>r</i>	4 0	
(d) Kábúrlí (hence visit Vijayadurg, Viziadroog)	0 7½	
× <i>n</i>	2 3	
PATGA'ON	0 5½	15 1
Tambhán	5 6	
× Seo <i>r</i> . 110 yds. broad	0 1½	
Bágh	0 4½	
Chandosí	1 1½	
Walaudí	2 1½	
Sirgá'ôn Wádí	1 6	
× Mithbás <i>r</i>	1 3½	
SALSI	1 7½	15 0
× <i>n</i>	0 4½	
× Barní <i>r</i>	1 6	
Barní	0 4½	
× <i>n</i>	0 4½	
× <i>n</i>	2 5	
× <i>n</i> . with steep banks ...	1 3½	
× <i>n</i> . to Warora	0 0½	
× Harní <i>r</i>	1 2½	
× Gad <i>r</i>	1 0	
SANTRUL	0 5½	10 4½
× <i>n. rd.</i> to Málwan	0 6	
Bordwí	4 3	
× Amardá <i>r</i> . 60 yds. broad to Amardawádí	1 3	
× <i>n</i>	0 5	
Kondawádí	0 7	
Wardái	2 5	
× <i>r</i> . 110 yds. wide	0 2½	
ONWALAGA'ON	0 5½	11 5
× <i>n</i> . and pass a Khiñd ...	1 3	
× Atkairí <i>r</i> . 80 yds. wide	2 4	
× <i>n</i>	0 2	
Torsúlí	1 4	
Gáonáli	4 5	
× Sewapúr <i>r</i>	0 4½	

PLACES.	STAGES.	
	M. P.	M. F.
Nánili	0	5½
MANGAON	17	13 3
× Akeri n.	1	1
Akeri Penh	1	4
× Khiñd and n.	0	5
Kolgáon	1	5
× n.	0	1
(e) SAWANT WADÍ		
S. gate, b. p. o.	1	1 6 1
	283 5½	

This route is a continuation of route 10, and leads to Goa and to Belgánw and Dhárwád, and whatever is worth seeing in those collectorates. It presents beautiful scenery, with abundant facilities for sporting of all descriptions, if the traveller choose to halt at any of the stages, and make inquiry of the Shikáris, who will always be ready to point out large game in the Gháts, which are within a few miles. On the other hand the road is very little frequented by Europeans, and the accommodation is but indifferent. The heat, too, is at all times great in the Koñkan, to which province the whole route is confined. Should the objections, however, appear to outweigh the advantages of travelling by land, the tourist may go the whole way to Goa by sea, and thence cross to Kolhápúr or Belgánw by land. But, in the monsoon the sea voyage is impracticable, and the tourist must of necessity have recourse to this route, or the one more inland, from Pánah to Belgánw. For visiting Goa, this will be the more direct and better route.

(a) *Chipalún* (Chiploon).—This is a considerable place on the S. bank of the Vasiṣṭhā river, navigable for boats of 30 khandís. About a ¼ m. S. of the town is a series of excavations, first made known by a bráhmaṇ antiquarian, Viṣṇu Shástrí of Bombay, and mentioned by Dr. Wilson in his paper on the caves.* These excavations have not yet been fully described. They consist of a large room 22ft. long, by

15ft. broad and 10ft. high, containing a Buddhist dahgop at the further end; two or three smaller caves, apparently monks' cells; and a deep tank for water, 13ft. sq. on the surface. One of the cells has been filled up with earth. Another series of excavations exists near Pátan, three stages on the road from Chipalún to Karáḍ, consisting of a room with a small round dahgop, 6ft. in diameter, and of a *sháld*, or hall, 19ft. by 18ft., with an elevated seat at one corner, and three recesses in the inner extremity.

(b) *Ratnágirí* (*Rutnagherry**).—This place is the principal civil station in the S. Koñkan. A small detachment of troops is usually stationed at it. The town is large and open, facing the sea. There are two small bays formed by a rock on which the fort is built. There is neither shelter nor good anchorage, as the bay is completely exposed, and the bottom is hard sand with rock. With any breeze from the W. there are heavy breakers on the bar at the entrance of the river, and boats cross it only at the top of high water. The landing place for boats is on the S. of the fort, near a small tank, close to high water mark. The cantonment lies on the N. of the town. Ratnágirí has its name from a demon named *Ratnasur*, who was killed by an incarnation of Shiva called *Náth*, or *Jotibá*, who is worshipped at a famous temple near Kolhápúr. There is probably some historical foundation for this legend, and *Ratnasur* may be regarded as a king of the aborigines killed by some Arian leader. Otherwise the word might be translated "Hill of Gems," from Skr. *ratnam*, "a jewel," and *giri*, "hill." This is a pretty town with a hill fort, once a stronghold of the Maráṭhas. The principal thing of interest here to the tourist, however, is the *Tári*, or "Sardine" fishing, which is pretty to witness, independently of Epicurean considerations. Fleets of canoes may be seen putting out for these fish in January and February. Three men are required in each canoe, two to paddle and one to cast the net. The attitudes of the men engaged in casting

* Ratnaguly of Grant Duff.

* *Jour. of the Bomb. As. Soc.* for Jan. 1853, p. 342.

the nets are beautiful, and display their fine athletic figures to advantage. They stand in the bows of the canoes, leaning slightly forward, with the nets gathered up, the head turned back over the shoulders, and with eyes glancing keenly around in search of the shoal. The fish, which is most delicious, is caught in such numbers that a single net-caster will fill his canoe in the course of the morning, as many as 50 fish being taken at a single cast, and quantities of the fish are used to manure the rice fields. At these times the deep sea fishing is entirely neglected. The fishing is within a short distance of the shore, just outside the breakers, and can be carried on only when the water is sufficiently clear to admit of the fish being readily seen. In calm weather the water is as clear as crystal; and it is a beautiful sight at such times to watch the waves breaking on the sands, which seem literally of pearls, while the fleet of canoes is shooting hither and thither among the bright waters, with a fisherman standing in the bow of each boat in a picturesque attitude, like a piece of Grecian sculpture. The back-ground of this picture is formed by a fishing village, with many boats drawn up on the beach, nets drying on the sand, huts nestled among groves of cocoa nut and other trees, and the old fort of Ratnāgiri frowning over them.

The *Kālinādi r.*, just beyond Ratnāgiri, is never fordable except at neap tides, but is crossed in boats. The *r.* and *n.* at Golap are likewise unfordable at high water. *Pānvas* is a small straggling village, with a few temples; *Maulangā* a good sized village; *Bhar* and *Bini* mere hamlets. Not far from *Bini* is a pretty fishing village called *Saṅgameshwār*, where two rivers meet, with steep hills all round, and scenery as attractive as can be found in the S. Konkan. There is, also, at no great distance a *thrth*, or place of pilgrimage, of some celebrity, called *Wādāwādī*. Here is a shrine of Ganpati, which draws from Government a revenue of 1,200 rupees per annum. A spring of fine water oozes from the rock.

(c) *Rājāpūr*.—This is a very flourishing place, and a great emporium, there

being good roads to Kolhāpūr and Belgānw, and the Suknādī river, on which the town is situated, being navigable for vessels of 450 khandis. The exports are cloth, *ghī*, and pepper,* and the imports dates, dried fruits, and iron. There are about 1000 families resident, exclusive of strangers, who are very numerous. A considerable quantity of oil is made here from the sesamum and the cocoa-nut. The manner of extraction is somewhat primitive. The trunk of a large tree forms the mortar, and a branch the pestle, which is made to revolve by a buffalo, driven by a man. One such apparatus extracts 20 sirs of oil from sesamum, or 40 from cocoa-nut, daily. The town of Rājāpūr is some miles up the first creek met with to the N. of *Vijayadurg*. Still higher up the creek, and about 1 m. above the town, on the l.b. of the *r.* is a hot spring, which gushes from a cow's head carved in stone, at the base of a hill about 100 ft. high, which joins with the general range of the Konkan. The mouth of the spring is 8 in. in diameter. The color of the water is dark, and it is strongly mineral. According to the natives, its temperature never varies. Major Wingate, on the morning of the 21st of July, 1850, found it to be 109°, and Dr. Wilson states that it boils an egg easily, and that the water is too hot for bathing. It appears to be a similar spring to those at Māhār, Dābhul, and other places in this direction. On the hill above, about half a mile further on, are 14 singular, intermittent springs, which are reported to flow only during a part of the year. They commence in December and January, but not simultaneously, and continue flowing for several months, when the water diminishes, and at last disappears. This, however, does not appear to be the invariable course, as in 1849 they did not flow at all, and at other times all or some of them have flowed at uncertain intervals. A small well or cistern has been built around each spring, but when the spring is in full flow the water passes this barrier. The temperature

* *Oriental Christian Spectator*, April, 1834.

of the water in one of these wells was found by Major Wingate to be 84°.

(d) *Vijayadurg* (Viziadroog).—From *Kaburli* or *Rajdpur* it is an easy journey of some 12 m. to visit the ancient fort of *Vijayadurg*, "fort of victory;" or *Gheriah* as it is called by some English writers, the word being merely a corruption of *garhi*, "fort." This place has some historical interest attaching to it, having been captured by the great Clive (then Colonel Clive) and Admiral Watson, on the 13th of Feb. 1766. The whole affair was extremely characteristic of those times, when the ideas of honorable procedure were almost as lax among the English as among the Marāthas. A British armament, consisting of three ships of the line, one of 50, and another of 44 guns, with several armed vessels belonging to the Bombay marine, having on board 800 English soldiers and 1000 sipāhis, sailed from Bombay, early in February, to reduce *Vijayadurg*, the stronghold of the piratical chief *Tūlājī Angria*. They were to co-operate with the Peshwā's troops under *Khañdājī Mānkar*, and the fruits of success were of course to be shared. But a committee of ten officers, of which Admirals Watson and Pococke, Mr. Hough and Colonel Clive were members, had, before leaving Bombay harbor, agreed to share all the prize property taken, without any recognition of the Marātha claims to a portion. When the English fleet appeared, *Angria* repaired to the Marātha camp to negotiate for a surrender. The English pronounced this an infraction of the terms of alliance, though on what grounds it is difficult to see. Admiral Watson attacked the sea-face of the fort on the 12th of February, while Clive, the same night, landed with the troops, so as to cut off any communication between the Marāthas and the garrison. The Marātha general endeavoured to bribe Mr. Hough to get the Admiral to suspend operations; and, failing in that, he offered to Captain Andrew Buchanan, commanding the picquets, a bill on Bombay for 80,000 rupees, to permit him with a few men to pass into the fort. The bribe was

rejected; but the Bombay Government were so struck with the singular honesty of their officer, that they presented him with a gold medal in consideration of his extraordinarily good behaviour. The fort surrendered on the 13th, when the captors decided that the Marāthas had no right to share, and divided the prize property, amounting to £100,000, among themselves. *Tūlājī Angria* was taken, put in irons, and imprisoned in one of the Peshwā's hill forts near *Rāṭgarh*. A few months afterwards, the fort was given up to the Peshwā, and did not revert to the English till 1818. *Vijayadurg* is one of the few good harbors on the W. coast of India. The anchorage is landlocked, and sheltered from all winds. There is no bar at the entrance, the depths being from 7 to 5 fathoms, and from 4 to 3 inside at low water. The rise of the tide is about 7 ft. The fort is in good preservation, and is one of the finest specimens of an Indian fortress to be seen in the W. Presidency. It has a double wall, with flanking towers, protected by ditches. There is a well of sweet water inside, and also a large tank, the bottom of which is said to have been lined with lead. The English batteries were on the N. side of the creek about 1200 yds. off, too distant to have done much damage. The wall on that side has many shot marks, but there is no indication of a breach, or other serious injury. There is a large temple within a mile of *Vijayadurg*, which is very picturesquely situated at the bottom of a ravine, and is worth a visit. *Angria's* dock is 2 m. to the E. of *Vijayadurg*, and is merely a wet dock with a masonry entrance. It has no gates. The entrance was probably built up on the admission of a vessel, and the water afterwards drained off to the level of low tide, when the remainder was pumped out, or allowed to evaporate.

Pātgoni is a village of moderate size, with a large temple, near which is good ground for encamping. After leaving this place other temples will be passed at *Tambhān*. Beyond this is the *Seo* river, which is fordable at low water. Three small boats are kept for crossing at other

times. The bed of the *r.* is sand and mud. The places between it and *Sálsi* are small hamlets. *Sálsi* itself is a village of moderate size, with two temples so large as to be capable of accommodating a regiment. The *Mith-bás*, or "sweet-smelling" river has bad, stony, and difficult banks. Beyond *Barni*, the country becomes very jungly. The *Harni* and *Gad* rivers are crossed in boats, but the latter is fordable in the fair season. *Santrál* is a small village with some temples, near which is good encamping ground. At the first *n.* after passing it, is a very small hamlet, and here a road branches off to *Málwan*, which is a large place, with a population of 10,000. Good iron ore is found here, an account of which, and of the smelting process, will be found in the *Bom. As. Jour.* for 1844, p. 435. The fort, called also *Sindidurg*, was built by Sivaji in 1662. In 1756 it was taken by Major Gordon and Commodore Watson, and called Fort Augustus,* but was next year restored to the Rájá of Kolhápúr, and finally ceded to the English in 1812. It stands on an island, which is low, and at a little distance not distinguishable from the mainland. The remaining places to Sávant Wádí are small villages. At *Mángdoni* is a large temple; and at *Achera*, not far off, is a very sacred temple to Rámeshwar, which was endowed by Angria with a yearly revenue of 3000 rupees. The rivers between Mángdoni and Sávant Wádí are all unfordable in the rains, but boats are procurable.

(e) *Sávant Wádí* (Sawuntwarree).—According to the *Bombay Route Book* there were, in 1851, 4000 houses in Sávant Wádí, but Mr. H. L. Anderson's census of the 30th October, 1852, makes the population 9,118. The place, however, is of more importance than the number of its inhabitants would indicate, being the capital of a province held by a martial and turbulent people, and abounding in natural fortresses, which present great difficulties to an

invader. Its situation also is central between Málwan, Vengurla, and Belgánw. The traveller's banglá is to the N.E. of the fort, near the lines of the Sávant Wádí local corps. The fort is situated 13 m. E.N.E. of Vengurla, and 7 m. N.N.W. from Banda. Its walls are of loose stone and mud, and are much dilapidated. It is of an irregular shape, with roofed towers and curtains loop-holed. The bastions are too much injured to support ordnance, and there are no embrasures. The entrances are three; that on the N., which is the principal, is flanked by two towers, but it is not of any strength. There is a ditch on the N.E. and S. sides, dry in the fair season, but filled during the rains. On the W. is a tank 280 yds. wide by 650 long, which comes close to the wall. On the three other sides trees and buildings extend to within 25 yds. of the wall. There are several guns, but only two, which are brass, mounted on carriages, and all are unserviceable. There are several wells of good water inside. All the buildings are tiled. The local corps lines are outside on the N., and about 280 yds. from the N. entrance. The fort could make no resistance to regular troops.

This place is interesting, as having been the residence of one of the oldest Marátha chieftains, the Sir Desáís of the Wádí territory, a branch of the ancient family of Bhoñslé, whom the English in their papers of the last century termed the Bouncello. The first chieftain of the Wádí Bhoñslés known to English writers is Máng Sávant, who three centuries ago rebelled against the King of Bijapúr, and repulsed every force sent to reduce him. After his death he was deified, and his *math* or shrine is still to be seen at the village of Haraud, which he made his capital. His successors, being destitute of his energy and prowess, relapsed into feudatories of Bijapúr. In 1627, Khem Sávant became chief, and was succeeded in 1640 by his son Som Sávant, who died in 18 months, and was succeeded by his brother, Lakem, who died in 1665 without issue. His brother Phond Sávant then became chief,

* *Grant Duff*, vol. iii. p. 99. In the *Selections from the Records of Bombay*, vol. x. N.S., p. 3, it is stated that it was the Fort of Réri (Raíree), the name of which was so changed.

and was succeeded by his second son Khem Sāwant in 1675. This chief made himself independent of the Muhammadans, and aided them in their wars with Sivaji, but was kept in check by the fort of Málwan and other strongholds built by the great Marátha leader. In his wars with Goa, Khem Sāwant much enlarged his boundaries in that direction. In 1707 he obtained from the Sāhu Rájá of Sātárá an *in'am-patra* or deed of gift of all his territories with a half-share conjointly with Angria of the Salsí districts. In 1709 Phond Sāwant, nephew of the preceding chief, succeeded. He repulsed the forces of Kolhápúr, and made a treaty with the English, the first made by them with his family. It was ratified on the 17th of April, 1730, and concluded an offensive and defensive alliance against the son of Kánhoji Angria. About this time, Nág Sāwant, his second son, conquered the districts of Heri and Chandragarh above the Gháts. About 1737, Nar Sāwant, the eldest son of Phond Sāwant, rebelled against his father, and was shot dead in a fort near Wádí, whither he had betaken himself. His widow brought his son Rámchandra to Phond Sāwant, and then burned herself with her husband's corpse. Phond then abdicated in 1738 in favour of his grandson Rámchandra, who was aided in his government till 1752 by his uncle Jaya Rám, a man of immense strength, and a bold leader. He conquered some districts from Goa, and drove back Tulaji Angria, who had invaded Wádí, with great loss, following him to Sándá, near Ratnágiri, and devastating the country with fire and sword. About 1753, Jaya Rám, having quarrelled with his nephew, retired to Kúdal and died there. Rámchandra was succeeded in 1755 by Khem Sāwant, surnamed the Great, who reigned 48 years, and in 1763 married Lakshmi Bái, daughter of Jayaji Sindhia, and half sister of the celebrated Mahádaji Sindhia, through whose influence the Great Mughul conferred on Khem Sāwant the title of Rájá Bahádúr, with certain privileges of royalty. In 1765 the forts of Málwan and Réri were taken from Wádí by

the English on account of the piracies carried on from thence, but on the 7th of April of that year a treaty of 19 articles was concluded, by which the forts were restored to the Sir Desái on his ceding the territory between the Kárlí and Salsí rivers, paying an indemnity of one lách, permitting an English factory to be built in some spot near the sea, surrendering the fort of Masúri and promising not to keep ships of war, or to molest the Company's vessels. The Sir Desái did not fulfil this treaty, and another was concluded with him on the 24th of October, 1766, by Mr. Mostyn, in which he agreed to send two hostages to Bombay, to pay two lákhs, to mortgage the fort of Vengurla, with all its dependencies, till the payment was made, and to allow the Company to establish a factory there. On this treaty being ratified, the forts were restored; but, soon after, the hostages made their escape, and the mortgage of the Vengurla district was prevented from collecting the revenues. At the end of 13 years the Sir Desái demanded Vengurla back, and on its being refused, attacked and took it in 1780. Khem Sāwant died in 1803, having carried on a war during the greater part of his reign with Kolhápúr, the Rájá of which State in 1778 overran a large part of his territory, but restored it again at the request of Sindhia in 1793. Goa, after a long struggle, wrested from the Sir Desái the districts of Dípúli, Sánkli, and Pedna, and the Peshwá took from him his half share of Salsí. Khem Sāwant left no heirs male, and the descendants of his grandfather contested the vacant throne. Two of these, Som Sāwant and his son Jaya Rám Sāwant, being shut up in the fort of Wádí by Shrirám Sāwant, fired a train of powder and perished with all their families. Shrirám then compelled Lakshmi Bái to adopt his son Rámchandra. This took place in 1805, and Lakshmi Bái continued to act as Regent. In 1807, the Kolhápúr Rájá, after defeating the Sāwant Wádí troops with great slaughter, laid siege to the capital, and was only induced to raise the siege by an attack from Apá Desái Nepánikar, who, as soon

as the Kolhápúr force was removed, caused Lakshmi Báí to be imprisoned, and had her son Bháu Sáhíib strangled in his bed. Durgá Báí II., widow of Khem Sāwant, now became Regent, for Lakshmi died of ill-treatment, and Phond Sāwant, the son of Som Sāwant, was raised to the throne. In 1809 Phond expelled the Nepáni chief, but several of the minor chiefs now became so powerful that they could not be reduced. They attacked foreign powers, and, among others, the English, who, in 1812, through Captain Schuyler, the envoy at Goa, compelled the Sir Desái to cede the fort of Vengurla. Soon after Phond Sāwant died, and Durgá Báí, the Regent, set up his son Khem Sāwant, who was but eight years old. In 1812 the Wádí troops took the fort of Bharatgarh, but were immediately compelled by an English force under Colonel Dowse to restore it. In 1815 the British took the districts of Warád and Máland, with all the villages to the N. of the Kárlí river, and gave some revenue grants in exchange. In 1817 the Portuguese made an inroad, in revenge for which the Wádí troops plundered the fort of Tirakol. The Portuguese then laid siege to Réri, but, after a siege of 27 days, were obliged to retire. In 1819 a force under Sir W. Grant Keir took Wádí and Réri, and compelled the Sir Desái to cede the forts of Réri and Newtí, the whole line of coast from the Kárlí river to the Portuguese territory, and the Páth and Argáñw districts. This treaty was signed on the 17th of February, 1819, but on the same day of the year following the English restored Páth and Argáñw. This was effected through Captain Hutchinson, who continued to manage political relations with Sāwant Wádí till the end of 1820, when that duty was assigned to the Judge of Ratnágiri, and in 1822 to the Collector of that province. In the same year Khem Sāwant, under the name of Bápu Sáhíib, assumed the government, being then in his 19th year. In 1828 Phond Sāwant raised a rebellion against him, and again in 1832 and 1838, when the English took the management of the country into their own hands, and ap-

pointed a Political Superintendent. Two formidable invasions now followed, led by rebels harbored in the Goa State. These insurrections being put down, a local corps was raised in 1839,* and a year after all regular British troops were withdrawn, the country being greatly tranquillized. The finances of the province were also brought into order, and the debt to the British Government in great part paid off. This prosperous state of things continued till the autumn of 1844, when the disturbances in the Kolhápúr country produced a corresponding effect in Wádí. On the 10th of October, the Garkarís in the fort of Manohar descended into the plains, carried off two native officials, and burned the public papers at Gotas. Next night they attacked a detachment of the local corps at Dukán Wádí, but were repulsed. On the 13th, Major Benbow, commanding the local corps, marched against the insurgents at Manohar and Rāngná forts, belonging to Kolhápúr, but on the frontier of Sāwant Wádí. The rebels were in too great strength to be put down, and outrages and disorder now became general. In November, Phond Sāwant, a chief of note, joined the insurgents with his eight sons; and on the 16th of that month, Anna Sáhíib, eldest son of the Sir Desái, a youth of 16, left Wádí by night and went off to Manohar. On this Major Benbow fell back to head quarters at Wádí, and the whole province broke out into open rebellion. On the night of the 19th a body of rebels marched up to the gates of Wádí, and opened a fire of matchlocks, but Major Benbow, who had been reinforced by a company of the 10th N. I. under Captain Hume, and 60 men of the 16th Madras N. I., immediately sallied out upon them, and they made off with all speed. On the 22nd, Captain Skinner, with 200 of the 7th N. I., proceeding to Sānglí, near Phond Sāwant's village, was attacked by the rebels led by the sons of that chief, and obliged to retreat with the loss of three

* At first, consisting of 426 rank and file, 18 Havaldárs, 6 Jam'adárs, and 2 European commissioned officers; and since increased to 520 rank and file, 32 Havaldárs, 9 Jam'adárs, and 3 European officers.

killed and 22 wounded, including Ensign Collier. Lieut. Bate, of the 7th N. I., with 200 men more of that corps, was then sent out to reinforce Capt. Skinner, but the united detachment were compelled to fall back on Mándkhol. In January, 1845, the disorder was still on the increase, and a small party of cavalry with two officers moving from Belgáñw to Vengurla were attacked, and Ensign Faure, of the 2nd Eur. L. I. was killed. On the 16th of January, 1845, Lieut.-Colonel Outram entered Wádí with all the forces he could assemble, and, as has been before shewn (*Prel. Inf.*, p. 392), after some months of harassing operations, drove the rebels into the jungles in the Goa territory, whence the Portuguese authorities declined to remove them. In the present rebellion, although the old malcontents have endeavoured to excite disaffection in the province, Sávant Wádí has created no serious alarm to the Bombay Government. The local corps and the regular troops have continued loyal, and the chiefs, who have been obliged to betake themselves to the almost impenetrable forests under the Gháts, where they still lurk.

Manohar.—Before leaving Wádí, a visit may be paid to the hill-fort of Manohar, which is a solid mass of rock, and perhaps one of the strongest forts in India.* It is situate about 16 m. N.N.E. of Sávant Wádí, and constitutes an outwork of the Konkan against the Dakhan, to which, however, it is joined by a narrow ridge about 2 m. long. Its shape is angular. Its greatest length, which is from E. to W., is 440 yds, and its breadth 350 yds. Its height above the sea is 2,500 ft. It has two strong gates to a single entrance, which is approached by a flight of steps hewn in the solid rock. To the W. is the much smaller fort of Mansantosh on part of the same ridge, separated by a chasm. In skilful hands it would be impregnable. Until 1845 it belonged to Kolhápúr, but after the rebellion of that year it was annexed to Sávant Wádí.

* Selections from Bombay Records, No. x., N.S. p. 33.

ROUTE 16.

FROW SÁWANT WÁDÍ TO GOA.

62 M. 6 F.

MILITARY AUTHORITY.—Officer Commanding at Sávant Wádí — *Sávant Wádí*, to Bétse. Thence to Goa, Portuguese authorities—*Goa*.

CIVIL AUTHORITY.—To Bétse; Political Superintendent at Sávant Wádí—*Sávant Wádí*. Thence to Goa—Portuguese authorities—*Goa*.

PLACES.

STAGES.

	M. F.	M. F.
SAWANT WADI to		
TALAURA.....	8 4	8 4
Málgáñw..	4 0	
BANDA b	6 6	10 6
× Káhrá r.	7 6	
SASOLI b	2 4	10 2
BÉTSE b	6 0	6 0
ASSANWADA	12 0	12 2
(a) PANJIM or NEW GOA	18 0	15 0

62 6

The country round *Talaurá* is beautiful and well cultivated. After passing *Banda*, which is a large village with a ruined fort on the Terrakol river, it becomes jungly and rugged. The Terrakol river is affected by the tide, navigable at high water, and fordable at low, but not during the rains.

Sasoli is a mere hamlet, as is *Bétse*.

From *Assanwáda* to *Panjim*, the best way of proceeding is by boat, and here the traveller will behold scenery which has scarce its parallel in India. It is, indeed, almost perfect, as, in addition to an exquisite disposition of land and water, it combines the luxuriance of tropical vegetation with the architectural embellishments of civilized Europe. Numerous villages, embosomed in beautified groves, and adorned with fine churches and other symmetrical buildings, meet the eye in every direction, which all can enjoy, there is besides for the sportsman such abundance of game as is to be found no where else, perhaps, in the world. The snipe shooting is quite unequalled, and woodcocks, partridges, quails, and floricans are very numerous. The larger game, up to the

royal tiger and buffalo, are also to be had in great plenty.*

(a) *Panjim*, or *Pangnim*, or *New Goa*, the *Pangaum* of Thornton, is situate near the middle of the N. side of the island of Goa, about 3 m. from Old Goa, and nearly the same distance from Cabo, which is the extreme point of land on the right at the entrance of the harbor. There is no traveller's bungalow, but an empty house is easily procurable, and everything is very cheap. The town is built upon a narrow ledge, between a hill to the S. and the Rio de Goa to the N., an arm of the sea, which stretches several miles from W. to E. A quay of hewn stone,† well built, but rather too narrow for ornament or use, lines the S. bank of the estuary, which is not half-a-mile in breadth. Panjim reminds the traveller of Cape Town.‡ The houses are in general very substantial, and painted white. Many have two stories, and united conical and lofty roofs of red tile for every apartment in the upper story, and are surrounded by large court-yards overgrown with coconut trees. The habitations of the poor alone consist solely of a single story. The glare from the white walls, which receive a new coat regularly every year after the rains, is most painful. The streets of Panjim are full of swine, dusty and dirty, of a disagreeable brick color, and, where paved, the pavement is old and bad. The doors and window frames of almost all the houses are painted green, and none but those of the very richest inhabitants have glass windows. Most of them have balconies, but these present none of the gay scenes observable in Italy and Spain. On the eminence behind the town is a small telegraph, and half-way down the hill the Igreja (church) de Conceição, a plain building, but beautifully situated. The edifices along the creek are the Palaces of the Viceroy, that of the Archbishop, the Contadorin or Accountant's Office, and

the Alfundega or Custom House, all remarkable rather for their vast size than for the elegance of their architecture. The Viceroy maintains little state, and his salary is but 18,000 rupees per annum, which, however, is worth double what it would be in Bombay. There are scarcely any carriages, and the better classes go about on a sort of litter curtained with green wax cloth, and slung on a bambú pole, which is carried on the shoulders of two bearers. It is called a *mancheel*. In such a conveyance, or on horseback, if he can bear the heat, the traveller may visit the sights of New Goa. Among the principal of these is the *Viceroy's Palace*. This building was probably erected about the year 1758, when a Viceroy named Albuquerque transferred the viceregal residence from Old Goa to Panjim. It stands near the shore of the harbor, and is a large pile with an extensive library, a private chapel, and a suite of lofty and spacious saloons, with enormous windows, but without furniture. Here is a very interesting collection of portraits of all the Governors and Viceroys. Among these the most remarkable are those of Alfonso de Albuquerque, Vasco de Gama, John de Castro, and Constantine de Braganza. This latter Viceroy refused to accept from the King of Pegu the sum of 300,000 cruzados for a monkey's tooth, which had been adored at Jafnapatanam as a relic of Buddha. At the time of Lieut. Burton's visit in 1848 these pictures had been much injured and disfigured by the daubings of a miserable artist who had been commissioned to restore the coloring. Not very far from the Palace, in a small square opposite the barracks, under a white-washed dome, is a statue of *Alfonso de Albuquerque*. It has been much damaged at different times, and on one occasion at least it has been requisite to send to Portugal to get the fractures repaired. The *Barracks* are a large building, in the form of an irregular square, fronting the Rio. Here the Sáwant Wádí rebels, and among them Phond Sáwant, with his eight stalwart sons, were for a long time confined. The *Library* is situated between the statue of Albuquerque and

* In Capt. Joaquim Jose Cicilia Kol's Report on Portuguese India, published by the Bombay Government, the *white bear* and the *chamois* are enumerated among the animals of the forests!

† *Burton's Goa and the Blue Mountains*, p. 29.
‡ *Oriental Christian Spectator*, April, 1834, p. 116.

the Viceroy's Palace. There are about 2000 volumes, most of them ecclesiastical works. The collection has not been satisfactorily examined by any English visitor, and a good account of the books is a desideratum. According to Lieut. Burton there are a few old books of travel, but he gives no description of them. The *Corso* is at the W. end of the town on the shore. Seats are erected wherever there is a pretty *point de vue*. In 1851 Panjim had 3,600 houses, and a population of 9,500.* The garrison consists of a Regiment of Artillery, a company of Moors or Sipáhis, and a Contingent. The whole military force of the Goa State is about 3,300, of whom 400 are Europeans.

The Harbor.—The geography of Goa is the opprobrium of English map-makers. The position of places, names of rivers, towns and provinces, are given incorrectly, or not at all. The Report of Captain Joaquim Kol, published by the Bombay Government, is meagre, defective, and incorrect, and it is very desirable that some one should supply a good map of the whole territory, with some statistics that can be relied upon. In the Report above mentioned "the harbor of Goa is said to be formed by the extremities of two peninsulas, Salsette and Bardez, and to be divided by the projection from the island of Goa called Cabo (cape), which leaves space on both sides, at Agoada and Mormugao, for ships to anchor." At both these places ships may lie from September to the end of May, without any danger, and in $3\frac{1}{2}$ to 5 fathoms water. In the monsoon, with a N.W. wind, ships can remain at Mormugão. The harbor is, upon the whole, the best on the W. coast of India. The streams Sinquerim, Zuary, and Mandovi, discharge themselves into it. Of these the first is but $3\frac{1}{2}$ m. long, the second $38\frac{1}{2}$, and the third 39. They all abound in excellent fish, of which the pomfret is the best. There are no less than 20 islands in the Goa territory, of which Goa, Tissuvady, Choráo, Divar, and St. Esteram are the principal. All the

country adjoining the harbor is most densely populated. In the Isles there are 989 persons to the sq. m.; in Salsette 945; in Bardez 1,331. In exploring the harbor a row may be taken first of all to the W., to the Aldeas or villages of St. Agnes and Verim. The shore will be found thickly inhabited. Handsome residences appear here and there among the scattered line of churches, and cottages, half-concealed from view by the towering trees, or thrown forward into clear relief by the green background. At St. Agnes there is a vast straggling edifice, formerly the archiepiscopal palace; Verim is a large Hindú village.

Ribandar and Chordo.—Ribandar is about 2 m. E. of Panjim, and is connected with it by a long stone bridge, built by the Viceroy Don Miguel de Noronha. Many respectable Portuguese reside at Ribandar, and it seems to have grown upon the ruins of its neighbor, *San Pedro or Panelly*, an old village depopulated by fever. Here is a noble palace, anciently inhabited by the archbishops, containing a library of 2,000 volumes, which are going rapidly to decay. But very few of the works are modern. Among the MSS. is a translation of the Four Gospels into Arabic. Close by is the palace of the Viceroys, called the *Casa de Polvora*, from an adjoining manufactory of gunpowder. On the wall of the church is a figure of a ship in distress, with the Virgin Mary coming to its aid. Two crosses are planted near the shore, which mark the alleged length of the ship depicted on the wall. The story is, that during a storm off the coast of Mozambique, the Virgin was appealed to, and she responded to the prayer by conveying the ship in one night to Goa. In memory of this deliverance, she is usually invoked by the crews of vessels in distress as *Nossa Senhora de Ribandar*. Choráo is a small island opposite Ribandar, which is but thinly populated, owing to its insalubrity. The pallid complexion of the residents tells how injurious is the malaria of the place. It was formerly the noviciate place of the Jesuits, their other clerical insti-

* *Selections from Bombay Records*, No. x., N.S.

tution being the seminary of Rachol, which, when the Portuguese first came to India, was the capital of Salsette. The ecclesiastical college is an immense edifice, with numberless chapels, cloisters, and apartments for the professors and students. The walls are covered with very indifferent frescoes, and a few prints, illustrating the campaigns of Napoleon and Louis Quatorze. The crucifixes are wooden figures as large as life, and so colored as to excite very different emotions from those intended. In the sacristy are some tolerable heads of apostles and saints, which the *cicerones* declare to be Raphaels and Guidos, but which are certainly good copies of works by those masters.

Gowa (Goa Velha, Old Goa).—The seat of government at Goa has changed to a new seat twice. The Old Goa of the Portuguese is comparatively a new city, having been preceded by a still more ancient town about 5 m. to the S. in the same island. This is the renowned port, which is mentioned by Firishtah and other writers of that date, and which, though governed by its own Rájás, was a dependency of Vijayanagar (Beejanuggur). In the 15th century it was taken by a king of the Bahmaní dynasty, and before the Portuguese arrived in India the inhabitants had begun to desert it, and to migrate to what is now called Old Goa. Of the ancient Goa of the Hindús scarce a trace is left, and only a few hordes clustering round a church mark the site of what was once a city. The Old Goa of the Portuguese was built 19 years before the arrival of Vasco de Gama, who, according to Faria, reached Kolikod (Calicut) on the 20th of May, 1498. It was taken by Albuquerque in 1510, and, under a succession of able Viceroys, rose to great power and splendor. But it sank as the Portuguese empire decayed; and, before the second Albuquerque transferred the government to Panjim in 1758, it had become so unhealthy that the inhabitants had, most of them, migrated to the surrounding villages. The expulsion of the Jesuits, and the desertion of their magnificent convents and churches, gave

the final stroke to the city, of which the lifeless carcase alone is left. What it once was can now only be gathered from the accounts of old travellers, such as Lindschoten, who visited Goa about 1583, when the Viceroy of Goa was one of the most richly paid Governors in the world. Tavernier, Baron of Aubonne, visited Goa in 1641, and again in 1648, when the magnificence of the city was already on the wane. The Viceroy of that time, Don Philip de Mascaregnas, was the richest Portuguese nobleman that ever left the East; and, among other valuables, possessed a packet of diamonds of from between 10 and 40 carats weight. In 1673, Dellon, a French physician, came to Goa, and having fallen into the clutches of the Holy Inquisition, was incarcerated for three years, condemned to the galleys for five more, and hardly escaped with life. About 1688, he published anonymously an account of his imprisonment and sufferings. Captain Hamilton, in the beginning of the eighteenth century, is the next traveller who has left a record of his visit to Goa. By his time indigence and meanness had taken the place of the former sumptuousness and wealth. The city had suffered much from war. In 1660 a Dutch squadron had inflicted much damage, and in 1685 Sivají landed in the island, and would, perhaps, have captured the town, but for one Donna Maria, who headed a sally against the besiegers, captured some of their works, and cut every man who was defending them to pieces. The Maráthas retired, and the heroine was rewarded with a captain's pay for life. Lastly, in 1831, was published a *Historical Sketch of Goa*, by M. Cottineau de Kleguen. He was a French missionary, who died at Madras in 1830, and his account of the buildings is a very useful one. He also furnishes much information about ecclesiastical matters.

The first sight of Goa is magnificent,* though it is soon evident that nothing remains but the churches and some other

* *Oriental Chris. Spect.* April, 1834—Dr. Wilson's Journal.

public buildings. The landing-place is a little beyond the arsenal, and commands a full view of the cathedral and other conspicuous edifices. The wharf, which is a long and broad road, lined with double rows of trees, and faced with stone, opposite the harbor, leads to the palace-gate. This is a solitary gateway on the right of the wharf, which towers above a huge mass of ruins flanking the entrance to the *Strada Diretta*, or "straight street," so called as most of the streets in Goa were built in a curve. In an upper niche is a statue of St. Catherine, the patron Saint of Goa, the city having been taken by the Portuguese on her day. Beneath this statue is one of Vasco da Gama, which Lieut. Burton* calls "grotesque," in classic garb. Under this arch the Viceroys, on the day of their investiture, passed in pomp to the palace. The view from this point is exquisite. On the one side are the grand ruins of the deserted city, and, towards the N., the dark hills on the opposite side of the harbor, canopied with mist; at their foot a rich plain embroidered with silver streams, and close at hand the bright expanse of the harbor estuary, whose tiny waves ripple against the long stone barrier of the wharf. Beyond the gateway, a level road, once a populous thoroughfare, leads to the Terra di Sabaio, a large square fronting the Se Primaçial, or Cathedral of St. Catherine, and flanked by the Casa Santa or Palace of the Inquisition. Before visiting these buildings the traveller may turn to the left, ascend a heap of ruins, and see the excavation which marks the site of the once splendid Viceregal Palace. It covered two acres, but even the foundations have been razed, and in their place is a wilderness of thorns and poisonous shrubs, among which lurk the jackal and the snake. *The Church of the Palace, or St. Cajetan*, however, remains. It is an exact model of St. Peter's at Rome. The roof is arched, the convent and cloisters small. The principal altar is very richly decorated. It belongs to

the Theatins, or order of St. Cajetan,* which was instituted in Italy by St. Cajetan of Thiena and John Caraffa (Paul IV.), Bishop of Theato. They were established at Goa in the middle of the 17th century, and were soon joined by many natives, those of bráhmámanical descent alone being admitted. At the time of Dr. Wilson's visit in 1834 there were no Europeans in the convent, yet, very curious to relate, the bráhmán friars were the most renowned confessors in the colony. They live almost entirely on the offerings of their flock, seldom exceed 15 in number, and, owing to the unhealthiness of the spot, are short-lived.

The Casa Santa or Inquisition was founded in 1560, and suppressed in 1812, at the representation of the British. A heap of ruins, to the top of which the visitor may scramble, marks the spot where its three gates stood. Not even a shrub grows among the ruins, which, broken and black with age, seem to be under the influence of some special curse. Of the walls, where so many hundreds of miserable victims languished and died, scarce a trace is left.

The Cathedral.—Claudius Buchanan remarked of the metropolitan church of Goa,—“It is worthy of one of the principal cities of Europe,” and this observation has been echoed by later travellers. There is nothing, however, in the exterior to strike the spectator; it is not till he enters that an impression is made. The body of the church is 200 feet long, and 80 broad, exclusive of a row of chapels on either side, but Dr. Wilson makes the height to the top of the vault only 40. The principal altar is very richly adorned with gilt pillars, pilasters, and images, and along the sides of the church are 14 minor altars. The seats are few, the panes of the windows small, and made of mother of pearl. Divine service is performed twice a day. The establishment consists of an archbishop, a dean, a precentor, an archdeacon, ten canons, four semi-prebendaries, two quaternarians, twelve chaplains, and several treasurers

* *Goa and the Blue Mountains*, p. 60.

* *Oriental Christian Spectator*, April, 1834, p. 119.

and assistants. The total stipendiary revenue is 15,582 Rs. *per annum*. The total number of communicants at Easter is about 110. With the exception of some good carving in wood, there is nothing very striking in the decorations. The pictures of martyrs and the frescoes are in very indifferent taste.

The *Aljuva*, or bishop's prison, may next be visited, where refractory or erring priests are incarcerated, and then the traveller may proceed to the *Nunnery of St. Monica*. This is the only nunnery in Goa, and was founded by the cruel bigot Dom Fré Alexo de Menezes, Archbishop of Goa, about the year 1600, and dedicated to the mother of Augustine. The nuns are called *madres* (mothers) by the natives, in token of respect, and are supposed to lead a very austere life. The exterior of the building is not remarkable, and the cloisters cannot be visited. European ladies pay 1,000 Rs. entrance money, and natives double that sum, and the institution receives from Government 1,000 Rs. annually. The nuns, of whom, including novices, there are about 30, occupy themselves in making rosaries, sweetmeats, and preserves.

The *Augustinian Convent* may next be visited. M. Cottineau says of it,—“Few cities in Europe can boast of a finer edifice of the kind; the cloisters, pillars, galleries, halls and cells, are all most beautiful.” There is here a large collection of portraits of the martyr missionaries of the order, many of which are well executed, and represent the friars in the attitude of death. There are about 1,500 books in the library, but they are going fast to decay. Many of them are very old and valuable, and among the collection are most of the old historians of the church referred to by Mosheim. The view from the turrets is entrancingly beautiful. The Augustinians, 12 in number, came first to Goa in 1572. They have a yearly income of 16,000 Rs., exclusive of 1,500 Rs. allowed them by the Goa Government. They are the most respectable monks in the Catholic church, and have several missions in the East

under their care. Their robes are white, but were originally black. The change was made on account of Luther's defection.

The next building to be visited is the church of *Bom Jesus*. It is a noble edifice, built in the form of a cross. Here is the splendid shrine of St. Francis Xavier, which is hardly surpassed by anything of the sort in the world. It is of copper, richly gilt and ornamented, and placed within a silver enclosure. It rests upon a highly wrought altar of Italian marble, and the life and miracles of the saint are represented around in different compartments in basso relievo. The whole was executed by European artists of the highest order. There is a *vera effigies* of the Apostle of India on the S. of the tomb, and a statue of solid silver, which is not exhibited. This superb shrine and silver ornaments were presented by a Queen of Portugal.* Xavier died in the island of Santian, in the Chinese seas, in 1552. His body was brought to Goa in 1554, and was exposed to public view till 1780, when it was locked up in its present receptacle.

The *Church of the Dominicans* is also a large and handsome building, and there are many pictures, some by Italian masters. The best is the trial of our Saviour. One of the lictors is represented holding a pair of spectacles. The convent contains 25 monks. The Dominicans came to Goa shortly after its conquest by the Portuguese, but their convent was not established till 1548. The college of Thomas Aquinas belongs to them. There are several other buildings worthy inspection, such as the *Church and Convent of the Carmelites*, and the *Church and Convent of the Franciscans*.

Goa is the cheapest of all places. A large family can live most comfortably on £100 a year, and three times that sum is affluence. The Portuguese, who come from Europe, are called *Reinols*, while the native Portuguese are termed *Castissos*, and the mixed race, sprung from inter-marriage with natives, *Mestici*. The higher orders breakfast be-

* *Forbes' Oriental Memoirs*, vol. i, p. 188.

tween 7 and 9, and dine at 2. They all smoke incessantly, both men and women. The Viceregal balls, of which there are two or three a year, are pretty sights, owing to the variety of costume, and are kept up with much spirit. The bands are very tolerable. On the whole, a fortnight may be passed very pleasantly at Goa. Should it be the mango season, the visitor must not forget to taste that delicious fruit. The 3 kinds which are most prized are the Alphonso, the Bernardine, and the Mazagánw, but the Alphonso is by far the finest. According to Forbes, "it is as superior to the others, as the nonpareil to the crab-apple."

ROUTE 17.

FROM GOA TO SÁTÁRÁ, BY BELGÁNŴ (68 M. 3 F.), DHÁRWÁD (115 M. 5 F.), KALADGÍ (182 M. 1 F.), AND KOLHÁPÚR (281 M.).

356 M. 7 F.

MILITARY AUTHORITY.—From Goa to Bétse: Portuguese Authorities—*Panjim*. Thence to Tegúr: Officer commanding at Belgánŵ—*Belgánŵ*. Thence to Hanchinal: Officer commanding at Dhárwád—*Dhárwád*. Thence to Mughulkhor: Officer commanding at Kaladgí—*Kaladgi*. Thence to Tándúl-wádi: Officer commanding at Kolhápúr—*Kolhápúr*. Thence to Sátará: Officer commanding at Sátará—*Sátará*.

CIVIL AUTHORITY.—To Bétse: Collector of Goa—*Panjim*. Thence to Tegúr: Collector of Belgánŵ—*Belgánŵ*. Thence to Hanchinal: Collector of Dhárwád—*Dhárwád*. Thence to Mughulkhor: Collector of Belgánŵ—*Belgánŵ*. Thence to Tándúl-wádi: Political Superintendent of Kolhápúr—*Kolhápúr*. Thence to Sátará—Collector of Sátará—*Sátará*.

PLACES.	STAGES.	
	M. F.	M. F.
From the Custom House at PANJIM to ASSAN-WADA	15 0	15 0
BE'TSE, <i>b.</i>	12 2	12 2
GOTKACHIWADY	2 3	2 3
× Tilár <i>r.</i>	0 7	
Múlás at foot of Rám Ghát	3 1	

PLACES.	STAGES.	
	M. F.	M. F.
RAMLING PAGODA at top of RAM GHAT, <i>b.</i>	4 6	8 6
Descend small Ghát	6 0	
Mútanwádi	2 3	
× 2 <i>n.</i> and a <i>r.</i> to PATNA, <i>dh.</i>	0 7	9 2
A Traveller's <i>banglá</i> (supplies scarce)	6 7½	
Turkwádi, <i>b.</i>	0 4½	
KUDARMANI	2 1	9 5
× Márkand <i>r.</i>	1 7	
Siraulí	0 4	
× large <i>n.</i>	3 6½	
Benkanhalli	0 2½	
(a) BELGÁNŴ FORT		
N. GATE, <i>b.p.o.</i>	4 5	11 1
Sháh-púr	1 6	
Old Belgánŵ	0 4	
× Ballári <i>n.</i> by bridge ...	0 5	
Algaví	1 5	
Bastawádi	1 0	
Descend small GHAT to BAGHWADI (HYRA)	6 0	11 4
Mutunal	2 2	
A Traveller's <i>banglá</i>	2 7	
Múkal Khán Hubalí	0 5	
× Malparbá <i>r.</i> 90 yds. wide	1 1	
Dástí Kopá	0 4	
Timmápúr	8 0	
(b) KITUR	0 5	16 0
Tegúr	5 2	
Travellers' <i>banglá</i>	0 4	
Yenkatpúr	1 3	
YENGÉRA	3 6	10 7
Mominkattí	2 6	
Saidápúr	5 1	
(c) DHARWAD FORT,		
Main Gate, <i>b.p.o.</i>	1 0	8 7
Hawerí Péta	4 0	
AMINBHÁVÍ	2 2	6 2
MURAB	7 6	7 6
Sírpola	4 1	
Hánsi	0 4	
HANCHINAL	4 7	9 4
Achmatí	6 5	
(d) CHIK NARGUND...	3 4	10 1
Kúrwin Kopá	4 4	
Suríbán	3 7	
(e) HAMPIHOLY	1 0	9 3
× Malparbá <i>r.</i> 100 yards wide	0 2	
Benúr	0 2	
Osakeri	2 7	

PLACES.	STAGES.	
	M. F.	M. F.
× steep <i>n</i>	0 6	
Kaddigútá	0 4	
Belgúndí	4 6	
JANGWAD	2 4	11 7
Sipúrmattí	1 5	
× <i>n</i>	0 4	
(<i>f</i>) KALADGI, <i>b.p.o.</i> ...	9 4	11 5
From Kaladgi S. gate, close to cantonment, to Gatparbá <i>r.</i> 210 yards wide.....	0 7	
Ningápúr.....	1 4	
Kátráj	0 5	
× <i>n</i>	1 3	
Kopá	0 6	
Algundi	1 5	
WAJRMATTI	5 0	11 6
Edalí-Ingálgí	2 2	
MUDHAL	4 7	7 1
Sorgámí	2 1	
× <i>n</i>	3 4	
Belagattí	4 1	
× <i>n</i>	0 3	
MALINGAPUR	2 3	12 4
Bídalli	0 4	
× <i>n</i>	3 5	
Handigund	0 3	
Súltánpúr	2 2	
Pálanbhánwí	1 6	
MUGHULKHOR	2 1	10 5
× <i>n</i> . to Idgal	3 0	
× <i>n</i> . to Alagwádí	4 3	
× <i>n</i> . to Nirgundi.....	2 1	
× <i>n</i> . to Bumnal	1 6	
Pass a Khind	0 3	
RAYBÁGH	2 6	14 3
Pass a Khind	0 5	
Erdarái	3 3	
Naslápúr	2 5	
YAKSHAMBA	5 6	12 3
Narwádí	1 7	
Sadalgá	3 2	
× Vedgangá <i>r.</i> 150 yards wide.....	0 4	
Janwár	1 6	
Borgánw Wádí	2 4	
DONYACHI WADI ...	1 5	11 4
Tallandgi.....	6 2	
HALLASWA.....	2 6	9 0
Nerlí	1 7	
Támgánw	0 7	
× <i>n</i>	0 3	
Ujlechi Wádí	2 0	

PLACES	STAGES.	
	M. F.	M. F.
Mangalwár Penh.....	3 6	
KOLHAPUR CANTON- MENT <i>b.p.o.</i>	0 6	9 5
N. or Shukrwár Gate of Kolhápúr to Bawrá ...	2 5	
× Pánchgángá <i>r.</i> 200 yds. broad	2 3½	
TOP	2 4	7 4½
Wattár <i>n</i>	4 4½	
Kintí	1 1	
× Warná <i>r.</i> to Kanai- gánw	2 1	
TÁNDUL WADI (sup- plies scarce)	1 6½	9 5
Itkar	3 2	
Kamerí	2 7	
Masúd Wádí	2 3½	
Penh.....	1 7	
NERLA.....	2 1½	12 5
Káshigánw	3 3½	
× Mán <i>r.</i>	3 3½	
Watúr	0 3½	
Nandlapúr.....	3 3½	
KARHAD	4 1	14 7
× Koiná <i>r.</i> to Korsí.....	2 1	
Belaura	3 7½	
Waradá	1 6½	
× Mán <i>r.</i> 100 yds. broad	1 4½	
UMRUZ	0 3	9 6½
× Tárlá <i>r.</i> 180 yds. broad	0 5	
ATIT	8 2	8 7
Latna.....	3 0½	
× Urmurí <i>r.</i> 80 yds. wide to Borgánw	0 5	
Pass the Kurul Khind ...	6 0	
SATARA RESIDENCY <i>b.p.o.</i>	2 6½	12 4

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The route from Panjim to Assanwádá has been already described (p. 401). The rest of the journey to Belgánw presents scenery scarcely less attractive, though not so unique. For about 6 m. from Assanwádá the country is highly cultivated and populous. The Portuguese territory is then quitted, and the road enters a dense jungle of high trees, which continues to the foot of the Rám Ghát. The ascent of the Ghát is very steep, and the peculiar character of the escarpment, which divides the table land of the Dakhan from the Konkan,

is* nowhere more remarkable than here. Viewed from the top of the Ghát the summits of the highest neighboring hills appear on a level with one another and the observer, and seem to have formed one tableland continuous with the plain of trap on which Belgáñw is situated, though now separated from one another by deep and precipitous ravines. These summits are all tabular, but between and in the midst of them are lower hills, whose summits are conical. The forest that clothes these hills abounds with game, and the sportsman will find ample employment for his rifle if he can afford time to halt. The villages all the way to Belgáñw are small, the country, after leaving the Gháts, open and undulating, with cultivation in the hollows. Immediately S. of Pátna is the hill-fort of *Káld Nidhi* or *Nandi Garh*, 1,200 ft. above the plain, and possessing a fine climate. Thither the European Residents at Belgáñw resort in the hot weather. N. of this 15 m. is *Hanmant Garh*, which was the seat of the S. Maráṭha campaign (see p. 391).

(a) *Belgáñw* (Belgaum).—This town, by the natives, is called *Sháh-púr Belgáñw*, from the neighbouring *Jágir* of *Sháh-púr* which lies to the S. It is situate about 2,500 ft. above the sea, in a plain, with low hills in the distance. From an adjoining eminence the traveller may see the fort, town, and cantonments in a line from E. to W., the fort being at the E. extremity, the town in the centre, and the cantonments to the W.

The Fort is strong against natives, built of stone, with earthen ramparts. It is of an oval shape, about 1,000 yds. in length, by 700 in breadth, with a broad and deep wet ditch, cut in very hard ground, and surrounded by an esplanade 600 yds. wide. The wall is 30 ft. high. To the N. is a large tank, and to the S. rice fields. The entrance is to the N., just opposite the tank. Within the Fort is an arsenal, and the banglās of the civilians and of the staff. In every compound is a good

spring of water, which percolates through laterite. This fort was taken by Brigadier-General, afterwards Sir T., Munro, on the 10th of April, 1818, having been besieged from the 20th of March. The English batteries were erected on the N.W. of the fort, and between the tank and the native town. The enemy had 1,600 men and 36 guns, besides 60 small brass guns and *janjals*.* They lost 20 killed and 50 wounded, while the English loss was 11 killed and 12 wounded.

The Town has nothing remarkable about it. It is clean and neat, and was greatly improved in 1848 by a patriotic subscription of the principal inhabitants, in acknowledgment of which meritorious conduct Government presented £600 for the same purpose of improvement. There is a college here for the instruction of the sons of native gentlemen, supported by the chief families of the surrounding districts, with subscriptions which amount to £600 annually. Government presented the building, and supplied other requisites; and in February, 1853, the number of pupils amounted to 50. On the N. of the town are extensive cemeteries. In the same direction from the W. is the *Kacheri* and *Treasury*, a large two-storied building. The road through the town has been much improved lately, and the traveller can drive through it to the cantonments, which are about 1½ m. from the fort. If the route now being described be followed, the traveller arrives at the cantonments first. He then comes first to some high ground, where is the race-course and the European lines. He will next come to the lines of the Native Infantry. To reach the fort he need not pass through the town, but may, if he prefer it, take a road outside to the N., which passes the *Kacheri*. The *Kacheri* is not seen if the road by the town be taken.

In the vicinity of Belgáñw are many places well worthy of a visit. At *Subgati* or *Sutgati*, 14 m. from Belgáñw,

* Prof. Orlebar on the "Geology of the Rám Ghát," *Jour. Bomb. As. Soc.* 1842, p. 199.

* This is a Hindústání word, and originally means "troublers." The *janjal* is a swivel gun or blunderbuss.

and the first stage from that place on the road to Púnah, are two remarkable banyan trees of very great size. The first is near the traveller's banglá. Its stem, or rather stems, have grown together into a wall of timber for a distance of 40 ft. This tree rises to a great height, and the branches spread out for 100 ft. around the trunk. The other tree is about a mile from the banglá, and, though not remarkable for height, covers a larger surface of ground. It consists of a grove of small stems, instead of one grand central trunk. A wire-rope bridge was, in 1851, thrown across the Gatparbá at this place, at the expense of Sardár Gaurah Wankmunka, a native gentleman. At *Hoskerri*, the next stage on the same road, are three fine Muhammadan tombs, in one of which the traveller usually puts up. These have never yet been described. *Hoskerri* was a place of note among Muhammdans under the Bġapúr monarchs, and the town was supplied with water from several aqueducts, which have now become choked up. A notice of the antiquities of this place is a desideratum.

But the most remarkable sight in this locality is the *Falls of Gokák*, distant about 35 m. to the N.E. The stages are as follows:—

PLACES.	STAGES.		
	M.	F.	M. F.
Belgáñw Fort, N. or Main Gate to Kanbargí	3	2	
Kalkamba	1	1	
Muchundí	1	2	
Astgi	1	0	
Chand Kera.....	0	6	
Chik Kangámí	1	4	
Chandúr	0	5	
× Ballári n.....	1	0	
TUMBARGUNDY.....	2	1	12 5
Soldhál	3	0	
Budihal	0	6	
Kunjanhall	0	5	
Kundargí.....	4	4	
PADSHÁHPUR	1	2	10 1
× Márkand r. to Gurk-hetr	3	7	
Gotgiri.....	2	4	
Kunúr or Kanúr.....	1	4	
FALLS OF GOKÁK ...	5	0	12 7

The road is indifferent, and supplies, except at Pádsháhpúr, which is the principal town of the district, are hardly procurable. The Márkand is an insignificant stream, except during the rains, when it is crossed in boats. Kanúr is a small hamlet on the Gatparbá river, which, rising in lat. 15° 50', long. 74° 3', and flowing in a N.E. direction for 160 m., falls into the Kriṣṇná in lat. 16° 20', long. 75° 52'. The Falls have been described by Dr. Bird* and Captain Newbold. According to Dr. Bird, the Falls are but a mile from Kanúr, but the distance given above is taken from the Route-book published by Government. They derive their name from the old fort of Gokák, 2 m. off, now in ruins. The cataract passes over a perpendicular quartz rock 176 ft. high. In the dry season the body of water which forms the fall is not very considerable, and is broken by a projecting rock, and so descends in two separate columns into a semi-circular basin of still water. Though not grand at this period of the year, the Falls of Gokák may yet bear comparison, in picturesque beauty, with other celebrated cataracts. The dazzling whiteness of the descending columns, the rainbows formed by the sunbeams on the silvery spray, the murmuring voice of the water, the large black rocks in the bed of the river, and the solemn loneliness of the surrounding jungle, combine in creating an impression which will long be remembered. In the rains, however, the river is 180 yds. broad, and the Falls are then a grand and magnificent sight. "Even the apathetic Hindú," says Dr. Bird, "could not here contemplate unmoved the majesty of Nature, but has recorded his admiration of her works by erecting a temple on either side of the cataract." These temples are sacred to Mahádeo, and are built where the quartz sand-stone hills ascend from the river. The roofs are formed of long flat slabs of quartz rock, resting on short thick pillars of the same. The general figure of these temples is ob-

* *Jour. of the Roy. As. Soc.*, vol. ii. p. 70, and of the *Beng. As. Soc.* for 1845, vol. xiv. p. 268.

long, and they have but one story, with several smaller buildings at the side. They, therefore, differ from modern Hindú pagodas, which are usually pyramidal, with several stories, diminishing in size to the top. The rock in the bed of the river, and near the edge of the cataract, has been formed, by the action of the water, into deep circular holes of from 2 to 3 ft. in diameter. The path to the water-edge lies on the right-hand side, between vertical columns of quartz rock, and the passage is too narrow for more than one person. The opening into it is so low that it is requisite to creep on hands and knees, and the loose blocks of rock wedged between the perpendicular columns hang threateningly overhead. The cataract appears to less advantage from below, but the noise of the fall is grand. The scenery all around is very beautiful.

The following is the account given by Captain Newbold, which is fuller than that of Dr. Bird, and replete with scientific information :—

Falls of Gokák.—"The subordinate ranges of Gokák and Kotabangi form the E. flank of the W. Gháts, and run in a parallel direction here about S. by E. At Gokák, the upper portions of this range present mural precipices with either flat tabular summits or running in narrow crested ridges. They are enclosed from the E. by a picturesque gorge, through which the Gatparbá hurries from its mountain sources into the elevated plains of the Dakhan, near the town of Gokák, which is about $3\frac{1}{2}$ m. E. of the falls. The road lay along the bottom and side of this defile, on the r. b. of the river, which was now (July) swollen by the monsoon freshes from the W. Gháts. It varied in breadth from 90 to 300 yds., presenting a rapid muddy stream, brawling and rushing from the alternate confinement and opening out of its rocky channel. It is unfordable from the middle of May to the middle of Sept. The water at the dry season ford, a little below the town, is now 15 ft. deep. The sources are said to be near Bandar or Gandar Garh, a little N. of the main Ghát. After a course of about 100 m., watering the plains of Kaladgi and

Bágalkot, it finds its way through the gaps in the Sítadongar hills to the Kṛṣṇná, which it joins at the Kudl Saṅgam. After an hour spent in winding up this rugged defile, the Falls, the roar of which we distinctly heard during the silence of the night at the town of Gokák, at a sudden angle of the road became partly visible, presenting the magnificent spectacle of a mass of water containing upwards of 16,000 cubic ft. precipitated from the tabular surface of the sandstone into a gorge forming the head of the defile, the bottom of which is about 178 ft. below the lip of the cataract. The Gatparbá, a little above the fall, is apparently about 250 yds. across, but contracts to 80 as the brink of the chasm is approached; consequently the density and velocity of the watery mass is much increased, and it hurries down the shelving tables of rock with frightful rapidity to its fall. The fall over the face of the precipice seems slow and sullen from the velocity of the surface water of the rapid, and from the great denseness of the body; and it plunges heavily down, with a deep thundering sound, which we heard during the previous night at our encampment, $3\frac{1}{2}$ m. farther down the river. This ponderous descent and the heavy muddy color of the water conveys a feeling of weight through the eye to the senses, which is relieved by the brightness and airiness of thin clouds of white vapor and amber colored spray which ascend from the basin at the bottom of the gorge in curling wreaths, curtaining the lower portions of the fall, and through which the basin was only seen at intervals, when its surface was swept by the fitful gusts that swept up the glen. Rising above the cliffs that confine the falls, the watery particles vanish as they ascend; but, again condensing, descend in gentle showers, which are felt at a short distance round the head of the falls. Spray bows, varying in brightness, distinctness, and extent, according to the quantity of light refracted, and the modification of the vapor, lent their prismatic tints to the ever ascending wreaths; the largest (observed about 4 p.m.), formed an arch completely across

the river, rose, and, receding as the sun sank in, gradually disappeared with it. Like the rainbow, they are only produced on the surface of the cloud opposed to the sun's rays. The size and distance from each other of the drops composing the different portions of the spray cloud evidently influenced the brilliancy of the refracted colors, the tints being brightest in those portions where the drops were of medium size and density, and dullest where the watery particles were smallest and closest together. The velocity of the surface water of the rapid was about 9 ft. per second, and its depth 10 ft. About $2\frac{1}{2}$ m. farther up the river, near the village of Kunúr, beyond the rapids, is a ford in the dry season, and a safe ferry during the monsoon. A tumbler-full of the turbid water deposited 1-50th of its bulk, of a fine reddish clay, not calcareous,—a fact showing that the lime which exists in the sediment of this river at its confluence with the Kṛiṣṇá must have been derived from the intermediate plains. The pebbles brought down are chiefly quartz granitic, and from the hypogene schists, with a few of chalcedony; the sands containing grains of magnetic iron. The boiling point of water at the plateau of sandstone from which the cataract falls gives 2,817 ft. above the level of the sea. The mean temperature of the place, approximated by Boussingault's method, is 78° , which I should think rather too high, as the temperature of a spring close by was only 75° . The temperature of the air in the shade at the time was 78° . The mean temperature of Dhárwád, which stands much lower, is calculated by Christie at 75° . The head of the fissure, which is elliptical in form, with mural sides of sandstone, has much the appearance of having been cut back, like Niagara, by the absorbing action of the water, for the space of about 100 yds. Large rocks, with angular and worn surfaces, evidently dislodged from the rocks on the spot, are seen in the bed and on the sides of the river below the deep basin, the receptacle of the fallen waters, and on its margin. The great hardness and compact structure of the sandstone above

the falls offers great obstacles to their rapid recession. The cliffs, however, flanking the right side of the river below, are rent by nearly vertical fissures from summit to base, by one of which I descended to the bed. The direction of two of the largest was about E.S.E. They are crossed nearly at right angles by minor cracks, which thus insulate portions of the rock. The bases of these tottering pinnacles are often undermined by the action of the water, and the mass tumbles headlong into the stream. The sandstone, in its lower portions, is interstratified with layers of shale, the softness of which facilitates this process of undermining. These shales are of a purplish-brown and yellowish-brown color, with minute spangles of mica disseminated, and between the lamina contain incrustations of common alum (sulphate of alumina). The alum is earthy and impure, and sometimes has a mammillated surface, resembling the alum incrustations in the ferruginous shales cresting the copper mountain near Ballári. It is found in considerable quantities in a small cave near the foot of the falls. The ripple mark, so often seen on the sandstones of Europe, is observed in great distinctness on the tabular surfaces of the cliffs, and in exposed layers of the subjacent beds, at least 100 ft. below the surface. Its longitudinal direction is various, but generally S. 25° W., indicating the E.S.E. and W.N.W. direction of the current which caused them. The ripple marks on the sandstones of Kaḍapa and Karnúl have a general similar direction. At the bottom of the deep fissures in the sandstone cliffs already described, accumulations have formed of fallen fragments of rocks, sticks and leaves, etc. from above, intermingled with the dung and bones of bats, rats, and wild pigeons, with a few sheep and goat bones. Some of the latter have the appearance of having been gnawed by hyenas, jackals, or other beasts of prey; many, however, are evidently the remains of animals that have fallen from above, as the bones are fractured. The upper portions of these fissures have sometimes

been choked by rock and rubbish from above. Their sides, though generally smooth, are marked with shallow polished grooves. I made two excavations through the floor of the principal fissure, in the hope of meeting with organic remains, but in vain. After penetrating the surface layer of loose stones and bats' dung, a fine red earth was met with, embedding angular fragments of sandstone, and a few rounded pebbles of it and quartz. After digging for about 4 or 5 ft. through this, farther progress was prevented by great blocks of solid rock. The seeds of creepers and other plants vegetate on this soil, and shoot rapidly towards the surface, shading the fissures with their leaves. On the cliffs near the falls, on the right bank of the river, stands a small group of Hindú temples dedicated to Shiva. The principal shrine is a massive and elaborately carved structure of sandstone, elevated on a high, well-built pediment above the reach of the ordinary floods. Seven years ago three of the steps of the N. flight ascending this terrace were submerged by an extraordinary rise of the river. The Vimána of this temple contains the Phallic emblem of Shiva, the Linga, guarded by the sacred bull. Here we passed the heat of the day. On the opposite bank of the river rises a well wooded hill, about 100 ft. above the brink of the rapid, on which stand a few ruins of other Hindú religious structures. The table-land to the S. of the falls is covered with low jungle of *Mimosa Euphorbia*, *Cassia* and *Bunder*, the *Mend Búndati* with its lilac sweet pea-like blossom, the *Carissa Spinarum*, *Webera Tetrandra* and other thorny shrubs. The *Euphorbia Antiqua* and *tortilis* were in flower (July)."

(b) *Kitúr*.—The road from Belgáñw to Dhárwád is a very good one, and the principal nálás are bridged. The country is undulating, and in general fertile and well cultivated, with abundance of water. Good quail and floricán* shooting is to be had. The Malparbá river, which is crossed before reaching Kitúr, may be forded from December to June. Dur-

ing the rest of the year it is crossed in a basket boat. This river rises on the E. slope of the W. Gháts, in lat. 15° 45', long. 74° 19' and flowing through the Collectorate of Belgáñw for 160 miles, falls into the Kṛṣṇá in lat. 16° 12', long. 76° 9'. The town and fort of Kitúr are to the left of the road. This place was the fief of a Desái, or chief, who received investiture from the Rájá of Kolhápúr. When Colonel Wellesley was marching on Púnah in 1803 this chief was of great service* to him; and on many former occasions he strongly supported the English; yet Colonel Wellesley was obliged to remonstrate to save him from being dispossessed. In September, 1824, he died without children, and the British Government, then paramount, claimed the reversion of his fief. The family sent in claims to be allowed to adopt, which Mr. Thackeray, the collector, refused to recognise without the sanction of the Bombay Government. He assumed charge of the district, and was directed to retain it pending inquiry. On the morning of the 23rd of October he was encamped without the walls of the fort with a company of Native H. Artillery and one of N. I., when the gates of the fort were shut; and on his attempting to force admittance the garrison sallied out and overwhelmed his party. Mr. Thackeray, Capt. Black, and Lieut. Dighton, commanding the escort, were killed, Capt. Sewell wounded, and Messrs. Stevenson and Elliott, assistants to the collector, carried prisoners into the fort, where they were threatened with death in case of an assault. On this, a force, consisting of H. M. 46th Regiment, 1 Bombay European Regiment, the 3rd, 6th, 14th, and 23rd Regiments N. I., a brigade of Madras and Bombay Artillery, and the 4th and 8th L. C., were sent to reduce the place under Lieut.-Colonel Deacon. On the evening of the 4th of December, a practicable breach having been made, the garrison surrendered on condition that their lives should be spared. In 1832 another formidable insurrection occurred, which was suppressed by the zeal and courage of two pátils, Linga

*The *Otis Campestris*, a small kind of bustard.

* *Wellington Despatches*, vol. III., p. 252.

Gowah and Kṛiṣṇ Ráo, who were rewarded with grants of land. The rocks in the vicinity are composed of alternate layers of quartz and iron ore.

(c) *Dhárwád* (Dharwar or Darwar).

—This is a large open town, in a plain, once defended by a low mud wall and a ditch of no strength.* On the N. is the fort, which is strong, though the defences are of mud and irregular. It has a double wall, and an outer and inner ditch from 25 to 30 ft. wide, and nearly as many feet deep. It was taken from the Maráthas by Haidar 'Alí in 1778, and stood a siege in 1789 from a British force, co-operating with the Marátha army under Parshurám Bháo. It then belonged to Típú, and one of his ablest generals, Badru'z-zamán, with 7000 regulars and 3000 irregulars, having thrown himself into it, defended it with great spirit. The first operation took place on the 30th of October, when an attack was made on a party of the garrison that had advanced outside the town. They were driven in, with the loss of three guns and many killed and wounded. The native town was then taken by storm, in which Capt. Little and Lieut. Forster, who first mounted the wall, were wounded, the latter mortally. Besides these the British lost 62 killed and wounded. They made over the place to the Maráthas, and returned to camp, and had no sooner done so than the garrison sallied, and—after a severe conflict, in which 500 Maráthas were killed and at least as many of their own party—re-occupied the town. After a truce, to burn and bury the dead, the fight was renewed, and the Maráthas retook the place. The English had no battering guns, and the fort was too strong to be taken by assault, but a regiment of Europeans and a native corps were sent under Lieut.-Colonel Frederick of the Bombay army to reinforce the besiegers. Colonel Frederick reached Dhárwád on the 28th of Dec., and immediately took command and commenced operations. As fast as the Marátha guns, which were now manned by the English, made a breach, the enemy repaired it; and when the Bri-

tish troops advanced to the assault, on the 7th of February, they were repulsed with the loss of 85 men. Col. Frederick died of chagrin at the failure, and was succeeded by Major Sartorius; and at length, after a protracted siege of 29 weeks, the brave Badru'z-zamán surrendered on condition of being allowed to march out with all the honors of war. The allies took possession of the fort on the 4th of April, and the Maráthas then attacked Badru'z-zamán as he was marching away, wounded him, and made him prisoner, with many others, and dispersed the rest of his forces, on pretext of his having destroyed some of the stores after he had surrendered. In September, 1801,* Colonel Wellesley, afterwards Duke of Wellington, expressed his opinion that Dhárwád could be taken by a *coup de main*, and he drew up a plan of attack on the S.W. side. In 1803, Colonel Wellesley gave a very remarkable proof of his confidence in Bápúji Sindhia, who then held the fort, with very dubious intentions as regarded the British. He invited Col. Wellesley to an entertainment in the fort, and his invitation was accepted, to the surprise even of Bápúji himself, who, in remarking afterwards that he had not taken advantage of it, said, "For I am still a Marátha."† In 1814, the same Kíládár, having come to pay his respects to Bájí Ráo Peshwá, was told to give up the fort to Trimbakji Dánglia. His answer was worthy a chivalrous baron of the feudal times, "If your Highness will send a gentleman to relieve me in the command, or if you will send my secretary, in your own name, I will deliver the keys to him, but I will never give over the fort to such a person as Trimbakji Dánglia." For this speech he was seized as soon as he left the Peshwá's tent, bound and tortured by Trimbakji until a promise of surrender was extorted. He then gave his keys to his secretary, a bráhmaṇ on whom he could rely, and the latter, accompanied by a body of troops, proceeded to Dhárwád. No sooner, however, had he reached the gate than he asked leave to go a little

* *Grant Duff*, vol. iii., p. 48.

* *Despatches*, vol. I., p. 360.

† *Ibid.*, vol. iii., p. 406.

in advance, and, as soon as he had entered, he caused all the gates to be closed, and opened such a fire upon Trimbakji and his men as compelled them to retire with precipitation. In 1837 Dhárwád was the scene of such violent feuds between the Bráhmans and Lingáyats that Government were obliged to interfere. There are three Government Schools at Dhárwád, one for Maráthi, one for Kanarese, and one for English. From this place many agreeable excursions to places of interest may be made. Of these the three most pleasant and interesting are to *Lakhundi*, *Dándilli*, and *Ranebennur* (Bednore).

Lakhundi.—This place is about 30 m. E. of Dhárwád, on the road to Ballári, and between Gadag (Gudduk), and Dambal (Dummul). It must have been a place of great sanctity in very ancient times, when the Jains ruled the province. It contains nearly 50 temples, of different sizes, erected by that sect. Many of the larger ones are of great interest, and wonderfully elaborated, the stone being carved in a way more resembling the ivory work of the Chinese, than what is ordinarily seen. These temples, and many others of the same period in different parts of the country, are said to be the work of Jakhan Achárya, a famous Jain Guru, who flourished before the bráhmans obtained complete ascendancy in this part of India, or, according to the Jain legends, about 3000 years ago. The temples have now been all desecrated or appropriated by the orthodox Hindús for their own deities, with the exception of one, which is still used as a Jain place of worship. This last is one of the finest, and is especially interesting to architects, from never having been quite completed, and exhibiting the exterior carving in a half finished state, thus proving that the elaborate ornamenture was done after the buildings had been finished. A naked figure of Buddha, seated cross-legged with his hands in his lap, is sculptured in many places in this temple. In another temple is a similar figure, but standing, and canopied by a hooded snake, the body of which, in many windings, is seen be-

hind. The lower part of this figure is now imbedded in rubbish. Another figure, seated on its heels, and holding one sceptre in the right hand, and another, of a different kind, in the left, is very conspicuous in one of the temples. There are several stones with inscriptions, called, in Maráthi, *Shdaan Dagad*, in Kanarese, *Nipso Kallu*, at this village. There is also a very long inscription, in tolerable preservation, on the roof of one of the temples in the inner fort. The names of the founders and other particulars connected with the temples are said to be recorded in these inscriptions. The village is styled in them *Lakhi Gundi*, or "Stone of wealth." This title is said to be derived from a shower of gold coins which fell in ancient times on the spot. Besides the temples there are two magnificent wells, with a supply of excellent water, outside the village. They are very ancient, and are also the work of the Jains.

While the traveller is at Lakhundi he will do well to visit Gadag, which is about 5 m. off. The town is large, and there is a fort; but the principal objects of interest are two large and very ancient temples, one in the town, the other in the fort. That in the town is dedicated to Víránáráyana, an incarnation of Viṣṇu, and is about 700 yds. in circumference, with a gateway 100 ft. high.* It is built of solid stone, most beautifully carved. All the Vaishṇava travellers halt at it. The temple in the fort is the more ancient, and is said by the natives to be 2000 years old. This date is also given in the inscriptions, and in the Puráṇas. One of the inscriptions is dated *Shalivdhana shak* 900 = A.D. 987, and states that the temple having, in the course of ages, fallen into a ruinous state, it was repaired by a certain king. The Jains had the supremacy here about A.D. 1000, and some of the battles fought by them are recorded in this temple in the inscriptions. The pillars are a miracle of carving. There is a figure of *Trikúteshwara*, the chief Linga branching into three heads.

* *Oriental Christian Spectator*, July, 1839. p. 306.

Close to Gadag is the village of *Betwari*, where valuable cloths are manufactured, and where abundance of excellent grapes may be got, the vineyards about 20 miles off being very celebrated. There is also here a remarkable range of hills called *Kāpot*, which are about 2000 ft. high, commencing three miles off, and extending about 30. The native doctors come to these hills from distances of 200 or 300 miles to collect roots, leaves, and simples. These hills are very rich in mineral products, and among them are iron ore containing plumbago, and sand with particles of gold. A scientific description of these hills is a desideratum. There are some remarkable caverns here, which are fabled by the natives to be inhabited by certain demigods of the Lingáyats called Siddhs. There are also three curious temples and a statue about 12 ft. high, concerning which there are strange and hateful stories. A few miles to the N. of Gadag is the town of Hambál, where is a large temple with a tank about 150 yds. long, 80 broad, and 50 deep, the water of which is salt. The whole country abounds with temples, inscriptions, and objects of interest, which have never been properly described.

Dándilli.—Three stages on the road to Goa, and 34 m. W. of Dhárwád, are the jungles of Dándilli teeming with every sort of game that can amuse and excite the sportsman. Here tigers and wild buffalos are to be found in plenty, and elephants come up from the S. after the rains. The traveller may proceed to Goa this way, and so by sea to Bombay. The stages to Goa are as follows :

STAGES.	M. P.
Dhárwád Fort Gate to Kalkerra	10 1½
Hallihál b.	11 5¼
Dándilli (no supplies).....	12 1
Jagalpenih 12	5
Chándawádí 18	1
× Kandapúr r. (no supplies)...	15 1
Pundá 10	5
St. Jago on the island of Goa	11 5
Panjim or New Goa, b. p. o. ...	8 4

110 5¼

Ránebeinnúr (Bednore).—This is the S. limit of the Bombay Presidency, and

borders on Madras. The stages are as follows :—

STAGES.	M. P.
Dhárwád Fort to Hublí (end of the town).....	12 6½
Betadúr	8 6
Ingáljí b.	8 4
Sávanúr (further end of town) b.	13 4½
Dewgiri b.	8 6
Motí Beinnúr b.	13 2½
Ránebeinnúr b.	12 6
	78 3½

This is a most interesting route, but it has never been well described, and a notice of the many remarkable sights it presents is a great desideratum. *Hublí* is one of the principal cotton marts of the S. Marátha country, and is also interesting as being the seat of one of the earliest English factories, which, in 1763, was plundered by Sivají of goods to the value of 27,629 rupees. The population of Hublí is now about 15,000.* In the old fort is a very curious well, about 80 ft. deep, of a strong mineral taste. The water from all the other wells is delicious. The old town of Hublí was built some centuries ago, the new town by Chintaman Ráo Patwardan, of Sanggalí, about 60 years ago. At the village of Adargunchi is a gigantic statue of one of the Buddhist or Jain deities. At *Ingáljí* are 10 temples, at *Savanúr* 6, at *Dewgiri* 6, at *Motí Beinnúr* 5, at *Chatr*, between that place and *Ránebeinnúr*, 3, none of which have been described. From *Sávanúr* three places of considerable interest are within an easy day's journey, viz., *Sigánw*, *Bánpapúr*, and *Hángal*. *Sigánw* is famous for its betel gardens. The betel leaves are sold at 1 áná for 500, while at Bombay they cost the same for 80. There is a small but nice banglá here for travellers close to a large betel garden. *Bánpapúr* was a very flourishing place under the Muhammadán kings of the Dakhan. It is now desolate, but there are beautiful temples and mosques, which have never been described. *Hángal* is a large town,

* According to Thornton : but Tirmal Ráo, Principal Sadr Amín of Dhárwád, in the *Or. Chris. Spectator*, for July, 1839, p. 300, states that there were then 4,500 houses, and 21,500 inhabitants.

and one of the most ancient places in the Dhárwád districts. It is mentioned in the Purāṇas under the name of *Vīratnagara*, "the city of King Virāta." Its principal temple is large and very ancient, and is dedicated to *Jarkeshwara*. The carving is remarkable. Opposite the idol is a place called by the natives the *ramal*, or lotus of Hāngal. It is an octagonal building, and the ceiling is formed by one immense stone, about 20 ft. in diameter, cut into the shape of a lotus flower, and resting on 8 pillars. On eight stones adjoining the pillars are sculptured the *aṣṭadikpālakas*, or guardians of the eight cardinal points. Thousands of other figures, some seated, some standing, are sculptured in various parts of the temple. According to Paurāṇik legend, the Rākshas, or demon, Kéchaka, was destroyed at this place. Hāngal is surrounded by extensive gardens of betel and cocoa-nut trees. The sugar cane is also very largely cultivated. The method of betel culture is as follows:—When the betel nuts are quite ripe they are gathered and planted, with the husks on, at intervals of 4 ft. from each other, and in square patches. In 6 months the stem begins to appear, and in about 12 years it reaches the height of 20 ft., when it throws out branches with nuts. In its full growth it is 60 ft. high, but never thicker than 5 or 6 inches in diameter. In February and March a thick green cover, called by the natives *adkhalī*, forms at the top of the tree. This dries and falls off, and is then 4 ft. long and 2½ broad, brown outside and white in. It is very strong, particularly after having been soaked in water, and is used by the natives for bags. In this cover is a shell, at first 2 or 3 inches, and, when full grown, 2 ft. long. As the nuts in the shell get ripe it gives way and falls down. Out of it bursts a large bunch of nuts divided into 3 branches. Each bunch contains from 3 to 4 *sers* of nuts. The tree bears fruit once a year, and shoots out two or three branches at a time. Each of the nuts is covered with a shell like that of a cocoa-nut, which is easily removed by the gardeners. When fully ripe the nut is fit for seed, but not to

eat. When three-fourths ripe it is only eaten by the poor, and is then called, in Kanarese, *bettedike*. When half ripe it is the *chikni adki*, and is then at its best flavor, and sells from 6 to 8 rupees per *man*. It is cut into wafers or small pieces, and is then boiled and dried, after which it is called the *kafad adki*. The trees live about 60 years.

The sugar cane is of four kinds—white, black or red, the *rastāli*, and the *huchch* or *mad*. There are two species of the white cane, the *huls* and the *bet*. The *huls* is about half an inch in diameter, and contains little juice, but the best *gul* or molasses is made from it. *Bet* is the hardest of all the canes, and grows 10 ft. high; its juice is superior to that of the preceding kind. The black or red sugar cane is three times as thick as the white, and gives more juice, but of a different flavor. It grows to 12 ft. The *rastāli* is divided into white or *gubi*, and striped. The white *rastāli* is much thicker than the red, and contains more juice than any cane. Its juice is a delicious drink, but when inspissated makes the worst *gul*. It is so soft as to be easily eaten. The striped sort is exactly the same as the other species except in color. It grows to 15 ft. The *huchch* is good only for cattle, and elephants are very fond of it. The other sorts, when full grown, are cut up, and have the juice expressed by two rollers, and this is then inspissated by boiling it in large iron basins, when it is called *gul*. Reduced to power, this is the native sugar, and is sold in this district at 8 *ānas* per *man*.

The road from Dhárwád to Kaladgi is not good, and in the rains impracticable. After March, until the rains, there is a general scarcity of water. It may be noted here that in the Dhárwád districts there are in many places very dangerous holes, into which the rains have washed a quantity of black slime, which, on the surface, appears dry, but would instantly engulf a man. The sportsman needs to be careful of these pits. All the villages on this route are poor, and none are of considerable size.

(d) *Chik Nargund* or *Little Nargund*.—Here the traveller may halt for a day

in order to see a very remarkable pass about 7 m. off, and about 3 m. from a place called *Laundatti* or *Saundatti*. Here the Malparbá rushes through a narrow precipitous gorge in the range of sandstone hills between the towns of Laundatti and Manauli. This gorge is about $1\frac{1}{2}$ m. in length, and is most wild and picturesque. The sides of the ravine are precipitous, and the bottom is strewn with huge blocks of sandstone, which have fallen away from the cliffs on either side, and among these the river dashes furiously forward. This singular passage was probably cut by the river working back through the hills by such a waterfall as is now seen at Gokák. The course of the ravine is winding, or, at least, irregular, and not in a direct line, as would have been the case had it originated in a split in the strata occasioned by an earthquake. The ravine is called the *Navil Tirth*, or "Peacock shrine," and the legend is that when first the Malparbá came rushing through the plain above the hill it turned this way, and that to look for an outlet. Suddenly a peacock from the summit of a hill called, "Come hither! come hither!" when the hill split in two, and the river ran joyously down the wild passage that had thus miraculously been made for its escape.

From *Chik Nargund* a visit may be paid to *Nargund*, lately the capital of a petty Rájá, and the scene of a barbarous massacre during the revolt. The chief of Nargund had long been plunged in pecuniary difficulties, and his estates were all heavily mortgaged. In this desperate state of his circumstances he imagined he saw a means of escape by joining the insurrection against the English; and, on the 30th of May, Mr. C. Manson, the Political Agent in the S. Marátha country, having proceeded to Nargund to disarm the inhabitants with a few horsemen, was set upon by the Rájá's orders, and he and all his escort were murdered. Their deaths were soon avenged. On the 31st a body of the S. Marátha horse, under Colonel Malcolm,* and two companies of the

74th Highlanders, with a company of the 28th N. I. and two guns, under Capt. Paget, marched from Dhárwád, and on the 1st of June advanced against Nargund. The fort is on a rock about 800 ft. high, and was formerly famous for its strength, having on more than one occasion defied the armies of Tipú. The town lies at the base of the rock, and the enemy, about 1,500 in number, were encamped outside it. The advance of the English troops was very feebly opposed, and by 7 o'clock on the morning of the 2nd the town and fort were in their possession. They had but six wounded, while the rebels suffered very severely. On the evening of the same day, the chief, with six of his principal followers, were captured in the jungle; and on the 12th he was hanged, and the neighboring Rájá of Dambal was blown from a gun, and six of his accomplices hanged. On the 2nd of June the strong fort of Kopál also was taken by Major Hughes, who had but eight of his men wounded. These operations entirely crushed the insurrection in this district.

(c) *Hampiholi*.—The traveller may halt two days at this place in order to visit the Fort and Caves of Bádámí, which are very interesting, and not more than 18 m. distant to the E. The fortified town of Bádámí is built in a plain, with a small citadel* in the body of the place. It is, however, further protected by two hill-forts, one on each flank. Of these forts one is above the caves, and is still in good order. The other fort, on the opposite side of the town, is a very remarkable place. It covers the top of a huge block of sandstone, precipitous on all sides, so as to be nearly inaccessible. It seems to have split off from the adjoining range. The summit of the plateau on the top of the cliff is about 300 ft. from the plain, and the whole mass is divided into several compartments by deep fissures only a few feet broad, but from 200 to 300 ft. deep. This singular fort, and the cliff on which it is built, may be compared to a huge iceberg which has cracked by its own weight from top to bottom. The road up to the fort leads through these fissures,

* See the *Homeward Mail*, for July the 19th, 1858, where a full account of the whole affair will be found.

* *Grant's Duff*, vol. III., p. 10.

and, being shut in by perpendicular walls of rock from 100 to 250 ft. in height, with only a narrow strip of blue sky visible overhead, the passage along it is very wild and peculiar.

The *Bádámí Caves* are all flat-roofed, and smaller than those at Kárlí and Junnar; but the sculptures in them are in good preservation, and some of the groups in alto-relievo on the side walls of the front part of the caves are well executed. The principal figures have all caps of a truncated conical form, not unlike the Albert shako, but loftier. The shape and capitals of the pillars are different from those in other caves. Groups of figures extend from the pillars of the principal cave to the roof at an angle of 45°. The faces of these figures are turned downwards, so as to meet the eye of a spectator looking at them from below.

Not far from Bádámí are the ruins of the old shrine of *Ban Shankri*, 2 m. from Tolasgaḍ. There is, at this place, a very fine tank of masonry, surrounded by a double colonnade of pillars, forming a covered way all round. The water, however, is bad. There are several ruined temples, and a large modern one, built about 80 years ago, by a banker of Sátará. It is of green-stone, but the older buildings are of the sandstone of the neighborhood. Close by the ruins is a fine dam of masonry, about 50 ft. in thickness, by which the water of a small stream is diverted to the irrigation of some gardens near Tolasgaḍ, which are pretty extensive. Bádámí was taken on the 20th of May, 1786, by the confederate armies of the Peshwá and the Nizám, from Típu, with heavy loss on both sides. In 1818 it was captured by Colonel, afterwards Sir Thomas Munro.

(f) *Kaladgi (Kaludghee)*.—This is usually the station of a small body of native troops. The town is beyond the cantonments, on the Gatparbá river. The traveller who has not visited Bijapur may proceed to it from Kaladgi. The distance is 54 m. 6 f. as follows:—

STAGES.	M. F.
Baulhatti.....	8 6
Bargandí.....	9 0

STAGES.	M. F.
Kolár.....	9 4
Mulwár.....	11 7
Fath or S. Gate of Bijapur.....	15 5

54 6

For the description of Bijapur see Route 9, p. 375. Four stages to the W. from Bijapur, on the road to Kolhápúr, is *Athní* (Hutnee), a very curious place well deserving a visit. The stages are—

STAGES.	M. F.
From Bijapur N.W. Gate to	
Tikotá.....	12 2½
Honwár.....	7 2
Agallí.....	11 3½
Athní.....	13 5½

44 5½

By the Route from Kaladgi to Kolhápúr it may be reached from Ráibágh, whence it is a journey of 3 stages. *Athní* is a thriving town of 1,000 houses and 7000 inhabitants, with 3 streets of shops called the Raviwár, Buddhwar, and Jain bázars. The streets are wide and level, with masonry drains at the sides, and these are covered over at the street-crossings. There is a curious hybrid temple here, built by Ibrahim Sháh, Jagat Guru, of Bijapur. This place of worship is frequented both by Muslims and by Hindús. The Hindús worship in the inner temple in the centre of the court, while the Muslims perform their rites in the court itself. A little shrine in front of the gateway contains the lingam, and is surmounted by the crescent. Ibrahim Sháh was warned, so the people of this town affirm, to destroy no more Hindú temples, and this edifice was one of the first fruits of his tolerant spirit. His policy was evidently to conciliate the Hindús, from among whom the Maráṭha chiefs were then rising into power; and his name is still held in affectionate remembrance by the Hindús around Bijapur. The Hindú temple in the centre of the court has a dome like a Muḥammadan tomb. This Catholic edifice is frequented by people of all castes and persuasions, by the Bráhmaṇ and by the outcast Mahár, by the

Muslim, and also by the Lingayat. They all worship in their respective fashions, without interfering with each other. The temple is, in fact, an embodiment of the principle of toleration. W. of Athní 15 m. is the large village of Mangsolí, where are some fine gardens. This is the boundary place between the Maráthi and Kanarese languages. About a mile W. of the village is a large temple, sacred to Khandobá,*

* An account of this very popular deity of the Maráthas will be found at p. 371 of the *Oriental Christian Spectator* for August, 1840. The exploits of Khande Ráo, or Khandobá, are celebrated in the Mallári Mahátmayá, said to belong to the Kahatra Khandá of the Bramhándá Purána. The scene of the Mallári M. is laid at a low range of hills near Jijúri (see p. 346), called in Maráthi the *Khalke Pathár*. The legend avers that certain bráhmans were here interrupted in their devotions by a Daitya, or Titan, called Malla, who, with his brother Mani and a great army, trod down their gardens, killed their cows, and beat them and their families. There seems to be some historical basis for this, as Malla is the place whence came a family of Bháis, mentioned by Sir J. Malcolm in the 1st vol. of the *As. Trans.*, whose king murdered a bráhmán and carried off his daughter. The oppressed bráhmans visited heaven in search of a protector, and after all the other gods had refused, Shiva assented, and, becoming incarnate in Khande Ráo, killed the Daitya. The 6th day of the first fortnight of Márgashírah, the 9th Hindú month, is sacred to the god in this incarnation, otherwise called Mallári, "the foe of Malla." This, therefore, is the great day at Jijúri, where the present temple was built by the first Malhár Ráo, who died in 1767. The ascent is by a broad flight of steps. After ascending a little way there is a landing-place, where is Khandobá's shepherd with a herd of buffalos, etc., of stone, presented by devotees whose cattle have recovered, after vows to the god. At a second landing-place is his Prime Minister, who is said to have been of the Wáni caste. The third landing-place is the platform of the god. Outside, by Khandobá's horse, stands the giant Malla, who is first kissed by the worshippers. Inside are the images of Khande Ráo and his principal wife, Mhálá, placed behind a lingam. The founder of this temple, Malhár Ráo, built another at this part of the hill, in which he placed his own image and that of his wife, Ahilya Báí, behind the lingam, so that in bowing to the lingam the worshippers bow to his image. Ahilya Báí, so famous for her virtues, has also a temple at Náshik, where she is worshipped as

approached through a pleasant glen full of sacred trees, affording good shade for encamping. These trees have all been planted at different times, by pilgrims to the shrine at the annual *Jatra* held in the hot season. Any pilgrim who has planted a tree enjoys the right of encamping under it, and may displace an interloper.

Kolhápúr is, in many respects, a very interesting place, and deserves to be thoroughly explored and described. The great temple to Ambabái or Máhá Lakshmi is very ancient. Its cloisters now lie buried many feet under the surface of the earth, owing to some terrible convulsion. Stone slabs, covered with strange figures and ancient inscriptions, are dug out from a depth of 15 ft. The old bed of the river Páñchgangá can be traced at an elevation of 70 ft. above its present level, and was discovered in digging for a foundation, when a stratum of polished pebbles, evidently rounded by running water, was found. This temple is shewn, by the figures of Buddh and its style of architecture, to have been originally a Jain church. The length of the foundation from E. to W. is 144 ft., and from N. to S. 157. The height of the dome is 36 ft.

Jotibá's Hill is distant 5 miles from Kolhápúr, and is a truncated cone about 1000 ft. high, separated by a deep ravine from the Panhálá range. This hill has been a place of great sanctity for ages, and its top is a labyrinth of temples, and pilgrims come from distances of 700 miles to visit its shrines. Jotibá is the protector of the family of Sindhia, and his image of soft black stone is said to have been in a state of continual perspiration during the last

an incarnation of Bhaváni. Holkar endowed the temple with 10,000 rupees annually, and the Peshwá granted a like sum, which has been continued by the English Government. Besides the image dressers, there are 50 Vira, one of whom is required, at the annual festival, to run a sword through his thigh, and afterwards walk through the town as though nothing had happened. This he does under the influence of stimulants, but usually keeps his bed six weeks, and sometimes dies of his wounds.

British campaign against Gwálor. Ratnágiri, Kedar Náth, and Náth are also names of this place. It is said that Jotibá, an incarnation of Shiva, here killed two demons, Ratnásur and Kolhásur. The temples are chiefly built of blue basalt, and many are highly ornamented and covered with brass or silver plates. There are many subterranean temples in the town of Kolhápúr, said to have been buried by an earthquake in the 14th century. There are also at Jotibá's Hill and other places cave-temples. The following is a notice of the most remarkable of these by Dr. F. Broughton, Civil Surgeon at Kolhápúr, furnished to Dr. Wilson, and which will be found in the *Journal of the Bombay Asiatic Society* for 1853, vol. iv., p. 362:—

“Since the receipt of your instructive Memoir on the Temples of Western India, I have visited two series of Buddhist caves which have not, I believe, been before described, and may not, I trust, be deemed by you devoid of interest. The first I will mention is situated on a hill, called Mhálásá Pathar, a continuation of the Panhálá range, and distant from thence about 6 m. The nearest village is called Badawará; but the best mark for finding it is a white temple conspicuous on the western border of the hill, and near which some curious marks in the rock, like the foot-prints of men and animals, are described by the natives as being the impressions made in a conflict there fought between the giants and demons. These caves of Pándú Hari are also celebrated as being the favorite retreat of the renowned robber chief (*riáhi* ?) Jaimini, and their situation is well suited to such a purpose, as, concealed in a small ravine and hidden by trees, none but the initiated are likely to be aware of their proximity. The excavations are formed in a semicircular scarp of amygdaloid in a wooded ravine, the chord of the arc being 40 yds., and the aspect is due E. Near the centre, and approached by a flight of rudely cut steps, is a temple 30 ft. wide and 40 ft. long by 7 ft. in height, opening into an inner chamber 10 ft. square, in the

centre of which is a ruined block of uncut stone, the remains, I believe, of a *dahgop*. The roof is, or rather was, supported by 6 separate pillars, and 6 cut in half relief at the corners and sides; but the soft nature of the rock has been broken up by the growth of the roots of the trees and the action of the water, and the roof has given way, carrying with it many of the pillars, and nearly the whole of the verandah, which once evidently protected its front. To the right of this cave is another, 40 ft. long and 17 ft. wide, being 7 ft. 8 in. high, and supported by 6 pillars of uncut rock. In this is also an inner chamber containing a mutilated pillar, on which a portion of squaring and a cut line or edging are visible. In the area formed by the pillars in the outer apartment of this cave is a raised seat, indicating a spot from which some figure has been removed. Much wanton mischief appears to have been committed in these caves, and the *linga* now occupies situations created by the destruction of the original design. To the right and left of these caves, cells about 6 ft. square are found: two on the right are approached by steps, and are above the level of the larger caves; those on the left are also two in number, and contain stone seats, and are approached by doorways; and between the cells and the centre cave is some carving on the rock, indicating it as the posterior wall of a chamber which has fallen in. Two half relieved pillars are surmounted by a curious Buddhistic figure. To the extreme left is a natural cavern extending far into the hill, and from which a stream of remarkably pure water flows, thus completing the requisites of the recluse.” “The caves of *Panháld Dari* are situated close to the village of Panhálá, in a hill about 7 miles from Kolhápúr, and close to *Jotibá's dongar*. They are excavated near the upper part of the hill, and the entrance is hidden by trees. They consist of a chaitya in the shape of a horse-shoe, 27 ft. long, 16 ft. wide, and 11 ft. high, containing a *dahgop* 8 ft. high, and 21 ft. in circumference, in the centre of which some slight remains of

carving are visible, as forming a circle round the pillar.

"This temple and pillar, distinctly monolithic, and attesting the design of the excavator, corresponds exactly with the description you give of the chaitya, and will, I hope, authorise me in speaking so positively in my description. On the right of this cave is a spacious vihāra 44 ft. by 41, but only 9 ft. in height, supported by six pillars on each side, approached by a doorway 7 ft. high and 5 wide, and lighted by two windows 4 ft. square on either side of the doorway. From the three sides of this hall there are entrances by narrow doorways into seven cells, so that there are altogether 21 separate apartments about 7 ft. by 6½ and 6 ft. high. Some of these cells contained seats, but are sadly dilapidated, as in defiance of a verandah running along the front, the caves facing the S. are filled with water during the monsoon. On either side of these caves are nests of cells, on the right hand leading the one into the other, on the left separate. There are four on the right 6 ft. by 4, and on the left three, and externally there are two vinhās affording an abundance of water. These caves are fast going to decay from the before-mentioned causes, and also from the rain finding its way through the roof, there being only 15 ft. of rock from the roof of the temple to the top of the scarp. There are some curious excavations also that have lately been cleared out by Capt. Graham in the fort of Panhálá. I do not myself consider them as having been used for religious purposes, but will describe them for your opinion. Descending by 7 steps, and following a subterraneous passage 5 yds. long, 6 ft. high, and 2½ ft. broad, the passage turns suddenly to the left, and after another couple of yds. describes

a semi-circle again to the left, and opens into a chamber about 8 ft. square, in which is an uncut seat. A doorway leads into another similar apartment on the left, in which is also a seat, and a niche in the wall for a lamp is found in both, which, from the blackened appearance of the rock, would seem to have been used. On the right is a similar sized room, in one corner of which is a deep pit, at the mouth of which a groove is carefully cut in the rock, into which stone of a different material is fitted, so as to close the entrance. Above the centre of the middle chamber is a square well-cut aperture, in fact a trap-door, on the two sides of which places have been cut to let in a bar, by which the aperture could be closed. The impression on my mind is that the staircase was cut to facilitate the formation of the retreat, and afterwards filled up, and the trap-door only used as the entrance. This subterranean abode could never have been a pleasant habitation, particularly when the door was closed above. That this door was closed is probable, by the blackened walls where lamps have been used, and which would not be necessary if the traps were left open. From the evident design of concealment, both of the external aperture and the pit's mouth below, I am disposed to think it was contrived for the security of property, and sometimes, probably, as a refuge for persons in times of danger. This excavation is situated on the side of the *Kotí*, and is now surrounded by villages. Its situation does not indicate any wish for retirement, as it is in the midst of buildings of all descriptions; but the object appears to have been concealment, and was most probably intended for treasure."

NORTHERN DIVISION.

Preliminary Information.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.—2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

This division, lying between N. lat. $24^{\circ} 45'$ and $20^{\circ} 3'$, and E. long. 69° and $74^{\circ} 20'$, has an area of 41,536 sq. m. From its most N. to its most S. point it is 315 m. long, and from E. to W. it is 321 m. broad, reckoning from the E. frontiers of the Rewá Kántá to the most W. extremity of Káthiáwád.

It is bounded on the N. by the Gulf and Ran of Kachh, Jodhpúr, Sírohí, and Udaipúr; on the E. by Dōngarpúr, Bānswāda, Dohad, 'Alirájpur, Akrání, and Khandesh; on the S. by the N. Kōñkar and the sea; and on the W. by the sea.

The General aspect of the Division is that of a rich plain, in many parts possessing a deep black soil, admirably adapted for the production of cotton, and all the varieties of grain. Rice is much cultivated near the river Sábarmati, wheat in the N. parts and in Káthiáwád. In Sorath and Káthiáwád proper, both of them divisions of the peninsula of Káthiáwád, are hill districts, called the larger and lesser Gír. To the N. of these are the famous hills of Junágarh. There are also hills at Pálitána, on the E. coast of Káthiáwád, and in some other parts of that peninsula, and in the N. part of the Gáikwád's dominions. The climate of this division is extremely hot, the thermometer ranging from 90° to 105° within walls during the hot weather. Fevers are very common, and at times cholera commits great ravages. The fall of rain is moderate, but in Káthiáwád it is scanty, and periodical famines are caused by the utter want of rain.

The *Sub-divisions* and *Chief Towns* of the four Collectorates comprised in this division are as follows:—

Táluks or Sub-Divisions from N. to S.	AHMADÁBÁD.	Distance and direction from Ahmadábád.
	Chief Towns.	
1 Parántij (Purrantij)	Parántij	31 N.E.
2 Viramgám (Veerungaum)	Viramgám	34 W. by N.
3 Daskrohí Ahmadábád	Ahmadábád	
4 Jetalpur	Jetalpur	8 S.
5 Dholká	Dholká	20 S.W.
6 Dhañduká	Dhañduká	57 S.W.
7 Goghá (Gogo)	Goghá	120 S.

KHEDÁ (KAIRA).

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance and direction from Khedá (Kaira).
1 Kapadwanj (Kupperwunj)	Kapadwanj	25 N.E.
2 Muhúdhá (Moonda or Mhounde)	Muhúdhá	12 E. by N.
3 Thásrá (Tasra)	Thásrá	20 E.
4 Mátar	Mátar	3½ S.
5 Nadiyád (Neraid)	Nadiyád	12 S.E.
6 Nápad (Nappa)	Nápad	20 S.E.
7 Borsad (Boorsud)	Borsad	24 S.

BHARUCH (BROACH).

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance and direction from Bharuch (Broach).
1 Jámbusar (Jumbooseer)	Jámbusar	27 N.
2 Ánmod (Ahmode or Ahmood)	Ánmod	20 N.
3 Wágrá	Wágrá	13 N.W.
4 Bharuch (Broach)	Bharuch	
5 Ánklesar	Ánklesar	4 S.
6 Hánsot (Hansoot)	Hánsot	13 S.W.

SURAT.

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance and direction from Surat.
1 Kuḍsad	Kuḍsad	13 N.E.
2 Orpád (Oolpar)	Orpád	7 N.W.
3 Kaḍod (Currode)	Kaḍod	24 E. by N.
4 Mándwí (Maundwec)	Mándwí	27 E. by N.
5 Choráshí	Surat	
6 Supá (Soopa)	Káliyá Wáḍí (Kalliwawaree)	16 S.
7 Párchol	Jalálpur	17 S.
8 Sarbhon	Sarbhon	18 S.E.
9 Wálod	Wálod	29 S.E.
10 Chikhli (Chiklee)	Chikhli	32 S.
11 Walsod (Bulsar)	Walsod	38 S.
12 Párnerá	Báldá Párdí (Baldee)	46 S.
13 Bagwádá (Bugwara)	Bagwádá	53 S.

The great Peninsula of Káthiáwád is divided into the following provinces, which are given in the order from N. and N.W. to S. and S.W. :—

- | | |
|-----------------|---------------------|
| 1 Jháláwád. | 6 Únd Sarweya. |
| 2 Machhu Káñṭá. | 7 Káthiáwád. |
| 3 Haláḍ. | 8 Sorath. |
| 4 Okhá Mañḍal. | 9 Bardá or Jaitwád. |
| 5 Gohelwád | -10 Bábriáwád. |

1. *Jháláwád*, or the country of the Jhálás, contains 54 Táluks, of which the principal are Halwad Drángdra, Limrí, Wadwán, Wánkanir, Thán, Saila, and Chura, all of them petty chiefships. In Halwad Drángdra alone there are 122 towns and villages; and the whole province, in 1842, contained 240,325 inhabitants. In this province are also the petty States of Múli and Bajána, the former occupied by Parmár Rájputs, the latter by Jats, who are now Muḥammadans; the Muḥammadan States of Dasahrá and Wanod; the Koli State, Jhinjuwáda; and part of the Kunbi State, Pátrí. 2. *Machhu Káñṭá* has but two táluks, Morví Tankára and Mállia, the former containing 48 and the latter 6 towns and villages. The principal towns in these táluks bear the same names as the táluks, and are the capitals of the Rájás of Morví and Mállia. The present Morví Chief is the eighth in descent from Ráo Dhanj of Kachh, whose son Ravájí obtained Morví

in A.D. 1677, but was murdered in 1698 by the son of a younger brother. Since this event the younger branch has been seated on the throne of Kachh, the elder retaining Machhu Kāntā and part of Wāgar. The census of 1842 gave 28,749 inhabitants to Machhu Kāntā. 3. *Halād* comprises 26 tāluks, but of these that of Nowānagar alone contains 231 towns and villages, Drāpa 199, Gondal Dorajī 81, Kotra Sāngānī 19, and Dharol 15. The city of Nowānagar, founded by Jām Rāwal in A.D. 1540, is the most populous city, and Halād the largest and most populous province in the whole peninsula. It contained 358,560 inhabitants according to the census quoted above, and is entirely occupied by Jādejā Rājputā, so notorious for the practice of infanticide. Their principal chiefs are the Jām of Nowānagar, whose ancestor, Jām Halā, conquered the province and bequeathed his name to it, the Rājās of Gondal, Rājkot, Dharol, and Kotra Sāngānī. 4. *Okhd Maṇḍal* has but one tāluk, also called Okhā Maṇḍal, containing 43 villages and 12,590 inhabitants, who are Wāghars, professing both Hindūism and Muham-madanism. These people are pirates and robbers, and have several times come into sanguinary collision with British troops. 5. *Gohelwād* contains 27 tāluks, of which Bhāonagar and Pālītāna are the principal. Bhāonagar alone contains no less than 423, Pālītāna 33 towns and villages. It is in the hands of the Gohel Rājputā, who were driven out of Mārwar in the end of the 12th century A.D. by the Rāthors. Bhāonagar was founded by Bhāo Singhjī in 1742; and the Rājā, who has assumed the title of Rāwal for that of Gohel, is very wealthy, and a most enlightened, excellent chief. Throughout the revolt he showed himself the staunch ally of the British, and has always been earnest and zealous in promoting the spread of civilization. Pālītāna is famous for its Jain temples, and is a most curious and interesting place on other accounts. In 1842 Gohelwād contained 247,980 inhabitants. 6. *Und Sarweya* is divided into 23 tāluks, but there are but 33 villages in all, and the whole population was but 11,373 at the census of 1842. *Und* signifies "low," and the word is applied to this district as the low country on the banks of the Shatrūnjī river. This division is chiefly interesting as belonging to the last remnants of the Rājput tribe, which ruled in the Peninsula before the tribes, which at present are the chief occupants, invaded it. 7. *Kā-thiāwād* is divided into five principal districts, which, naming them from N. to S., are—1, Panchāl; 2, Wasawād; 3, Khārāpat; 4, Alag Dhānānī; and 5, Khumān. These again are sub-divided into 55 tāluks, of which Amreli contains 120, Jaitpur Chital 58, Bhilka 8, Bābra 79, Jasdhan 33, Chotilā 13, and Sudāmra 11 towns and villages. The whole population of this large and central province was, in 1842, only 189,840. It was conquered by its present occupants, the Kāthīs, towards the close of the 14th century, and their continual wars and intestine struggles have tended to keep down their numbers. 8. *Sorath*. This, the most interesting province in the whole Peninsula, both as respects natural scenery and architectural remains, contained, in 1842, 320,820 inhabitants. It has seven divisions—1, Bhādar Kāntā; 2, Noli Kāntā; 3, the larger Gīr; 4, the lesser Gīr; 5, the larger Nāger; 6, the lesser Nāger; 7, the Gar. The two first divisions are so called from the rivers which flow from them. The Gīr is a very remarkable tract, consisting of a succession of ridges and hills, covered so densely with forest trees and jungle that Colonel Jacob* describes himself as marching for 20 miles within it without finding room to pitch a small tent. It extends from Koriār, near Mendarra, in Sorath, on the N.W., 50 miles, to Dadān, on the Ragna river, in Bābriwād, on the S.E.; and from Sarsāi on the N. to Ghāntwār on the S., 30 miles. This mass of hills is divided by two main vallies running N. and S., into which pour from the adjacent heights innumerable streamlets, that form the Singūra and Rāwal rivers, that enter the sea near Korinār and Panikra. The main lines of communications are through these vallies. There are three other roads, but no cross communication save by difficult footpaths. Towards the N.

* *Selections from Bombay Records for 1856*, No. 37, p. 9.

the hills are low, but rise gradually towards the S., where they reach an elevation of 1000 ft. The Gíř is full of almost inaccessible fastnesses, and has been for ages the retreat of robbers, outlaws, and the wild ascetics called *Aghoris* or *Aghor Pañts*.^{*} Among the most remarkable places in it are the Nandi Vela Hill between Tulsí Shám and Kanthála, which is a conspicuous landmark for vessels approaching the S. coast; the Chassa Hill, a famous retreat of *Bhárwatyas* or outlaws; and Vejalkot, near Tulsí Shám. The only approaches to this place are by the N. and S. extremities, and these are impracticable for guns, and defended by walled gateways, which it would cost many lives to storm. On the E. is a deep ravine, with precipitous banks, which could not be scaled; on the W. the Ráwal river, with precipitous banks. In attempting to storm a similar fastness, Ensign Robertson, of the 15th N. I., was killed in 1832, and his men were repulsed. During half the year, from June to December, it is most dangerous to stop in this tract, owing to the malaria and the poisonous quality of the water. The Sídí race is the only one which has strength of constitution to withstand the ill effects of the climate. In the very heart of the Gíř is the Hindú monastery of Tulsí Shám, where is a very sacred image of Kṛishṇah.† In front of the monastery is a thermal spring, divided into two large reservoirs of boiling water. Veins of sulphur and lime exist in the stratum, and the smell of sulphur is quite perceptible. The springs are built up with neat masonry, having flights of steps on all four sides. The heat of the water is attributed to the image, and ablation in the springs is therefore considered a means of salvation. E. of this tract and extending to the Shatrunjí river and Pálitána is another and similar tract, called sometimes the lesser Gíř, but the term is little known to the natives of the surrounding districts, who have a specific name for every ridge. The Gíř must not be confounded with the singular clump of mountains to the N. of it, near Junágarh, called Gírnár. The Náger is the strip of land between the Gíř and the sea, commencing from the Nolí Káñtá, near Mangalpur (Mangrol), and extending to Bábriwád. The lesser Náger is usually called Una, from its chief town so named. The lands in it are chiefly held by Rájpúts and Muḥammadan Saiyads. There are some families of Gohels who claim to have held Diu before the Portuguese conquest in 1535 A.D. There are but 3 táluks, of which that of Junágarh is the principal, and comprises 348 towns and villages. Bántwa, the chief of which táluk is a relation of the Núwáb of Junágarh, includes 29 towns and villages, and there are two, viz., Amrapur and Paradwá, in the táluk of Amrapur. 9. *Bardá* contained in 1842 a population of 46,980 persons. It has but one táluk, that of *Porbandar*, in which are 39 towns and villages. This district is all that remains to the ancient family of Jaitwá Rájpúts, who claim to be aborigines, and who formerly held, besides Bardá, the whole of Haláq and Machhu Káñtá. Porbandar is the best harbor on the W. coast, and there are 60 vessels belonging to it, with which a trade with Arabia, Sindh, and the Persian Gulf is carried on. 10. *Bdbriwád*, including Jáfarábád, was computed in 1842 to have a population of 18,468. The landholders are Bábrias and Ahirs. Of the former there are 3 leading tribes—Kotlá, Waru, and Dhánkrá, with 72 subdivisions. The Kotlás ascribe their origin to a mixed marriage with the daughter of a Sihar bráhmaṇ. The Warus trace up to the Jaitwá family of Porbandar. The Dhánkrás claim descent from the Pándus. The Ahirs trace their lineage to the ancient Solankhí Rájpúts, who formerly possessed the island of Diu. These tribes formerly lived to the N. at Thán, and were driven to the present locality by the invasion of the Káthís. Bábriwád is bounded on the N. by the Gíř, and extends S. to the sea. On the E. the Jhalápur river, and on the W. the Málan, are the boundaries. The port of Jáfarábád is in the centre of the coast line,

^{*} A brief description of the tract and of one of these Aghoris will be found in the *Autobiography of Lutfullah*, p. 181-186.

† *Ibid.*, p. 183.

and, with 11 adjoining villages, belongs to the family of the Zanjirah Sidi.* The place is said to have come into the possession of this family in A.D. 1570, by a grant of Muẓaffar Sháh, of Ahmádábád, and, according to Colonel Jacob, the proper name of the port is Muẓaffarábád; but the same authority doubts the antiquity of the grant, as the fort was built so late as A.D. 1747, when the locality was occupied by Turks† and Kolís. Every writer, from Colonel Walker down to Mr. Elphinstone, has misrepresented the character of this province, which has but few trees and fewer hills, whereas Mr. Elphinstone speaks of it as "a hilly district covered with woods." There are 32 táluks in Bábríwád, exclusive of Jáfarábád, which constitutes one táluk. Towns of importance there are none.

The Rewd Káñd.—This province lies between N. lat. 21° 23' and 23° 33', and E. long. 73° 3' and 74° 18'. It contains the native States of Rájpipla and Chhoṭá Udepúr, tributary to the Gáikwád; Soánth, tributary to Sindhia; Lunáwádá, tributary both to Sindhia and the Gáikwád; and Deogarh Báriah, tributary to the British. Rájpipla, the most S. of the minor provinces, is bounded on the N. by the Narmadá, on the E. by the petty State of Ákránsi, on the W. by Bharuch, and on the S. by Khandesh, the district of Wasrái belonging to the Gáikwád, and that of Mándwí belonging to the Surat Collectorate. Its extreme length is 90 m. by 50 broad. The inhabitants are chiefly wild Bhils and Rájputs, but in the lowlands are also large numbers of Kuñbís, who are industrious agriculturists. There are in all 33 parganahs or sub-divisions, of which 20 belong to Rájpipla proper, 7 to the Gáikwád, and 6 to the British. The reigning family are Parmár Rájputs. A chief of this tribe having quarrelled with his father, the Rájá of Ujjain, fixed his residence at Pípla, a lofty hill, which was afterwards called Rájpipla. In 1548 Muẓaffar, King of Gujarát, retired to this place before the victorious troops of Akbar, who imposed a tribute on the Rájá of Rájpipla. This was afterwards levied by the Gáikwáds. The climate is extremely unhealthy. The next State to the N.E. is *Ohhoṭd Udepúr*, or *Mohan*. It is bounded on the N. by Báriah, on the E. by 'Alí Mohan, on the W. by Nárukot, and on the S. by Sankherá and several petty States under the protection of the British Government. It is 66 m. from N. to S., and 54 from E. to W. The founder of the family was Prithiráj, grandson of the last Rájput Prince of Champanír. The capital, Udepúr, is situated near the centre of the province. There are 11 parganahs or sub-divisions, containing in all 444 villages. Directly N. of Mohan is *Báriah*, bounded on the N. by Lunáwádá and Soánth; on the E. by the parganahs, Thalod and Dáhod, belonging to Sindhia; on the W. by Godda, Kalol, and Halol, also belonging to Sindhia; and on the S. by 'Alí Mohan and Chhoṭá Udepúr. It is about 40 m. square. The chiefs are Chowán Rájputs, driven from their original seat by Sháhábú'd-dín. They fixed themselves in Báriah about A.D. 1244. In 1484, Maḥmúd Begarha, the renowned king of Gujarát, conquered Champanír, and made it for a time his capital. The Chowán Chief Pratáp Singh retired to the forests E. of the city, and of his two grandsons, the first, Prithiráj, founded the State of Chhoṭá Udepúr, the latter, Dungarsí, that of Báriah. Both of these States are infested by a very savage tribe of Bhíl robbers called Náikrás. There are 8 parganahs in this province, inclusive of the now independent chiefship of Sanjelí and that of Narukot, containing in all 444 villages. N. of Báriah is *Soánth*, bounded on the N. by Doṅgarpur, on the E. by Bánswádá, on the S. by Thalod, and on the W. by Lunáwádá. It is about 34 m. square. The family of the Chief came originally from Dhár in Málwah. The population is principally Bhíl, and the States to the N. and E. are peopled by the same race. This petty State contains 7 parganahs, with 250 villages. Directly to the W. is *Lundwádá*, bounded on the N. by Duṅgarpúr, on the E. by Soánth, on the W. by Bálasinúr, and on the S. by

* *Selections from Bombay Records*, No. 37, 1856, p. 18.

† Colonel Jacob expresses some surprise at the notice of a colony by this nation. In the south, Turk is a generic name for all Muslims, and the word may, perhaps, be so used in this case.

Godra. It is 54 m. from N. to S., and 34 from E. to W. The Chief is a Solankhí Rájput, descended from the very ancient family that ruled in Anhilwádá Pattan. His ancestors founded a chiefship at Virpúr in A.D. 1151, and in 1434 removed to Lunáwádá. There is but one parganah, of the same name as the capital Lunáwádá, containing 253 villages. This is the only district in all the Rewá Kántá which is level and well cultivated. Besides the above there are a number of petty chiefs or thákírs, called Mahwási, i.e. dwellers in strongholds, who reside on the banks of the Mahi and Narmadá rivers, and possess from 1 to 12 villages each. Their country is wild, jungly, and full of ravines.

The Mahi Kántá is bounded on the N. by the mountainous Bhil districts of Mewád and Sirohí, on the S. by the Gaikwád's districts of Dehgáñw and the Collectorates of Ahmadábád and Kheda, on the E. by Dongarpúr, and on the W. by Páhlampur and the Gaikwád's territory. It is divided into 6 zíl'as or counties—1, Náhní (little) Márwád, including all the possessions of the Rájá of Idar and his family; 2, Rehwar, belonging to the Rehwar Rájputs; 3, Sábar Kánta; 4, Wátrak Kántá; 5, Bávisi, comprising Mehwási villages; 6, Kaṭosan. Of these, Náhní Márwád contains 10 táluks, Rewár 5, Sábar Kántá 12, Wátrak Kántá 11, Kaṭosan 18, and Bávisi or Báhfyal 24. The only places of importance are Idar and Ahmadnagar, and even these are very small towns. The country is level towards the S. and W., and to the N. and E. gradually rises into hills. It is everywhere beautifully wooded, and abounds with game and wild beasts.

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

According to the legend, Krishnah himself reigned in Suráshtra, now called Káthiáwád and Gujarát, when, flying from Jurásindhu, king of Magadha, he caused the city of Dwáriká to be built in the ocean, on the divine quoit Sudarshan. This tradition points to a date of extreme antiquity for the peopling of this region; and though, according to Pauránik account, Dwáriká was submerged after the death of Krishnah, there is ground for thinking this a mere poetical embellishment, and for believing that the present town occupies the site of one of India's oldest cities. It is also reasonable to suppose that the Aryan nation, which dwelt so long on the banks of the Indus, should have sent emigrants into Gujarát long before they descended by the Panjáb into the valley of the Ganges. Accordingly we find in the Periplus the country spoken of as already brought under the sway of an independent monarch; and the Gírnár inscriptions show that in the 3rd century before Christ the country formed a portion of the empire of Central India.* Descending from the legendary times, the first secure stepping-stone of history is obtained in the city of Barygaza, mentioned by Ptolemy and Arrian, the Bhrikukshetr or Bharuch of the Híndús. Next in antiquity, perhaps, is Dholka, 22 m. S.W. of Ahmadábád, founded, according to Colonel Tod, by Kanaksen, a prince of Ayodhya or Oudh, in A.D. 145. About 550 A.D. his descendants founded the city of Vidarbha, afterwards called Sinhúr (Seehore), close to the modern Bhaonagar; and much earlier after their arrival, the renowned Balabhí (Wullubhee), 10 m. to the N., a city which was 12 kos in circumference. According to the Jain writings, Balabhí was destroyed by a miracle, resembling that which overwhelmed Sodom and the cities of the plains, in the year Vikram 375 = A.D. 319, while Colonel Tod† makes that year the beginning of an æra, called the æra of Balabhí. Tradition, then, would give to the city an antiquity little short of 2000 years; and this is confirmed by arguments drawn from the character of its ruins. These are now buried to a depth of from 12 to 18 ft.;‡ and upon this superincumbent soil grow numerous specimens of the *Salvadora Persica*. From the very slow growth of this tree, and the prodigious size § it has attained, it may safely be

* For the ancient dynasties of Suráshtra, see *Jour. Roy. As. Soc.*, vol. xii., art. 1., and Prinsep's *Antiquities*, Ed. Thomas, vol. ii., p. 85, etc.

† "Notes on the ancient city of Balabhipura," by B. A. Nicholson, *Jour. of the Roy. As. Soc.*, vol. xiii., p. 148.

‡ *Western India*, p. 506.

§ *Ibid.*

inferred that ages have passed since the city was submerged. From the ruins huge bricks, weighing 35 lbs. each, are got up in inexhaustible abundance, made of straw and clay, and forming the pavements of the submerged houses, a practice wholly at variance with all that is known of the customs of the Hindús, and presupposing a great antiquity for the buildings. The walls of the modern and adjoining town of Walle are built of Cyclopean blocks of granite, which were taken from an ancient pier leading to the fort of Balabhi, the sea having been then much nearer to the city than it now is to its site. It would appear that the Chinese Buddhist priest Hiuan Tshang visited Balabhi between A.D. 618-627, and describes it as a city 30 leagues in circumference.* Previous to this, in 524 A.D., the princes of Balabhi were driven from their capital by an invasion of barbarians, whom Colonel Tod set down as Parthians, Mr. Wathen † and Mr. Elphinstone ‡ as Persians.

The Balabhi dynasty was succeeded by that of the Cháoras or Cháwadáas of Anhilwádá, now called Pattan, which, according to Tod, became the capital of Suráshtra in 746 A.D. There were 7 princes of this dynasty, and they reigned till 925 A.D. They were succeeded by the Solankhi dynasty of 11 princes, who reigned till A.D. 1172; and were followed by the Bághele or Chálukya dynasty, which continued till 1294, and comprised 5 princes. The wars between the Solankhi kings of Kalyán in the Dakhan and the Cháora princes of Gujarát are sung in the *Ratan Málá*, or "Chaplet of Gems," an ancient Hindú poem; and it would appear that the former were victorious, and held both Gujarát and the Konkan for some time. It is certain at least that Múlráj, the first king of the 2nd dynasty of Anhilwádá was from Kalyán, and was the son-in-law and murderer of Sámant, the last Cháora monarch. In fact it may safely be assumed, with Mr. Walter Elliot, § "that the two powerful dynasties of Gujarát and the Dakhan had a common origin." The Bághele dynasty was extinguished by Alláhu'd-din, the Emperor of Delhi, surnamed Khúní, or the bloody, from his many wars and massacres. From his time commences the Muḥammadan period, for which see *Introduction*, p. lxi.

On the fall of the Mughul empire the Maráthas conquered Gujarát. Pillaji Gáikwád, said to have been a servant || of Amabái, widow of Dhábádia Senápati, but nephew of Damaji, who, in 1720, was appointed by Sáhu Rájá second in command to Khañde Ráo Dhábádia, with the title ¶ of Shamshír Bahádúr, was the Marátha General who acquired a footing for his nation and for himself in this magnificent province. After various intrigues and successes, Pillaji joined Trimbak, the son of Khañde Ráo, in a contest with the Peshwá Bájí Ráo I.; and on the 1st of April, 1831, was defeated with him at a great battle fought between Baroda and Dubháí. Pillaji himself was wounded, and one of his sons was slain, as were Trimbak Ráo and many other leaders of note. Next year Pillaji was assassinated at Dhákúr by the emissaries of Abhi Singh, Rájá of Jodhpúr. He bequeathed to his eldest son Damaji the government of Aḥmadábád with the supremacy in Gujarát, and to his second son 9 parganahs, a partition which was confirmed by the Peshwá and the Rájá of Sátará. Some time after Damaji went to Púnah and bound himself to pay to the Peshwá 150,000 rupees a year, to aid him in which his brother ceded to him 4 of his 9 parganahs. In 1768 Damaji sent his second son, Govind Ráo, to aid Raghunáth Ráo in the contest for the Peshwáship with Mahádeo Ráo. Shortly after Damaji died, and was succeeded by Govind Ráo, the eldest son, Sayáji, being an idiot. But Fatih Singh, the third son, obtained from the Peshwá permission to act as deputy for his brother Sayáji, who was by a different mother from her who had given birth to Govind. The result was a constant struggle between Govind and Fatih Singh, and in 1775 the Peshwá sided with Fatih Singh, while Raghunáth Ráo, the ex-Peshwá, and the Bombay Government joined

* *Jour. As. Soc. Bengal*, vol. v., p. 685.

† *History of India*, p. 210.

‡ *Jour. of the Roy. As. Society*, vol. iv., p. 365.

§ *Jour. of As. Soc. of Bengal*, vol. iv., p. 480, etc.

¶ *Jour. of the Roy. As. Society*, vol. iv., p. 6.

|| *Grant Duff*, vol. i., p. 172.

Govind. On the 17th of February, 1775, Hari Pant, the Peshwá's General, defeated Raghunáth at Wásád, on the Mahí river. On the 27th, Colonel Keating, with 1,500 men, arrived at Surat to join Raghunáth, and after receiving reinforcements, which brought his little army up to 2,500, this officer effected a junction with the defeated force of the ex-Peshwá at Dharmaj, 11 m. N.E. of Khambáyat. In the meantime, Khañde Ráo, the uncle of the Gáikwád, had been induced to secede from him; but Hari Pant's army was weakened by the departure of Holkar and Sindhia, who left him, carrying with them 12,000 horse. The English and their ally now advanced towards Kheda, and on the 28th of April engaged Hari Pant at Asámli, and again, four days after, near the same place. From the 5th to the 8th of May two more skirmishes took place; and on the 18th, about a mile and a half from Nápád, a pitched battle took place, called the battle of Árás, in which Hari Pant was at length driven back, but not till after part of the British troops had turned their backs and great loss had been sustained. The English detachment lost* 222 men, of whom 86 were Europeans and 11 officers. Raghunáth's loss was far more considerable. It is remarkable that the action took place on the plain where Raghunáth had just before been defeated by the Peshwá's army. Shortly after the war was concluded by a treaty between Colonel Keating and Fatih Singh, by which the latter was left in possession of Gujarát on paying 80,000 rupees to Raghunáth, and ceding to the English Bharuch and 3 parganahs in other parts of Gujarát. James Forbes, the author of the *Oriental Memoirs*, was present throughout the campaign, and has described it in the 16th and four following chapters of the 1st vol. of that work. Govind Ráo now repaired to the Dakhan, where he remained until the death of his rival brother, Fatih Singh, left the field again open to him. Fatih Singh died at Baroda on the 21st of December, 1789, in consequence of a fall from an upper story in his house. Manaji, a younger brother, was appointed Regent in supersession of Govind, who was then in obscurity at a village near Púnah. But Manaji died on the 1st of August, 1793, and on the 19th of December in that year Govind was acknowledged Regent, and at last set out to secure his birthright. He died on the 19th of September, 1800,† leaving 4 legitimate and 7 illegitimate sons besides daughters. The eldest legitimate son, Anand Ráo, was placed on the throne, but Káñhojí, the eldest illegitimate son, soon usurped the entire powers of the State. After a few months he was deposed by Ráoji, the minister of the late Govind; but the cause of Káñhojí was espoused by Malhár Ráo Gáikwád, first cousin of the late Govind, and son of Khañde Ráo, the chief to whom Pillaji had bequeathed 9 parganahs, and who is called by Grant Duff the Jágirdár of Karri. The Bombay Government sent a force under Sir W. Clarke to assist Ráoji, and on the 30th of April, 1801, this force stormed Malhár Ráo's entrenched camp near Karri with the loss of 163 killed and wounded. This victory was followed by the surrender of Malhár Ráo and the occupation of Karri. In 1802 fresh troubles arose, owing to the Arabs in Baroda, 7000 in number, supporting Káñhojí in another attempt to acquire power. On Dec. the 28th Col. Woodington took the town of Baroda, but not without severe loss. Some of the Arabs submitted, others went off and joined Káñhojí, who fled to Rájpípla. Here they were utterly defeated on the 6th of Feb. 1803, by Major, afterwards Sir G. Holmes. The British loss was upwards of 100, including 5 officers. The affairs of the Gáikwád's dominions were now restored to order by the able management of the Resident at Baroda, Colonel A. Walker. To him also belongs the honor of being the first to institute measures for the suppression of infanticide in Káthiáwád. Malhár Ráo, who had again endeavored to foment disturbances, was taken, and sent prisoner to Bombay, where he died. Káñhojí surrendered in 1808, and was sent to Madras. An account of the capture

* Or, according to Forbes, *Oriental Memoirs*, vol. i., p. 384, 11 European officers, 80 European soldiers killed and missing, a great many native officers, and 200 sipáhís. The account in the text is given by Thornton, but Forbes was an eye witness.

† *Kás Máid*, vol. ii., p. 25.

of Malhár Ráo, and of affairs in the Gáikwád's dominions during this period, was found among the MSS. of Governor Duncan, and has been published by the Royal Asiatic Society.*

On the 21st of April, 1805, a treaty of alliance was concluded between the British Government and Anand Ráo Gáikwád, by which the latter agreed to receive a permanent subsidiary force. In 1815, Gangádhár Ráo Shástrí, the prime minister of Anand Ráo, was sent to Púnah to negotiate with the Peshwá for the settlement of certain matters pending between them, and on the 14th of July in that year was barbarously murdered at Pandharpúr by the Peshwá's order. This was one of the principal causes of the war between the British and Báji Ráo, which led to the dethronement of the Peshwá. Anand Ráo died in 1819, and was succeeded by Sayáji Ráo.

The tribes inhabiting this division are innumerable, and the habits of some of them very peculiar. It will be sufficient here to select for notice the Bhils, Jádejás, Káthís, and the religious sect of the Jains.

The *Bhils* probably have their name from the Sanskrit *bhil*, which signifies "to separate." In that case, the meaning of the term would be "outcasts," a signification assigned to it by Sir J. Malcolm.† The native traditions of the tribe represent them as springing from the union of the god Mahádeo with a beautiful woman met by him in a forest. From this union sprang many children, one of whom, distinguished by his ugliness and vice, killed the favorite bull of the god, and was banished to the wilderness of Jodhpúr. Driven S., his descendants settled in the W. boundary of Málwah and Khandesh, in the lofty ranges of the Vindhya and Sátpura mountains, and the woody and rugged banks of the Mahí, the Narmadá, and the Taptí. The history of the Rájput princes of Jodhpúr and Udepúr corroborates the account of this Bhil emigration, and the Bháts, or minstrels of the Bhils still reside in Rájputána, and make yearly visits to the present haunts of the tribe to register events connected with it. Some of the Bhils have settled in the plains, and become agriculturists; but the greater number reside in the hills, and live by plunder. Along the Vindhya range from Jám to the W. of Mándu the population is wholly Bhil, and for more than a century before the time when Sir J. Malcolm wrote, most of them had been the subjects of the family of Nádir Singh, a Bhiláláh, i. e., one sprung from the marriage of a Rájput with a Bhil female. Nádir had about 200 horse and 700 foot, and was very formidable until the English cantonment at Mhau was formed. Nádir was then compelled to discharge his foreign adherents and to renounce plundering; but having relapsed into his former habits, he was banished to Alláhábád, where he died, and his son Bhím Singh succeeded him. A remarkable account of a residence with Nádir and of some of his murderous exploits will be found in the *Autobiography of Lutfullah*,‡ who was for some time in his power. The principal Bhil chiefs are called Bhomiyahs, and are almost all of the Bhiláláh tribe. They exercise the most absolute power, and the most atrocious crimes are committed at the bidding of the *Dhani*, or "lord," as each is styled. As some protection to the tribe against this absolute power, there are officers called *Tarwís*, or "heads," whose representations must be attended to by the chiefs. The worship of the tribe is particularly directed to Mahádeo and Deví, his consort, the goddess of small-pox, as also to some minor infernal deities. It is remarkable that the Bhil women are inclined to be merciful and chaste, while the men are brutal, cruel, drunken, and debauched. The reforms in the tribe have all been assisted by the women.

The *Jádejás*, according to Captain James Macmurdo,§ Resident at Anjár in Kachh, than whom no man was ever better acquainted with the tribes of this part of India, are a branch of the great Sammá tribe, once so powerful in Sindh, and assumed the title of Jádejá from a celebrated chief named Jádá. He appears to

* Vol. iv., p. 365.

† *Central India*, vol. i., p. 519.

‡ *Lit. Trans. of Bomb.*, vol. ii., p. 220.

§ P. 111.

have been a Muḥammadan, who married the daughter of a Hindú chief. After his death this wife was expelled by the others and returned to her father's family. Her offspring acquired such power that their chief took the title of Jám, corresponding with that of the chief of their Muḥammadan brethren in Sindh, and the title was handed down for nine generations in direct descent, until the middle of Akbar's reign, when Khengár, who had been expelled by his brothers, was established on the throne of Kachh, by a Muḥammadan army sent by his brother-in-law, the last Sulṭán of Gujarát. The family from whom the Jáms of Nowánagar are descended, were then expelled, and having settled in Halád, their territory was called Little Kachh. According to Erskine,* the Sammás attained supreme power in Sindh by the overthrow of the Sámras in 1340, and were themselves overthrown by Sháh Beg Arghun in 1521, when numbers of them fled to Kachh. According to Wilson,† Udaji the younger, son of the 13th Jám of Kachh, conquered Halád in 1539, A.D., and this, therefore, will be the date of the establishment of the Jáde-jás in Káthiáwád; though Macmurdo dates their arrival in 800, A.D.‡ The Jádejas got wives from the Sodha Rájput's of Párkár, and most of them returned to Hindúism. In 1849, according to a census by Colonel Lang, the male population was only 7,353. They worship Viṣṇu, the Sun, Shiva, and Deví, whom they sometimes call *Hingláj* and *Ashápurí*. They have Rájgurs, or royal family priests, distinct from the ordinary bráhmans; and they greatly respect *Bháts* and *Chárans*, family bards and chroniclers.§ The remarkable characteristic of this tribe is their systematic murder of their daughters, a practice which has now been maintained for many centuries; probably from the time when the Muḥammadans became paramount in Sindh, or as early as 1,000 A.D. Reckoning the female births in the tribe at 500 annually, it may fairly be supposed that hundreds of thousands of lives have been sacrificed in this horrible and unnatural manner by this one tribe alone! It is one of the most glorious trophies of British rule in India that this practice has been checked and almost abolished in Káthiáwád, by the efforts of Englishmen, and especially of Colonel Alexander Walker and Mr. Willoughby.|| The Jádejas of Kachh differ much from those of Káthiáwád. They are half Muslims, believe in the Kur'án, worship Muḥammadan saints, eat, drink, and smoke with Muḥammadans, and swear by Alláh; but they wear locks of hair on their heads like Hindús, do not undergo circumcision, adore everything in the shape of an image, and will not eat the flesh of oxen and other proscribed animals. The character given to them by Capt. Macmurdo is one of the most revolting sensuality; and there can be no doubt that they are habitual drunkards, and intoxicate themselves either with wine or opium to such an excess as to deprive themselves of the use of their reasoning powers altogether. They are listless and inert; but their women are quite the contrary, being full of energy, which they too often exhibit in the murder of their husbands and male relatives. In appearance they are fine tall men, with singularly long whiskers—which often come down to the breast—and handsome features. They owe their good looks to their mothers, who are of course all from other tribes, there being no females of their own reared. Some of the ancient traditions of the tribe represent them as originally from Arabia, where the custom of infanticide is known to have anciently prevailed.

The *Káthís* are evidently a N. race. Their great stature, their features, and blue or grey eyes, give an idea that they are of Scythian descent.¶ The sun is their chief deity, and its symbol is drawn on every deed at the head of the list of witnesses, with the words *Shri Surajni Shákh*, "the witness of the holy sun."

* *History of India*, vol. i., p. 358.

† Dr. J. Wilson, *On Infanticide*, p. 58.

‡ *Lit. Trans. of Bomb.*, vol. i., p. 269.

§ Dr. J. Wilson rightly compares Bhát with the Latin *vates*. The *Chárans* have their name from the secular occupation of grazing. *Ibid.* p. 57.

¶ For a full account of the measures adopted, see Dr. J. Wilson *On Infanticide*, published by Smith, Elder, and Co., 1855.

¶ *Bombay Selections*, 37, 1856, p. 21.

On the Mándevá hill, near Thán, is a temple to the sun, believed to have been erected by the Káthís on their first arrival in the country. The image has a halo round its head. The Káthís were renowned freebooters, and many were living in 1842 who had stuck their spears into the gates of Ahmadábád. Some are of opinion that it was owing to the awe they inspired in the Maráthas that the province of Soreth was called Káthiáwád, or the country of the Káthís, for, numerically, they have no claim to give a name to the peninsula. According to Macmurdo,* the arrival of the Káthís in their present locality took place 30 or 40 years before that of the Jádejás, and therefore in the 8th century A.D. The Káthí is a Hindú, although no Hindú will eat with him.

The Jains.—A full account of this curious sect will be found in Prof. H. H. Wilson's paper in the *Asiatic Researches*, vol. xvii., and Mr. Erskine's *Literary Transactions of Bombay*, vol. iii., p. 494. It is sufficient here to say they hold an intermediate place between the Buddhists and Bráhmans, but approach more closely to the Buddhists. Like the Bráhmans, they have castes; their priests never eat flesh; and do not venerate the relics of saints. On the other hand, like the Buddhists, they disavow the Vedas and the Hindú deities, and in place of them the Jains worship the 24 *Tirthakars* or *Jinas*, i.e., sanctified teachers. The Jains, like the Buddhists, lived originally in celibacy in monasteries; they select their priests from the children of all classes of the community; preserve as their sacred language the *Páli* or *Prákrit*, a dialect closely resembling the *Magadhi*, or vernacular tongue of S. Bahár; have nearly the same traditional chronology; do not eat after sunset, and sweep the spot† on which they sit down, for fear of destroying animal life. Both sects, too, maintain in common with the school of Kanada, the doctrine of eternal atoms or elements. The Buddhists have entirely disappeared from India, but the Jains remain in considerable numbers in Márwád, Gujarát, the S. Koñkan and S. Marátha country, Kanada, and Malabar. Their priests may be known by a covering over the mouth to prevent them destroying insect life in breathing, and by carrying a broom to sweep their path and place where they sit, with the same object. It is remarkable that, though so absurdly chary of animal and insect life, they regard the infanticide prevalent in Káthiáwád, where they are very numerous, with complete indifference.‡

The Bháts and Chárans, bards and genealogists, of this province were remarkable for devoting themselves to wounds and death, in order to protect those to whom they had pledged their faith, to recover debts, or to effect any purpose which they could not gain by force, but might hope to accomplish by inspiring others with superstitious awe. Thus a Bhát of Víramgáñw in 1806 put his daughter of 7 years old to death, and sprinkled her blood on the gate of the Mállia chieftain's castle, in order to compel him to pay a debt to the Gáikwád, for which the Bhát had become security. Others have sacrificed their parents, and many have committed suicide, to effect like ends. This practice is called *trdga*, and was rightly abolished by the British Government.

* *Lit. Transactions of Bombay*, vol. i., p. 270. † *Jour. As. Soc. Bombay*, for 1844, vol. ii., p. 81.
‡ Wilson, *On Infanticide*, p. 71.

ROUTE 21.

FROM BOMBAY TO MOUNT ÁBU, BY SURAT, BHARUCH (BROACH), BARODA, KHAMBÁYAT (CAMBAY), AHMADÁBÁD, AND DISÁ, RETURNING BY ANHILWÁDÁ PATTAN, VÍRAMGÁNŴ, RÁJKOT, DWÁRKÁ, JUNÁGARH, MÁNIKWÁDÁ, PÁLÍTÁNA AND GOGHÁ.

1244 M. $\frac{1}{2}$ F.

MILITARY AUTHORITY.—From Dáman to Sewán: Officer commanding at Surat—*Surat*. Thence to Khambáyat: Officer commanding at Baroda—*Baroda*. Thence to Adálíj: Officer commanding at Ahmadábád—*Ahmadábád*. Thence to Metá: Officer commanding at Baroda—*Baroda*. Thence to Disá: Officer commanding at Disá—*Disá*. Thence to Kálrí: Political superintendent at Páhlánpúr—*Páhlánpúr*. Thence to Vírangánŵ: Officer commanding at Ahmadábád—*Ahmadábád*. Thence to Goghá: Officer commanding at Rájkot—*Rájkot*.

CIVIL AUTHORITY.—Dáman to Sewán: Collector at Surat—*Surat*. Thence to Miagánŵ: Collector at Bharuch—*Bharuch*. Thence to Sindrot: Resident at Baroda—*Baroda*. Thence to Nowákál: Collector at Kheda—*Kheda*. Thence to Jarola: Resident at Baroda—*Baroda*. Thence to Lállí: Collector at Kheda—*Kheda*. Thence to Adálíj: Collector at Ahmadábád—*Ahmadábád*. Thence to Metá: Resident at Baroda—*Baroda*. Thence to Kálrí: Political superintendent at Páhlánpúr—*Páhlánpúr*. Thence to Vírangánŵ: Collector at Ahmadábád—*Ahmadábád*. Thence to Goghá: Political agent in Káthiáwád—*Rájkot*.

PLACES.

STAGES.

M. F. M. F.

For the Route from BOMBAY to NAWAPURA		
see Route 5	125 2 $\frac{1}{2}$	125 2 $\frac{1}{2}$
× Dáman Gangá r. to Chhotá Dáman, b. ...	1 2	
Mardár	1 0	
× creek and Baglán r. to Kolak	3 0	
Udwád	1 3	
× Piri Ali Creek to UMARSARÍ dh.	4 3	11 0

PLACES.

STAGES.

M. F. M. F.

× Narpár r. to Dongarí	1 0	
× Bán creek to Shegwi	3 1	
× r. and creek to Alár ...	1 7	
BAHAR, b.p.o.	0 5	6 5
× 3 creeks and Bám r. ...	4 0	
UNDAS	6 4	10 4
GANDAVI	7 0	7 0
Sonwádi	3 2 $\frac{1}{2}$	
× Ambiká or Ib r. 200 yds. wide, to Sallaij ...	0 3	
Tigra	4 7 $\frac{1}{2}$	
Nausárá	1 5	
KALIWADÍ	0 5 $\frac{1}{2}$	10 7 $\frac{1}{2}$
Kácheawádá	0 3 $\frac{1}{2}$	
× Purná r.	0 7	
Kasba	0 5	
Asunda	3 0 $\frac{1}{2}$	
Pásra on Mindola or Mádágrí r.	2 4	
ELACHPUR b.	0 4 $\frac{1}{2}$	8 0 $\frac{1}{2}$
Sachín	2 1	
Baistan	3 4 $\frac{1}{2}$	
Udná	3 2	
(a) Nausárá Gate of Surat	1 0 $\frac{1}{2}$	
CANTONMENT, b.p.o.	1 3	11 3
Veriwau	5 2 $\frac{1}{2}$	
× Taptí r. to SEWAN	6 4 $\frac{1}{2}$	11 7
Kareli	3 0	
KIM CHOKI or KATADRÁ b.	4 1	7 1
Panaulí	8 1 $\frac{1}{2}$	
UMARWADÁ	4 0	12 1 $\frac{1}{2}$
Anklesir	4 6 $\frac{1}{2}$	
(b) × Narmadá r. to BHARUCH (Broach), b.p.o.	4 0	8 6 $\frac{1}{2}$
Sitápúr	10 3 $\frac{1}{2}$	
TANKERA b.	3 0	13 3 $\frac{1}{2}$
Ichar	5 0	
MIAGÁNŴ b.	7 1	12 1
Anistu	5 0	
ITOLÁ b. and dh.	5 0	10 0
Jambúá	6 4	
(c) BARODA b.p.o.	8 0	14 4
Gorwa	1 2	
Amkoria	2 7	
Serki	2 2 $\frac{1}{2}$	
Sindrot	1 6	
× Mahí r. to OMETÁ ...	2 3	10 4 $\frac{1}{2}$
Nowákál	3 4	
Kinchlor	2 2 $\frac{1}{2}$	
Piplí	1 7 $\frac{1}{2}$	
BÁDRUN	3 2	11 0

PLACES.	STAGES.		PLACES.	STAGES.	
	M. F.	M. F.		M. F.	M. F.
Jarolá	3 4½		LANGNAJ	2 7	9 3½
SAIDPUR	2 6	6 2½	Akhaj	3 1	
Jantrál	2 3		Saṅgampūr	2 0	
WATADRA	2 1	4 4	Kerwá	2 3½	
Katlál	1 5		Karwásan	1 0	
Unel	2 3		Rámpūr	0 7	
(d) Khambáyat, Gowáqá			Kukas	1 0½	
Gate	4 4		MAISANA b.	2 2½	12 6½
Through town to FAC-			Taraintí	1 7½	
TORY b.	0 6½	9 2½	× Rupen n. to Dau	3 3	
N. Gate of Khambáyat...	0 6½		Jaytalwásna	3 5½	
Akbarpūr	1 4		Attohr	1 7	
Kásári	1 2		UNJA	3 1	14 0.
Káli Talaurí	1 4		Kámlí	3 3½	
Saima	2 1		Bhñlia	2 3	
Hariáná	1 3		× Saraswatí r. to		
Rámol or Rámaulí	4 2		SIDHPUR, dh.	1 5½	7 4
NAR	2 0	14 6½	Sajjanpūr	2 6	
Roján	1 4		Doṅgrí Wásná	3 2	
Sajitra	3 2		Firúzpūr	1 4	
Dubau	2 7		× Amardesi r. to META	1 6	9 2
DEWA	2 5	10 2	Basu	1 4	
Inallataj	3 0		Pattosan b.	3 4	
Alindra	1 4½		GAD b.	3 0	8 0
Undera	1 5		Sámdí	3 5	
Wansar	2 0		Dhuá	3 3	
Ratanpūr	0 5		(g) CAMP near DISA		
KHEDA CAMP and			CAVALRY LINES b.	4 2	11 2
RIVER	1 2	10 0½	Rámpūr	3 4	
(e) Kheda Town, b. p. o.	1 2		× Banás r. to Bharat ..	3 0	
× Wátrak r.	1 6		DONPURA	2 1	8 5
Sumádra	2 0		Gará	1 2	
Wasna	2 6		Kuchawáqá	5 3	
Dharmśálá	1 2		PANTAWADA	3 3	10 0
LALI b.	1 5	10 5	Aurkí	2 0	
Chauki	3 3		Gundrí b.	3 1	
Batwá	2 7		MADAR	1 6	6 7
Esanpūr	1 6		× r.	1 3½	
(f) AHMADABAD N.			Wángdā or Magriwáqá	2 5½	
or DELHI GATE ...	5 0	13 0	Varmán	2 0½	
× Sábarmatí r.	2 0		REODAR	3 7½	10 1
Gámri	2 5		× n.	1 4½	
Tundal	2 4		× Sip r. 437 yds. wide to		
ADALIJ	2 4	9 5	Lunol	1 5½	
Sírta	3 4		Dáman	2 5	
Syíj	2 1		ANADRA	2 7	8 6
Kalol b.	2 1		(h) NAKHÍ TALAO on		
Olá	1 4		MOUNT ABU b.	4 7½	4 7½
Isand	1 4		Return from ABU to		
PANSHAR	1 4	12 2	DISA	49 2½	49 2½
Waru	3 0		Rájpūr	1 5	
Karjisan	1 5		N. Gate of Disá	0 4½	
Warsmá	1 7½		End of Town	0 2½	

PLACES.	STAGES.	
	M. F.	M. F.
ASRA	4 4	7 0
Nowagánw	1 6½	
Kofta	4 2½	
Jagrál	2 2½	
WAGROL	3 5½	12 1
Aggar	5 3	
(i) PATTAN N. or DISA		
GATE <i>dh.</i>	4 3½	9 6½
Sabhusan	4 4	
Wáorí	1 7	
Rúppúr	1 5½	
CHANDSUMMA	1 7½	10 0
Mallop	2 6	
Bámanwádá	2 6	
Maniári	3 5	
Ghariyál	2 0	
KALRI	4 0	15 1
Dedáná	3 5½	
Sánaj	1 6½	
Ugal	5 5½	
Bághapúra	2 2	
CHANYAR	1 2	14 5½
Wasná	2 4½	
Bhándon	4 4½	
Nelchí	4 0½	
(j) VIRAMGANW <i>dh.</i>	3 5½	14 7
Habátpúr	6 4	
WANTA or VAITAL-		
GARH	4 2	10 6
Charopí	4 3	
Ulká	2 7	
Kadu	3 3	
LAGTAR	3 3	14 0
WADWAN	11 0	11 0
Kherálu	5 0	
Limbli	1 3	
Jaspúr	4 0	
MULI	3 0	13 3
Garádh	2 3	
Dedán	1 0	
Umrád	3 0	
CHORVIRA	3 0	9 3
TAUHN	9 0	9 0
Lákamachí	3 2	
Sarorí	4 0	
MYKA	5 3	12 5
Ghiáwar	7 0	
Wanjári	1 0	
Khairwá	1 0	
SUNASRA	3 0	12 0
(k) RAJKOT, <i>b. p. o.</i> ...	9 0	9 0
Gantear	5 0	
TARAGRI	7 1½	12 1½

PLACES.	STAGES.	
	M. F.	M. F.
× Nyári <i>r.</i> to Sarafdár		
on Dundi <i>r.</i>	2 2	
Kajaria	3 3	
KAJJARI	7 0	12 5
× Únd, Ruparel, and		
Mándwá <i>rs.</i> to		
URISAN	12 2	12 2
× Phúljar and Pápal <i>rs.</i>		
BARRAJA	11 4	11 4
× Nágni <i>r.</i> to Koranna...	4 0	
× Rangári <i>r.</i>	4 4	
ALIKHANA	5 0	13 4
× Sisúr, Viráwa, Dhárdá,		
Rándanwá, Ságaorí,		
and Kuná <i>rs.</i> to		
MOTA TUNGÍ	15 2	15 2
× Phúljar, Sian, and Thál		
<i>rs.</i> to KAMBALIYÁ..	12 4	12 4
× Ghí <i>r.</i>	1 4	
× <i>n.</i>	1 5	
VIRAMDAR	3 5	6 6
Bhátel and Magpúr	4 2	
GADKA	6 5	10 7
BATTEA	10 0	10 0
Mukhtasir Taláo	6 4	
MADHI	5 4	12 0
DINGÍ	10 0	10 0
Dosá Taláo	6 0	
(l) DWARKA	2 0	8 0
DWARKA to RAJKOT	147 3½	147 3½
× <i>n.</i>	2 6	
Kotáriya	2 4	
Kokardar	2 2	
× Kokardarí <i>r.</i>	0 4	
× <i>r.</i> to GUNDASIRA...	5 3	13 3
Árdarí	2 1	
× <i>r.</i> to Harmatálá	1 7	
× Gundasrí <i>r.</i> twice and		
a <i>n.</i> to Simla	1 6	
× <i>n.</i> to Nerí	2 2	
× Áshapura <i>r.</i> to a temple	1 4	
× 3 <i>n.</i> to GONDAL	1 3	10 7
× <i>n.</i> and pass a mosque...	1 5	
× 4 <i>n.</i> to Gomtá	7 0	
× <i>n.</i> to VIRPUR	2 5	11 2
Wasotrí	3 6	
Petrea	1 4	
× Bhádar <i>r.</i> to JAITPUR	3 2	8 4
KORÁLU	13 0	13 0
(m) JUNAGARH	8 0	8 0
CAMP at MANIKWADA	20 0	20 0
Mánikwádá village	0 4	
Munjesar	3 1	

PLACES.	STAGES.	
	M. P.	M. P.
BAGASRA	4 1	7 6
× Satalganga r.	0 5	
× n.	1 5½	
× n.	0 3½	
× n.	0 1	
Jámká	0 4	
× n.	0 3	
× n.	0 1	
× n.	1 1	
× n.	0 3	
Sailánu	0 1	
SARBARA	3 2	8 6
× Chatroji r. 100 yds. wide to Daularwá.....	4 2	
× n.	3 0	
GARMALLY	0 4	7 6
Sarkhá	1 6	
× n.	1 6	
× Sailáwá r.	1 5	
Jhíra	2 3	
Budrál	2 4	
× n.	1 7	
× n.	0 5	
SABAR	0 6	13 2
× Chatroji r. 110 yds. wide to Sadálu	0 5	
× Gángri r. 50 yds. wide to Karákas	2 5	
× n.	1 0	
Bheládi	4 1½	
× n.	0 2	
× n.	0 3½	
× n.	0 6	
Virdi	1 7	
GIRIADHAR	2 4	14 2
Láli	6 3	
Saudá	2 6	
Lilwár	0 7	
× n.	0 5	
× n.	2 1	
Gaiti	0 1	
× small n.	0 5	
(n) PALITANA	3 1	16 5
× Kári r. 16 yds. wide ...	0 3	
× small n.	1 2	
Lohárwádi	0 6	
Bundarko	1 5	
× Rajwádá r.	0 1	
Lowandá	3 7½	
× Utauli r.	1 6	
THANA	1 0	10 6½
Dewganná, and × Rupá- wal r.	4 3	

PLACES.	STAGES.	
	M. P.	M. P.
× Malesari r.	4 4	
Bínkrá	0 1	
× 3n. to WALUKAR ...	3 0	12 0
× Ambátali r. 25 yds. wide, and Mallári r. 70 yds. wide, and Kankúrí r. to (o) CUSTOM HOUSE at GOGHA... 12 1	12 1	12 1
	1244 0½	

From Bombay to Dáman the coast presents to the spectator from the steamer* a range of fine bold hills;† but thence to Surat it is low and flat, not unlike the Sundarbans‡ of Bengal. *Umarsúri* is a village of about 400 houses. *Balsár* is a town with 7,000 inhabitants, and is a thriving place with cloth manufactures, and trade in salt, grain, and sugar. The small river on which the town stands, and which bears the same name, is unnavigable for vessels of any size, owing to a bar, on which there is not more than 3 ft. of water at low tide.

(a) *Surat*.—Steaming up the Tapti, on the right, near the city is a house called the Dutch Garden, where the Chief of the Dutch Factory formerly resided. The Dutch quitted Surat in 1822, when the English Government purchased their Factory. The warehouses are now in charge of the Commissariat Department, and in the Factory itself are the traveller's banglá, the Station Library, and sets of rooms, which any visitor may rent. Further on, and on the brink of the river, is the house once occupied by the Chief of the French Factory. This Factory is now the pleasure house of a wealthy Banyán. The landing-place is not far from this, near the *Belinda kí Bári*, or Dutch Bandar. The tourist having located himself here,

* The voyage from Bombay to Surat by steamer occupies about 22 hours.

† *Cities of Gujardashtra*, by H. G. Briggs, p. 7.

‡ Written commonly *Sunderbunds*. The word is compounded of the Sanskrit *sundar*, "beautiful," and *van*, "wood," and affords an instance, of which *Surat* is another, of the inconsistencies of the popular spelling, the *u* sound being in these two words properly represented by *u*, whereas in general it is perverted into *oo*.

may commence visiting the sights of the place. But, first, he may study the following sketch.

History of Surat.—This place undoubtedly derives its name from the Sanskrit *Surāṣṭra*,* from *su*, "good," and *raṣṭra*, "country." In spite of the assertions of Ovington, who speaks of Surat as the Musiris of Ptolemy, and of Hamilton, who declares it to be one of the most ancient cities of Hindústán,† there is every reason to believe with the Abbé Raynal, that in the 13th century Surat was no more than a fishing village. The *Surāṣṭra* of the *Rāmāyaṇa*, and the *Syastrena regio* of Arrian are to be understood of the whole country of Gujarát, which received its present appellation from the Gújars, a tribe driven by some invasion far to the E., and now‡ spread over the Dihlí territory, the Upper Doáb, and Upper Rohilkhand. Khambáyat (Cambay) was the seaport of the Hindú monarchs, who ruled in this part of India, and Surat rose into importance as being the place at which the pilgrims to Makkah embarked from all parts of Hindústán, inasmuch that Surat was called by the Muhammadans of India, "the Gate of Makkah." The castle of Surat, the oldest building in the Parganah, is about 300 years old; but there are some far more ancient ruins on the other side of the river, which are said to be the remains of the Hindú city of Randír. These remains, the legends attaching to them, and the advantages of the site for a commercial emporium, would show that in the vicinity of the present Surat there was anciently a Hindú town; and it may be concluded that, about five centuries ago, the Muhammadans began to colonize Surat,

and that, in the 16th century, the place attained such importance as to lead to the erection of fortifications,* it being then a possession of the kings of Ah-madábád. The Portuguese found their way to the place soon after their arrival in India, and in 1512 sacked the then open town. On the 19th of January, 1573, it surrendered to Akbar, after a siege of 1 month and 17 days. In the beginning of the 17th century the English began to visit it. Among the first Englishmen who came to Surat was Captain Hawkins of the *Hector*, in 1608, who was kindly received by the natives, "after their barbarous manner." On his arrival at Agra, in May, 1609, he was assured of permission to establish a factory at Surat, but quitted India without effecting this object. He left, however, at Surat one William Finch, who writes that, since Captain Hawkins obtained the *firmán* for establishing the factory (which was never acted upon), "we have lived at our heart's ease." Finch, therefore, may justly be regarded as the first Company's Agent at Surat, and two others intervened before Kerridge, wrongly designated the first by Anderson in his *Western India*. Next year, the *Ascension*, Captain A. Sharpey, having been wrecked at Gonda, on the coast of Gujarát, 75 of the crew escaped to Surat, among whom was the Captain, who was employed by the Mughul Emperor to build a ship at the port. On the 26th of September, 1611, Sir Henry Middleton arrived with the *Peppercorn* and three other ships, and engaged in a series of conflicts with the Portuguese, and finally, having disgusted the native authorities by confining on board ship the Ex-Governor, *Khvajah Násir*, was obliged to depart. The foundation of the English trade at Surat was next year laid by Captain Best, who reached the coast on the 28th of October, 1612, with the *Dragon* and the *Hosiander*, and fought his way through two Portuguese armaments into the mouth of the river. The Mughul Emperor then sent

* Wilson's *Sanskrit Dictionary*. Tod, in his *Travels in W. India*, p. 252, derives the word *Surāṣṭra* from a people of sun worshippers, called *Sauras*. Heber, who, in Indian etymologies, steps beyond his *metier*, wrongly identifies *Surat*, the name of the city, with the Arabic word *súrat*, "form," "beauty," a gross mistake, which it is painful to see perpetuated by Ritter, vol. iv., div. iv., part vi., b. li., p. 629. An interesting article on Surat—its past and present—will be found in the *Calcutta Review*, vol. ix., p. 103.

† Vol. i., p. 270.

‡ Elliot's *Supplement to the Glossary of Indian Terms*.

* For a very full notice of Surat, see Briggs' *Cities of Gujarāṣṭra*; and compare Anderson's *W. India* and the *Bombay Quarterly Review*, Nos. 7 and 8.

down a *frmdn*, authorising an English minister to reside at his Court, and opening to English subjects the trade at Surat. In 1615, Captain Downton, with four ships, mounting 80 guns, defeated the Portuguese fleet, consisting of 4 galleons, 3 other large ships, and 60 smaller vessels, mounting in all 134 guns. This victory established the reputation of the English for war, and their superiority over the Portuguese. The year 1615 was marked by the arrival, on the 24th of September, of Sir Thomas Roe, English Ambassador to the Court of Jahángir, who was well received by the Emperor, and obtained permission to establish a factory at Bharuch (Broach), which, in 1683, was so flourishing that in that single year an investment of 55,000 pieces of cloth was sent from it to England. The Dutch trade with Surat commenced on the 2nd of August, 1616, when Vanden Broeck was courteously received and allowed to sell his goods, and for some years the Dutch Factory competed successfully with the English at Surat. The French Factory was not founded till 1668, when the agents of the French East India Company, which Colbert had established in 1664, settled at Surat, with Caron as their chief, a man of French extraction, but who had grown old in the service of the Dutch Company at Japan. On January the 5th, of the same year, the prosperity of Surat received a dreadful blow from Sivaji, who, with 4000 horse, surprised the city, and plundered it for six days, but was beaten off from the English and Dutch Factories. This so pleased Aurangzib that he sent Sir G. Oxindon a robe of honor, and granted the English an exemption from customs. The walls of Surat up to this time were of mud, but they were now ordered to be built of brick; and Thevenot, who was at Surat in 1666, mentions they were then progressing. Surat was again partially pillaged by the Maráthas in 1670, and also in 1702. On the 3rd of May, 1706, the Maráthas, a fourth time, laid siege to Surat, but were compelled to retire. Towards the close of this century the pirates, and especially the English under

Avory and others, became exceedingly daring, and in 1696 Avory took the largest of the Mughul ships on her passage to Arabia with pilgrims. This raised such an excitement at Surat that the Governor was compelled to imprison Vaux, the President, and others, 53 Englishmen in all, besides 10 at Siválya (Swally), the harbor of Surat, and several at Bharuch. About this time commenced the disputes of the rival London and English Companies; and on the 19th of January, 1700, Sir Nicholas Waite, Consul for the King, and President for the New Company, arrived at Surat. Sir John Gayer, the Governor of the Old Company, now imprudently quitted Bombay and located himself at Siválya (Swally). On the 10th of Jan. 1700, Sir William Norris, Ambassador to the Mughul Emperor, arrived at Surat, and attempted to reconcile the representatives of the rival Companies, but in vain. In February, 1701, the son of the native Governor of Surat marched with 50 soldiers to Siválya and seized Sir J. Gayer, his wife, and several factors and others, in all 109 persons, and confined them in their factory for three years. The struggle of the Companies continued till 1708, when they were united after Lord Godolphin's award, and in that year Sir N. Waite was dismissed from the service. He was succeeded by William Aislabie, a brother of that John Aislabie who was removed from his office as Chancellor of the Exchequer for his share in the South Sea Bubble, and who purchased and laid out the magnificent estate of Studeley, near Ripon. W. Aislabie obtained from Ghafúru'd din and others at Surat the enormous sum of three millions and several hundred thousand rupees, due to the Company. A new æra now began to dawn upon the English at Surat. They were fast approaching the period when they were to acquire political influence in this city, still to that day regarded as the greatest emporium of W. India. In 1712 they had left Surat, and were without a factory there for three years; but the surgical skill of Mr. Hamilton so pleased the Emperor that he granted

a new *firman* to the Company, and issued orders to the Nūwáb of Gujarát and the Šubahdár of the Dakhan to throw no impediment in the way of the English trade. On the receipt of this imperial rescript the English returned to their factory at Surat. They were, however, exposed to many annoyances from the Governors of the city, and especially from Rustam Khán, who soon after this time succeeded to the government. Having espoused the cause of Sirbuland Khán, Nūwáb of Gujarát, in opposition to Hanúd Khán, uncle and deputy of Nizámu'l-mulk, this Rustam was defeated at Aras, mainly through the treachery of Pillají Gaikwád. He then, with great difficulty, made his way to the vicinity of Ahmadábád, where, being deserted by all but 150 men,* he stabbed himself with his dagger, and expired on the 10th of February, 1725. He was succeeded in the Government of Surat, on the 21st of June, by his son Suhráb; on the 5th of April, 1728, Togh Beg Khán, who, with the aid of Mauláná Mahmúd 'Alí, had deposed Suhráb, was confirmed in the government by the Emperor. The English lent their aid to Togh Beg in this revolution, having in view as a reward a portion of the revenues which had been set apart by the Emperor for the payment of his Admirals. This, after lengthened negotiations with the new Governor, they were unable to obtain. On the 28th of August, 1746, Togh Beg Khán died, having previously entrusted all the executive powers of the government to Ghulám Mahmúd, surnamed Šafdar Khán. This chief placed his son in command of the castle, but he was shortly after expelled by Miyañ Akhund, a connection of the family, who, after a struggle, obtained the Nūwábship, but lost the castle, to the Sidi or Admiral. In order to dispossess him, Miyañ Akhund came to terms with the English, and a treaty was signed on the 4th of March, 1759, by which the castle and fleet were made over to them, with two lákhs of rupees

* This part of Surat affairs is not given quite correctly in the *Bombay Quarterly* for Jan. 1856, p. 73. It was not for some days after the battle of Aras that Rustam killed himself.

yearly stipend. This was confirmed by a *sanad* or grant from Delhi. Miyañ Akhund died in 1763, and the Nūwábship descended in his family until, on the 13th of May, 1800, Mir Nāširu'd din, the then Nūwáb, was pensioned and deposed. From that time the government of Surat vested entirely in the Company. On account of the great interest attaching to the English Factory at this place, the names of the Presidents are subjoined, with the dates of their accession:—

Names of the Chief Factors or Presidents of Surat.	Date of Appointment, or of their first Public Dispatch.
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Wm. Finch, left in charge by Captain Hawkins, writes that, "since Capt. Hawkins obtained the <i>firman</i> , we have lived at our heart's ease." The <i>firman</i> , however, was afterwards revoked ...	July 12, 1609
Alex. Sharppeigh	Oct. 11, 1611
Thos. Aldworth. This chief refused to leave Surat when desired by Capt. Best, and by this firmness a stable settlement was effected in the place, after several previous attempts had failed. On the 14th of July, 1612, Aldworth received a <i>firman</i> , permitting the factory to be established	Jan. 25, 1612
Thomas Kerridge, who writes that, on the 20th of Feb., 1612, a second <i>firman</i> was received, addressed directly to the English, the other having been sent to the Governor only	Mar. 12, 1612
Thomas Kerridge (styled President, April 1, 1620)	Oct. 2, 1616
Thomas Rastell	Nov. 9, 1622
Kerridge returns from England, Nov. 15, 1624, but does not resume his Presidentship till	April 9, 1625
Richard Wyld	Dec. 12, 1628
Thomas Rastell	Sept. 29, 1630

Names of the Chief Factors or Presidents of Surat.	Date of Appointment, or of their first Public Dispatch.
Joseph Hopkinson.....	Jan. 23, 1631
William Methwold	Feb. 21, 1633
William Fremlen	Oct. 20, 1638
Francis Breton	Feb. 7, 1643
Thomas Merry	Jan. 25, 1649
Capt. Jeremy Blackman..	Jan. 12, 1651
Edward Pearce	Mar. 15, 1654
John Spiller	Jan. 19, 1656
Henry Revington	Jan. 30, 1656
Henry Greenhill	Oct. 16, 1658
Edward Pearce	Oct. 20, 1658
Nathaniel Wyche	Jan. 11, 1658
Matthew Andrews.....	Mar. 1658
Sir George Oxindon (this is the way he signs his name, not Oxenden)...	Sept. 18, 1662
Gerald Aungier.....	Oct. 26, 1669
Charles James	Aug. 31, 1677
Thomas Rolt	Feb. 5, 1677
John Child..	Jan. 23, 1681
Bartholomew Harris.....	Apr. 28, 1690
Samuel Annesley	Jan. 13, 1694
Stephen Colt, for the older London Company	Mar. 11, 1698
Benjamin Newse, for the E. Company.....	
Sir Nicholas Waite	Nov. 27, 1698
The last dispatch of Stephen Colt	Jan. 10, 1700
Disputes of the rival Companies, violent measures of Sir N. Waite and imprisonment of Sir John Gayer	1700-1712
The factory abandoned in consequence of the menaces of the native Government	1712-1716
President Charles Boone, Governor of Bombay, comes to Surat to examine into affairs, in which the late President Annesley is desired to lend his aid	Feb. 22, 1718
John Courtney	Aug. 1, 1724
Henry Lowther.....	Aug. 1, 1729
John Lambton	Mar. 16, 1736
James Hope	Apr. 13, 1739
Thomas Marsh (died Oct. 9, 1748).....	Aug. 4, 1747

Names of the Chief Factors or Presidents of Surat.	Date of Appointment or of their first Public Dispatch.
Thomas Dorrill.....	Oct. 10, 1748
James Henry Lambe.....	Nov. 10, 1749
Charles Crommelin	Mar. 23, 1752
Brabazon Ellis	Jan. 17, 1755
John Spencer.....	Nov. 21, 1758
William Andrew Price...	Dec. 6, 1759
Thomas Hodges	Oct. 1, 1762
William Andrew Price...	Nov. 1768
Robert Gambier	Sept. 4, 1769
Daniel Draper	Jan. 1, 1771
William Andrew Price (died March 10, 1774),	Dec. 6, 1771
Robert Gambier (in Dec. of this year suspended on charge of gambling away the Company's property)	Mar. 11, 1774
Rawson Hart Boddam..	May 21, 1776
Thomas Day	Dec. 15, 1783
Andrew Ramsay	Dec. 11, 1785
John Griffith.....	April 2, 1787
William Emanuel Farmer	Mar. 4, 1795
John Spencer	Jan. 13, 1796
Daniel Seton.....	Feb. 18, 1796

With Mr. Seton ended the series of Presidents at Surat, and on the 15th of May, 1800, Edward Galley was appointed Collector of the Parganahs belonging to that city, by Mr. Duncan, Governor of Bombay, whose proclamation of that date announced that the rule of the Nūwābs had passed away. In 1802, by the treaty of Bassein, the Peshwā surrendered his interest in the two gates of the city, and the *Chauth*, or fourth part, of the revenue of the *Zil'a*, which was what the Maráthas usually collected. In 1842, the last titular Nūwāb died, and the flag of Delhi was removed from the citadel. The *English Factory* is now in part a Lunatic Asylum, in part a Hospital for natives. It is a noble pile of great strength and solidity; as is also the Portuguese Factory.

Surat City.—The Tapti, after running for a considerable distance in almost a direct W. course, turns, about 20 m. from its mouth, in a S.S.W. direction. Twelve miles after it makes this bend, it flows past the walls of Surat, and a few miles below passes a small island, and just at its mouth a

second island. Opposite this island, on the S. bank, is *Domus*, 8 m. from Surat, a small town, which is a favorite resort of the residents of Surat during the summer heats. Facing it, on the N. side of the river, is Vaux's tomb, around which is famous ground for hog hunting. It is in consequence much resorted to by lovers of that sport. Mr. Vaux, according to Hamilton, was drowned in the Taptí, together with his wife, by a pinnacle over-setting in which he was sailing for pleasure. This took place in 1697. He was for a short time Governor of Bombay, and President of Surat in succession to Sir John Child, who died at Bombay in 1690. Not far from the tomb is the Bay of *Sivalya* (Swally), where, too, there used to be a village in the palmy days of the Surat Presidency. The Taptí at Surat is said to be fordable at low water, while at high tides it can float vessels of 50 tons burthen. From the river side to the city gates* is a distance of $4\frac{1}{2}$ m., through gardens and suburbs. A brick wall, called the '*Alampandh*, or protection of the world, encircles the suburbs in the form of a bow,† the string of which, depressed in the middle, is the river. The city extends about 6 m. in circumference. The wall is flanked by bastions of small size at irregular distances. Its height varies from 13 to 18 ft. It was not originally strong, and, having never been repaired from the time it was built in 1530 by Rûmî Khân, it is now in a deplorable condition. It has 12 gates with heavy wooden leaves turning on tenons. There is also an inner wall called the *Shahrpanah*, or City rampart, with the like number of gates. It extends about 3 m. in an irregular oval form. Its date and structure are the same as the outer wall; but its condition is even worse, for in many places it is level with the ground. Near the centre of a line drawn from the point where one extremity of the outer wall touches the river to the other extremity of the wall, stands the castle, which makes such a figure in the early annals of the

English factory. It has round bastions, a glacis, and a covered way. According to Mill,* it was erected in 1543. Here, in Bishop Heber's time, floated, together with the Union Jack of England and the plain red flag, the ancient ensign of the Emperors of Delhi. Of the many gardens between the outer and inner walls of Surat, the *Mahmûdî Bâgh* was the finest. Forbes† gives a glowing description of its walks and parterres, and of the pavilion in which the ladies of the Nûwâb used to reside. Ruin has descended on this as on all other parts of Surat. In its flourishing time, in 1796, the city is said to have contained 800,000 inhabitants, and though Mill regards this as an exaggeration, he is inclined to consider Surat as, at that time, the largest city in India. In 1838 the population was 133,544, and in 1847 was reckoned by Briggs at 95,000.‡ Surat has suffered much at various times from the destructive floods of the Taptí. When heavy rains fall in Khandesh, the river swells to a formidable height, and in 1727, according to Stavorus, the flood was so great that the people sailed in boats over the city walls as far as the Darbâr. In July, 1776, the river rose 10 ft. in a quarter of an hour, and was in a short time on a level with the city walls. About the same time of the year, in 1781,§ a dreadful storm raised the river to a prodigious height. Forbes, who was then at Surat, gives an awful, but perhaps exaggerated, account of its ravages. According to him, 3,000 persons who had taken refuge in an island of the Taptí from the Maráthas, were all swept away by the stream, and every soul perished. Extensive parts of the walls and fortifications, numbers of houses and edifices fell, and in the adjacent districts, whole villages, with all their inhabitants, were swept away. Every ship at the bar and all the boats and other vessels in the river foundered or were driven ashore, with terrible

* Vol. vi., p. 289.

† *Oriental Memoirs*, vol. i., p. 152.

‡ *Cities of Gujaráshtra*, p. 138.

§ *Oriental Memoirs*, vol. ii., p. 156, compared with pp. 337 and 367. Briggs, p. 35, makes Forbes' account apply to the storm of 1776.

* Heber, vol. ii., p. 122.

† *Autobiography of Lutfullah*, p. 191.

loss of life. The *Revenge*, the finest cruiser on the Bombay station, went down with all on board, and the *Terrible*, *Dolphin*, and other armed vessels, were lost in the same way. In 1810, 1822, and again in 1827, there were similar visitations. In the last named year the inundation was preceded by a calamitous fire. This occurred on Monday, the 24th of April, and destroyed 6,000 houses, 500 human beings, and so much property as to reduce 70,000 of the inhabitants to beggary. The danger of inundations has been much diminished by a canal made by the late Capt. Watkins Wenn from Baráchi to the creek of Udanáf.

Principal Sights.—The first thing to be visited at Surat are the European burial grounds. The *English Cemetery* is situated about a furlong from the *Biriau Gate*, which is to the N. of the city and on the direct road to Bharúch. A mean wooden doorway opens upon a large expanse of broken ground covered with weeds, trees, and mouldered tombs. On the right is the superb mausoleum of Sir George Oxindon,* or Oxinden. The tomb of his brother Christopher is close by, and a small tablet of white marble in a niche on the W. wall bears the following inscription, according to Briggs†:—

"Hic situs est Christopherus Oxinden, obitatis
Exemplum vita sed vite, morte caduce.
Intrat et exit hic, insepis ammanq' finit
Ile dies tantum numerare logista valebat,
Non annos, nam raptim exegit mors rationem.
Queritis, O Domini! quid damni vel quid habetis
Lucri vos Serruntorum nos, perdidit ille
Vitam sed per contra scribat MOES MIHI
LUCEUM.

"Exit e vita April 18, 1750."

The mausoleum is a square pile 40 ft. high‡ and 25 ft. in diameter, with columns at each angle. At the E. side are stairs which lead to a terrace at the top. "Over this springs a skeleton dome of masonry,§ in the form of a Maltese cross rendered convex," which is intended to commemorate Sir George, and a lower dome is to the memory of his

* The former mode of spelling the name is that used by Sir George himself, as may be seen in the Records at the India House.

† The copyist has evidently made some gross errors. One or two of these have been corrected in the above transcript.

‡ *Calcutta Review*, vol. ix., p. 125.

§ *Cities of Gujaráthra*, p. 36.

brother. There is here a tablet formed of two separate pieces of marble, on which is the following inscription to Sir George:—

"Interrogas, Amice Lector!
Quid sibi vult grandior hac structura? Respon-
sum habet.
In hoc gloriatur satis quod alteram illam gran-
dem continet.
Superbit insuper quod una cum illa tegit gene-
rosos duos fratres
Fraterimos
Qui et in vivis fuerint et etiam in mortuis sunt
quam conjunctissim.
Alteram vells intelligas? lege alibi.
Intelligas vells alteram? lege hic.
Dominus Georgius Oxinden Cantianus
Fillus natu tertius D. Jacobi Oxinden Equitis,
Ipse equestri dignitate ornatus,
Anglorum in India, Persia, Arabia, Præses,
Insule Bombayensis Gubernator,
Ab Illustri Societate pro qua præsidebat et
gubernabat
Ob maxima sua et repetita in eam merita
Singulari favori et gratitudinis specimine
honestatus.
Vir
Sanguinis splendore, rerum una,
Fortitudine, prudentia, probitate
Pereminentissimus
Cum plurimorum luctu, obijt July 14^o
Cum plurimorum frequentia sepultus est July 15^o
Anno Domini 1699,
Anno Ætatis 50,
Hæus Lector!
Ex magno hoc viro, vel mortuo aliquid proficias."

It has been well remarked that this pompous epitaph and grand mausoleum contrast strangely with the paltry allowances of the Governor whose memory they record. His pay was £300 a-year, with £200 as a compensation for foregoing the privilege of private trade. A less ostentatious tomb marks the resting-place of President Breton. It bears a Latin inscription, which may be thus translated:—"Stranger, pause (if, at least, you are a Christian), pause, I say, for a little while, nor will it be in vain. For you will know that here lieth Francis Breton, Chief for the Honorable Company of English merchants trading to the East, who, when for five years he had, with the greatest diligence and strictest integrity, completed his duties, completed his life. He went unmarried to the heavenly nuptials, in the year of Christ, 1649, on the 21st of July. It is enough, stranger, for you to know this, expend but one tear, and depart." Other inscriptions on various tombs are as follows:—Stephen Colt,* late Presi-

* According to Briggs, p. 90, President Colt added *Latt* to his name; but this does not appear from his signatures. Perhaps *late* has been mistaken for an additional name.

dent of Surat. Died 2d May, 1708. *Æt.* 45.—Bernard Wyche, Esq., Chief of Surat. Died A.D. 1736.—James Hope, Esq., Chief for affairs of the British nation in Surat. Died 6th July, 1747. *Æt.* 47.—William Andrew Price, Esq., late Chief of Surat. Died 11th March, 1774.—Mary Ellis, wife of Brabazon Ellis, Esq., Chief of the English Factory in Surat. Died 4th October, 1756. *Æt.* 36. And, Frances Jones, wife to William Jones, Esq., Commodore of the East India Company's Marine, at Bombay. Died 13th November, 1756. *Æt.* 34. The tomb of Mr. W. A. Price is very elegant, as is that of his wife, on which is the following inscription:—

"In memory of Mary Price, wife of William Andrew Price, Esq., Chief for Affairs of the British Nation, and Governor of the Moghul Castle and fleet of Surat, who, through the spotted veil of the smallpox, rendered a pure and unspotted soul to God, experiencing death, which ended her days April the 13th, Anno Domini 1761. *Ætatis* sue 23.

The virtues which in her short life were shewn
Have equal'd been by few, surpass'd by none."

Over Mr. Annesley's children is a monument, with the following inscriptions:—

"Hic jacit
Samuel Evance Annesley,
Honorabilis Viri
Samuelis Annesley, Angli—
Et Susanne Uxoris ejus, filius;
Natus Mart: 18 A.D. 1667-3.
Variolis corruptus eodem die An. 1703.
Mortuus die 21.

Hic etiam jacit
Frater ejus Cæsar Annesley,
Natus Svo. May, 1700,
Morbo spasmi 30 July sequentis
Mortuus
Cum Deobus * abortivis."

There are also monuments to the memory of Captain A. Forbes, of the Bengal Army, who died on the 16th of February, 1780, and Mr. W. Wilkins, Collector of Bharuch, nephew of Sir C. Wilkins, the celebrated Orientalist, and himself no mean scholar. He died on the 30th of November, 1820.

The Dutch Cemetery.—Beyond the English is the Dutch Cemetery. The tombs are fewer, but of more varied design, and overhung by wild custard apple trees, and parasitical plants, which grow here luxuriantly. The site is

rather elevated. On the left of the entrance is a gardener's hut. The man supports himself and his family by selling the fruit grown amongst the tombs. The most striking monument is that to M. Van Reede, called the *Mæcenæ* of Malabar. He made valuable collections of books and curiosities, which he sent to Holland, and is the author of the *Hortus Indus Malabaricus*, in 12 vols. folio. This mausoleum is in shape a decagon, with pillars supporting an open verandah. The walls are pierced with carved wooden windows. In the centre of the chamber is a vault marked by a tombstone. Of the niches round this chamber three have wooden tablets, on one of which is the Dutch epitaph of Van Reede, who died, aged 56, on the 15th of December, 1691. A spiral stone staircase, leading directly from and to the left of the tomb, conducts to the terrace, with plain columns supporting a cupola. This monument was being built when Thevenot was at Surat, and is mentioned by Ovington, who calls it a noble pile. Stavorinus, writing in 1775, says:—"The burying-place of the Dutch merits the attention of the traveller, as there is scarcely any grave that has not a tomb with lofty spires upon it; the meanest have a grave-stone with a sculptured epitaph. That of M. Van Reede, Commissary-General of the East India Company over the Western Factories, excels all the others in largeness of dimension, elegance of architecture, magnificence of ornament, and richness of material, and is kept in repair at the expense of the Company; for which purpose, not long ago, about six thousand rupees were charged." Of the tomb of Thomas Coriat, or Coryatt, the celebrated traveller, whose book, called *Coryate's Crudities*, was printed in 1611, nothing remains.

The *Castle of Surat* may be next visited, more for its historical associations than for anything worthy of note that it possesses. Near it is the *Pinjrdpol*,* an asylum for animals.

* These inscriptions are copied from Briggs; some of the gross errors are corrected, but many remain.

* The word is Marátha, and a late formation. It is compounded of *Pinjrd*, "a cage," and *pol*, "a sacred bull," and properly means

The place is more curious than inviting. The ground it covers is extensive, and is partly occupied by sheds, full of crippled cattle, horses, dogs, and oxen, in various stages of disease, decrepitude, and filth. Among them are cages with various disgusting occupants, and such as can hobble may promenade about a spacious yard. The squalor and odour are better imagined than described. A ladder conducts to a huge loft, where all the bad grain of the bázár is deposited. Here millions of weevils swarm, and this, according to a writer in the *Bombay Courier*, of the 11th of June, 1836,* has given rise to the tale of the bugs, fleas, etc., which it is thought had an hospital here. The same writer maintains that "the whole affair appears very like a job. The place is filled with healthy bullocks, cows, calves, cocks and hens, and milch goats, which, no doubt, bring in a snug revenue to the managers."

The *Agaris*, or Fire Temples, and *Dukhma*, or Burial Tower of the Pársis, who are numerous at Surat, may also be visited. Of the former there are two; one built by Dádabhái Nasarwánjí and Hormuzdjí Báhmañjí, the other by Pestanji Kálabháí Wakil, both in 1824. The *Dukhma* is about a mile from the E. gate of the city. An amusing description of a visit to it will be found in the *Autobiography of Lutfullah*,† and the following account is also by the same hand.

"When death completes its operation, the body is wound up in the oldest clothes and taken to an extraordinary cemetery, hereafter described, on an iron platform made for the purpose, carried on the shoulders of 4 Mubids, or Priests. They tie pieces of white rags on their feet, and with a long slip of rag fastening each other together, proceed on with great solemnity, without moving their lips, or touched by anybody. On their arrival at the place, the 4 priests enter the cemetery with the corpse, and, laying it in its proper

place, return to the people of the procession, waiting at some distance for them, and then all return home. As soon as the priests, having laid the body, turn their back to it, large vultures that always impatiently wait on the walls, immediately descend, tear up the old windings, and devour the flesh, etc., in a few seconds, and leave the hard substance for the weather to consume, and the humidity to run into the ground through the drains. These animals are said to have been brought from Persia for the purpose, as the Indian vultures are not half so strong as these horrid human-carcass-eaters. It will not be amiss to give a concise description of the shape, form, and structure of their wonderful cemetery in this place, which is called '*Dukhma*.' I had an internal view of it afterwards, in 1821, A.D. It is a multivorous place built of stone, in the shape of a roofless circular tower, with one small door to the E. The floor is somewhat convex, and about 60 ft. in diameter at the ground, shooting out 4 drains at equal distance from each other, the receivers of which are subterraneous. The wall is about 20 ft. high, and 30 ft. in diameter. The inside of this tower is formed like a well bricked with a sloping verge, 12 ft. wide, to one half the height of the circular wall. The verge is divided into three circles, the 1st 6 ft. broad, beginning from the wall; the 2nd, 4 ft.; and the 3rd, 2 ft. Each circle has arches about an inch deep, wide enough to receive the inmates, with open drains communicating with the middle well. The first circle is for men, the second for women, and the third for infants of both sexes. When the arches are filled with bones, they are thrown down into the middle well, and when all the well is either filled up or a dead dog is thrown into it by an enemy of their faith or chance, a new *Dukhma* must be resorted to. In case of death, when the victim is far from the *Dukhma*, the corpse is placed upon the highest mountain in the vicinity, exposed to the sun."

Palace of the Nuwab.—The palaces of the Mughul nobles have long since fallen

an enclosure for those sacred so-called *Bráhmañí* bulls that rove unmolested through *Hindú* cities.

* Quoted in Briggs' *Gujaráshtra*, p. 113.

† P. 193.

to decay. The Mahmúdiá Bāgh was almost completely destroyed by the great storm of 1782. A lofty elliptic archway of elegant design is still remaining, but the rest of the building is in a ruinous state. The palace of the last Nūwáb, called by its founder *Khuddádá*, "the gift of God," but by the people *Ẓulm ká bāgh*, "Garden of Oppression," presents little to attract a visitor. The building is a heavy, oblong structure, crowded with indifferent furniture and wretched engravings. A small banglá adjoining is used as an office by Mír J'afar 'Alí, son-in-law of the Nūwáb, and the present owner of the domain. There is a fine collection of Arabic and Persian MSS. in a long glass case in the Palace, and this is the only thing worth seeing. The *Afzal Bāgh* is the most recent of the palaces, and in it the traveller may lodge if he be so minded. It is a dirty building near the race-course. The *Mughulí Sarái*, or Mughul Quarter in the city, is dirty and ruinous, but yet deserves a visit on account of its ancient renown. There is here a neat Mission Chapel, and also the *Daryá Mel*, Ocean Palace, the mansion of the Bakhshí, or State Treasurer, an office now extinct, though the title is preserved by the descendant of that once powerful lord. It is a long, ugly building. The *Protestant Church* was built in 1820, and consecrated by Bishop Heber on April the 17th, 1824. The *Station Library*, founded by Dr. Carr, late Bishop of Bombay, is the most valuable provincial library in all India, and among other good works has a complete collection of early travels in Hindústán. Surat is the headquarters of the *Dáúdí Bohrahs* (see p. 269). In the heart of the city is a street called the *Jhanpá*, in which their Mullá resides. The street is clean, and the houses large and well built. In it is also a Bohrah College, built in 1809, at a cost of 65,000 rupees; and a mosque, which was partly consumed in the great fire of 1837, when 200 persons perished in it. A dissertation on the origin of the Bohrahs or Bohorahs will be found in the 6th chapter of Briggs' cities of Gujaráshtra. The first Hindú chronicle

that mentions the tribe is the *Kumdr-pál Charitra*, written by Sur Achárya, a Jain teacher, between 1143 and 1166. The word *Bohord* is said to mean "trader." There are several sects of them. The cultivating class are very distinct from the pedlar and shop-keeping tribe of Surat. Of these cultivators the late Col. Monier Williams says :— "They are the most active, industrious, and skilful cultivators in the Zil'a; their dress, manners, and language are the same as those of the other Hindú cultivators; they were themselves originally Hindús. Their ancestors are supposed to have been Kolis and Rájpúts, with perhaps a few Kumbís, and their conversion took place in the time of Sulṭán Maḥmúd Begarha."

The Taptí opposite Viriáo has but 3 ft. of water at neap tides; at other times it is crossed in boats. The traveller now enters the deep black soil of the Bharuch Collectorate, and the roads are almost impassable in wet weather. *Kim Chauki* has its name from the river *Kim*, a stream of some magnitude, and from a *chauki* or guard-house, formerly held by 200 horse. It is a square building. At 4 m. from Bharuch, near the town of *Anklesar* (Oklasir, Oclicseer, Occlasier), there is rising ground with small ravines on each side for half a mile. The country all the way to Baroda abounds with tigers and other wild beasts. Anklesar has a population of 7,000, and gives its name to a parganah, which was taken by General Goddard in 1780; given up to the Peshwá in 1783, along with Jambusar, Anmod, Hánsat, and Dehej; and finally ceded by him to the English by the treaty of Bassein in 1803.

(b) *Bharuch* (Broach).—This is a town with a population of 13,000, situate on the N. or r. b. of the Narmadá (Nerbudda), about 30 m. from its mouth. The Skr. name is *Bhrigu Kshetr*, "field of Bhrigu," Bhrigu being a son of Brahmá, and one of the 10 Munis, first created of all beings. From the name and other slight data Bharuch

* *Revenue Appendix to the Report of the Select Committee on the affairs of the E. I. Company*, 16th of August, 1832, p. 818.

is thought to be the Barygaza of Ptolemy and Arrian. Though in the middle of a most fertile district, the town is ugly and dilapidated; the houses like those of Surat, but the streets narrower and more filthy. It is built partly on a small hill, which, according to Colonel M. Williams, is an artificial mound, and partly on the skirt of the same as it slopes towards the river, which is here 2 m. wide even at ebb tide,* and never fordable; having, besides the shallow water, a deep but intricate channel, admitting vessels of considerable draught. The passage is made in ferry boats, and travellers are sometimes delayed an hour or two waiting for the return of the boat. The traveller's *banglá* is beyond the town and to the N., and there is room for two families only.

Principal Sights.—The fortifications of Bharuch are strong for a native town. The circuit of the walls is $2\frac{1}{2}$ m. They are high, perforated for musketry, and flanked by towers mounted with cannon. There are two principal gates and several smaller ones. Bharuch was taken by Akbar in 1572, and was governed by a Nūwáb in dependency on Delhi till 1635, when the Peshwá became paramount; and in 1772 it was captured by the English, under General Wedderburne, who was killed in the assault. Its revenues were at that period divided between the Nūwáb of the place and the Gáik-wád, and the latter ceased to receive any share in 1775. In June, 1782, it was ceded to the E. I. Company, but made over by them to Máhádaji Sindhia, in July, as a recompense for his humane treatment of the English prisoners taken at Wargánw. It then remained an appanage of Sindhia till, on the 29th of August, 1803, it was finally captured by the British under Col. Woodington. The tomb of Gen. Wedderburne is near the flag-staff tower. The *Silver Masjid* is the burial place of the Nūwábs of Bharuch. It stands in a large area, and has its name from a sanctuary on the S. enclosed with lattice work, and covered with thin plates of silver. Here, under velvet canopies, are some handsome marble tombs, under

which are deposited the remains of the Nūwábs of Bharuch. The last, after the loss of his capital, fled to a distant country, where he died. A *Pinjrápol*, or asylum for animals, similar to that at Surat, may also be inspected by those curious in such matters. On an eminence, a mile from the city, is the *mausoleum* of *Bába Rihán*, near a spacious tank and shady groves. There are many Muhammádan tombs at this spot,* but that to Bába Rihán, who came to Bharuch from Baghdád in A.D. 1078, is in the Saracenic style, and is a noble edifice, with several domes and smaller cupolas richly ornamented, beneath which are marble tombs. From the upper terrace there is a fine and extensive view. This is probably the same place as that mentioned by Lutfullah† under the name of *Pir Chattar*. According to that writer there is here a miraculous reservoir of very cold water in the middle of a tomb, which is always full to the brim however much is drawn from it. It is about 5 ft. long by 2 broad, and 14 inches deep. The *Dutch Burial Ground* has some of the oldest tombs of Europeans to be met with in India. The following dates are legible: August the 23rd, 1654; 10th September, 1666; July 3rd, 1667; 9th January, 1704; 29th July, 1731; 1st November, 1732; 17th March, 1744; 11th July, 1746; 29th May, 1761—1770. The inscriptions show that the tombs are of persons belonging to the Dutch Factory.

The two principal sights, however, of the place are the *Carnelian Mines* and the *Kabir Bar*, or great *Banyan Tree*, in an island of the Narmadá, opposite the village of *Sukal Tirth*, 12 m. above Bharuch. The tree is said to have its name from *Kabira*, a celebrated teacher, of whom a ridiculous legend is narrated respecting the tree. This wonderful tree, supposed to be the largest in India, could at one time, it is said, shelter 5000 horsemen. A large portion of it was destroyed some years back in a terrible storm, but it still extends some 1800 ft. in circumference. The inside or original trunk of the tree is gone, having rotted

* *Oriental Memoirs*, vol. 1., p. 486.

† P. 197.

* *Heber*, vol. ii., p. 120.

away, and its place is occupied by *nimb* and other trees. A small temple close by marks the spot where it grew. The large branches from this centre have spread in all directions, throwing down roots to support themselves. Some of the branches are so near the ground that there is great difficulty in getting under them. This umbrageous cover is full of enormous bats and flying foxes, as well as snakes. The leaves of the Bar tree are elliptical, smooth, crisp, and glossy. The fruit has no stem, but adheres to the twigs. It is the size of a hazel nut, of a bright red, and is edible. Its appearance will remind the visitor of the lines in Milton:—

"So counsel'd he, and both together went
Into the thickest wood; there soon they chose
The fig-tree, not that kind for fruit renown'd,
But such as at this day, to Indians known
In Malabar or Deccan, spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillar'd shade
High overarch'd, and echoing walks between;
There oft the Indian herdsman shunning heat
Shelters in cool, and tends his pasturing herds
At loopholes cut through thickest shade: those
leaves
They gather'd, broad as Amazonian targe,
And with what skill they had, together sow'd
To gird their waists: vain covering, if to hide
Their guilt and dreaded shame,"

"Paradise Lost," book ix., p. 196.

The island and the village of Sukal Tirth are celebrated places of Hindú pilgrimage; and Forbes speaks of 100,000 persons assembling in the vicinity at a Jātra or religious meeting. The scenery for many miles up the river is very picturesque. An account of it will be found in the 8th vol. of the *Transactions of the Bombay Geographical Society* for 1847-1849, p. 119-144, and 174-177; also in the same journal for the year 1836-38, p. 174.*

The *Carnelian Mines of Ratanpūr* are about 17 m. E. of Bharuch.† For the first 8 m. the road leads through deep and dusty ravines, formed by the rush of water into the Narmadā during the monsoon. After passing the village of Sukal Tirth, a highly cultivated plain opens to view, clothed with sugar cane and

other rich crops. The cultivators here pay 12 rupees per *bighā*. The *Kabīr Bar* is seen from the village. The river is crossed in a flat-bottomed boat, and the road then leads over a bed of fine loose sand for 6 m. to the village of Minadarah, the approach to which is marked by numerous pieces of agate, of all colors, strewn in every direction. Ratanpūr, "jewel-town," is about a mile from this, and the mines are 3 m. further, the whole road being strewn with agates. The mines are on the slope of a hill, and extend 4 m., and about 1000 men work at them, each man collecting 1½ *mans* of good stones daily. The average depths of the shaft is 30 ft. The galleries, which run in every direction, are 3 ft. high and 4 wide, through a stiff clay, in which the stones are imbedded. The stones are tried by chipping them with another stone; the finer and more compact the stone the better it will be when burned, and the blacker it is at first, the redder it will become. The stones are collected for a whole year, and turned over every four or five days. The longer they are exposed to the sun the deeper and brighter is the color when they are polished. In May the stones are burned in earthen pots placed mouth downwards. A hole is broken in the bottom, and a piece of broken pot placed over it. Sheep's dung is then piled on the pots, and kindled at sunset so as to burn till sunrise. No fuel but sheep's dung will answer. In the morning the pots are examined, and if any white spots appear they are subjected to fire a second time. Immense quantities of beads are made of these stones for exportation to the African and Arabian coasts, where they are bartered for ivory, gold dust, etc. The beads are formed with a hammer on the point of a sharp pin driven into the ground. They are then rounded by rolling on a slab of hard sandstone, after which they are polished and drilled.

Bharuch is one of the most famous cotton districts in India. In 1852 the aggregate area under cotton cultivation in the British Collectorates was 978,988 *bighās* = 460,000 statute acres; of these 478,791 belonged to Ahmadābād, 417,590

* In the same vol. is an account of the great flood at Surat, in August, 1837, by Lieut. G. Fulljames.

† A description of them will be found in an article by that able officer the late Capt. Fulljames, in the *Transactions of the Bombay Geographical Society*, for 1838, p. 74.

to Bharuch, 72,706 to Surat, and 9,901 to Kheda. According to Mr. Mackay, the assessment on the cotton lands is too high, being 2 rupees 2 annas per *bigda*, or 8s. 6d. yearly per acre,* while the average produce of a *bigda* is but 50 lb. of clean cotton yearly, which, at 2½d. per lb., would give 9s. 10½d. as the average return.† Food in this district is wonderfully cheap. The pay of a farm laborer, according to Colonel M. Williams, is but 3s. a month, with 1s. 4d. monthly for his food. The farming implements of a cultivator cost £7 18s. including a pair of bullocks.

The halting places between Bharuch and Baroda are all large villages. The country is well wooded and watered, and highly cultivated, enclosed with hedges—rows on both sides the road for a considerable distance.

(c) *Baroda* (properly *Varodarah*,‡ perhaps from Skr. *var*, “best,” *ud*, “water”), in N. lat. 22° 16', long. 73° 14', is the capital of the Gaikwad's dominions and contains about 140,000 inhabitants. To reach the traveller's *bangla* from Surat the town must be passed and the little river *Vishwāmitra* § crossed, and at the distance of about 1½ m. is the Cantonment. The first house in the Cantonment on the right of the Surat road is the traveller's *bangla*.

Baroda City is fortified with a wall of no great strength, protected by towers at irregular distances, and several double gates. The streets are tolerably wide, with very high houses, chiefly of wood, with tiled sloping roofs, and rows along the streets,|| something like those of

Chester. Two spacious streets intersect the town and divide it into 4 equal parts, meeting in the centre at a market place, containing a square pavilion, with 3 bold arches on each side, and a flat roof adorned with seats and fountains.* The *Gaikwad's Palace* is a large shabby building close to the street, with wooden galleries projecting one over the other. There is little to be seen in the city itself, except some pretty pagodas; but Forbes speaks of “superb mausoleums” in the environs which have never been described. On the W. of the town are the Gaikwad's elephant stables, which are worth a visit. The *Motī Bāgh*, His Highness's country seat, is on the left coming from Surat. European ladies and gentlemen are permitted to see it when His Highness is not there. It is a pretty place, and there are some curious specimens of machinery, such as clocks with moving figures, tight rope dancers, singing birds, etc. But the sportsman must not forget to apply for admission to shoot at *Dehkā*, the Gaikwad's hunting preserve, 10 m. N.E. of the city. It abounds with black buck and wild hog. The Resident has here a *bangla* close to the river.

The *Cantonment* reminded Heber of a village near London, “having a number of small brick houses with trellis, wooden verandahs, sloping tiled roofs, and upper stories, each surrounded by a garden, with a high green hedge of milkbush.” The officers' lines are close to those of the men, and in front of the latter is the *Parade Ground*, on part of which, since the mutiny, temporary barracks for European troops have been erected. The *Church* is a small but convenient and elegant Gothic building, accommodating about 400 persons well, and was raised for 12,000 rupees.† It was consecrated by Heber, March 20, 1824. The *Residency* is on the left of the road, 200 yds. beyond the travellers' *bangla*. The *Vishwāmitra* river, on the N. bank of which the Cantonment is situated, rises in the remarkable, and from the camp apparently isolated, hill of *Pāwāgarh* or *Pawangarh*, “Fort of

* *Western India*, p. 109.

† *Ibid*, p. 115.

‡ *Tod, Western India*, p. 245, makes the ancient name of Baroda *Chandanavati*, “City of sandal wood,” or from its founder Chandra, a prince of the *Dor Rājputs*. Its name was afterwards changed to *Viravati*, “Abode of warriors,” and then to *Barpatra*, “Leaf of the Ficus Indica,” from some fancied resemblance in the shape of the town. All this, however, is mere speculation.

§ This is the correct name, and it is properly that of a famous Hindū saint, who, being originally of the military tribe, raised himself by his austerities to the rank of a *brāhman*. The vulgar corruptions of this name, *Wiswamitree* of the *Bombay Selected Reports*, and *Biswamintre* of Thornton and others, spring from a blunder of Forbes in his *Oriental Memoirs*.

|| *Heber*, vol. ii., p. 97.

* *Oriental Memoirs*, vol. ii., p. 282.

† *Heber*, vol. ii., p. 98.

the winds." This hill is 28 m. due E. of Baroda, rising abruptly from the plain to the height of 2,400 ft., and 2,800 ft. above the sea. To the E. lie the vast Baria jungles through which Tantia Topce's horsemen have lately made their way, and Pawangarh seems to form the boundary between them and the clear open country W. to Tankaria Bandar. The road to the Cantonment from the city of Baroda is very good, has been lately widened, and is kept in good order. The land being low the whole way from the city, and liable to inundations from the river, it has been necessary to carry the road on an embankment, which is in some places 8 ft. above the land on either side. The river, and a large *nālā* leading into it, are crossed by strong substantial bridges of stone and brick. That over the *nālā* is a very beautiful bridge of one arch, and a large circular opening on either side. It was erected in 1826 by the late General Waddington, C.B., at the expense of Sahiji Rāo Gaikwād. It is faced with a handsome yellow sandstone brought from a range of hills 30 m. to the S.E. The interior is of brick. Not many yards further up the *nālā* is another stone and brick bridge, similar to the old native bridge which crosses the river 300 yds. nearer the city, having two ranges of arches one over the other, which Forbes* mentions as the only bridge he ever saw in India. The main road from the city to the Cantonment passes through the officers' lines, while another to the left branches off to the Residency. There is a drive of 3 m. round the Cantonment.

The *Bāorās*, in Gujarāti *Vdvaḍīs* (Bowrees), Large Wells near Baroda, are the principal sights of the place. The following account of these structures is given by Mr. A. Kinloch Forbes, in his interesting work on Gujarāt, the *Rās Milā* †:—"Of the wells of this period there remain in different parts of the country examples of two kinds. Some are large circular wells of ordinary construction, but containing galleried apartments; others are

more properly described as "*wāvs*" or "*bāwīs*." The *wāv* is a large edifice, of a picturesque and stately, as well as peculiar, character. Above the level of the ground a row of 4 or 5 open pavilions, at regular distances from each other, usually square on the interior, but sometimes, in the larger examples, passing into the octagonal form within, is alone visible; the roofs are supported on columns, and are, in the structures of the Hindú times, pyramidal in form. The entrance to the *wāv* is by one of the end pavilions; thence a flight of steps descends to a landing immediately under the second dome, which is now seen to be supported by two rows of columns, one over the other. A second flight of steps continues the descent to a similar landing under the third pavilion, where the screen is found to be three columns in height. In this manner the descent continues stage by stage, the number of the columns increasing at each pavilion, until the level of the water is at last reached. The last flight of steps frequently conducts to an octagonal structure, in this position necessarily several stories high, and containing a gallery at each story. It is covered by the terminating dome, and is the most adorned portion of the *wāv*. The structure, which is sometimes 80 yds. in length, invariably terminates in a circular well."

The largest of these wells near Baroda is a magnificent work, and from having cost 9 lākhs of rupiyahs is called *Naw-lākhi*. There is the following inscription over the portal:—

"In the name of the most merciful God.

There is no God but God,

And Muhammad is the Prophet of God.

J'afar Khān, Viceroy of Gujarāt, was great, successful, and mighty in battle. Baroda was under his rule; he was the most noble of nobles, and honored with the most honorable titles by the Shāh. By his favor Sulaimān, his chief minister, was appointed Governor of Baroda; where, by the blessing of God, he amassed great riches, and employed them in works of charity and beneficence. By him this work of admirable beauty and strength was, by the Divine permission, completed on the first of the month Rajab A.H. 807."

The water of this well is excellent, and is in much request.

The City of *Dubhdī* (Dubhoy, the Dubboi and Dhubbooe of Thornton), 15 m. S.E. of Baroda, is well worth a

* *Oriental Memoirs*, vol. II. p. 287.

† Vol. I., p. 256.

visit. It is a place of which Forbes, in his *Oriental Memoirs*, makes so much mention, and deserves the praise he bestows upon it. It contains 20,000 (?) houses,* and its walls extend more than 2 m. in circumference. Its shape is quadrangular, but two of the sides somewhat exceed the others, being about 1000 yds. in length, the others about 800. Such parts of the fortifications as remain entire are of large hewn stones, and the interior colonnade is a beautiful work.† The walls rise to nearly 50 ft., and in the centre of each side is a large gateway, the platform above which is supported by rows of brackets projected beyond each other until they nearly meet at the top, and form a substitute for an arch. In the thickness of the wall these bracketed doorways are six times repeated, and upon them is laid a flat stone roof. At each corner of the fortress is a tower,‡ square in general plan, but broken into the peculiar form in which the Hindú architect delights. Four rectangular bastions intervene between each corner tower and the central gateway. The walls are throughout ornamented with sculptured horizontal bands repeated at intervals, and are completed by semi-circular battlements screening the way along which the warders passed. The gateways are covered with a profusion of sculptured ornaments which the photographer alone could represent. But the most magnificent part of the whole work is the gate on the E. side, which, from its singular beauty, is called "The Gate of Diamonds." It is 320 ft. long and proportionably high, and the upper part of the building is supported by rows of stone elephants. The whole is covered with a profusion of sculptured figures of animals of all sorts, the lion, camel, etc. Combats of warriors on horseback, on foot, and in chariots, are also represented with much skill and spirit. According to native tradition, these works cost 10 millions sterling. Within the fort is a magnificent tank of strong

masonry, with a grand flight of steps all round descending to the water's edge. On the stone platform at top many temples are erected to Hindú divinities.

*Pawangarh and Champdnir.**—The ascent of the hill is about $4\frac{1}{2}$ m. About 2 m. from the base, on the E. face of the hill, is a fort, in which the Kil'adár resides, with 100 men of an irregular corps. It is about 40 yds. in circumference, its walls are 15 ft. high, without bastions, but mounting 2 small guns. The path up is extremely rugged. About 2 m. further up is a gate on the E. side, leading into the main fort, on a table land about an acre in extent. On the E. side the wall is about 15 ft. high. On the W. and N. there is no wall, as the rocks are precipitous; on the S. the hill rises up into a peak, abruptly, about a quarter of a mile high, on which are Hindú and Muhammadian temples. There are 10 guns of different sizes, two tanks filled with rain water at all seasons, and a third tank in which water is more scarce. The fort is in repair, and is a place of great strength, requiring artillery to take it. There are heights to the N., on which guns might be placed so as to reduce the fortress.

At the foot of the hill is the ancient and now deserted city of Chámpánír. It is surrounded by walls 15 ft. high and $1\frac{1}{2}$ m. in circumference. This extent is covered with the remains of tombs, mosques, and edifices of all descriptions, overgrown with jungle, the haunt of wild beasts. Here the sportsman will find ample employment for his rifle. The late Capt. George Fulljames and Capt. Battye, some years back, among many large tigers, killed here one of extraordinary dimensions, measuring 15 ft. from the nose to the tip of the tail. For the general traveller there is the attraction of many curious and beautiful ruins. On the E. side of the hill top are some ancient Jain temples of admirable execution. On the W.,

* *Bombay Selected Reports*, No. xxiii., p. 97.

† The author of the *Oriental Memoirs* compares this with the porticoes in front of the barracks at Pompeii.

‡ *Rds Míd*, vol. i., p. 251.

* These places are described in the *Transactions of the Literary Society of Bombay*, vol. i., p. 140; and in No. xxiii. of the *Bombay Selected Reports*, pp. 33 and 37. Forbes (*Oriental Memoirs*, vol. i., p. 520) considers Pawangarh the Tiagra of Ptolemy.

overlooking a tremendous precipice, are some curious buildings, supposed to be granaries. The S. extremity is very rough, and from its centre rises an immense peak of solid rock 250 ft. above the level of the hill. The ascent is by a flight of stone steps, and on the summit are Hindú and Muḥammadan temples. Thousands of immense blocks of rock lie scattered over the plateau below. The difference of temperature on the top of the hill from that of the camp at Baroda is 18°.

In passing through the Baroda districts the traveller cannot fail to be struck with their richness. He is now in the garden of Gujarát, and Gujarát is the garden of India. There is nothing remarkable on the road to Khambáyat.

(d) *Khambáyat* (Cambay).—The traveller's *baṅlá* at this place is a spacious building, once the *English Factory*; sold in 1835 to Khurshidji Pestanji Modi of Bombay for 40,000 rupees, and now rented by Government, a condition of the purchase, for 1,800 rupees per annum. It is substantial, and the apartments are roomy. The upper story is the part occupied by travellers, the ground floor is the office of the Mám-latdár, who is placed under the Collector of Kheda. A high brick wall surrounds the edifice, and this enclosure is the only portion of British ground within the city. On the stone staircase are vestiges of heraldic designs. The site is elevated, and from the terraced roof there is an agreeable prospect over the waters of the Gulf and the surrounding country. Those who arrive at Khambáyat by water land at a pier from which a long bank of black earth projects. The Gulf is a remarkable inlet, and has rather an evil reputation from the violence of its tides which rise 30 ft. The roar of the coming water is heard long before it approaches, and such is its force and velocity that a vessel which takes the ground heels over and is lost in a moment. The high banks all round are continually undermined, and fall with crash after crash into the sea.

History.—*Khambáyat* is a city of great antiquity, and according to Forbes,*

* *Oriental Memoirs*, vol. 1., p. 319.

is built on the site of a Hindú city, which was itself founded 1,280 years ago on the site of the Camanes of Ptolemy. Tod* states that it is mentioned in the old Jain books as having been visited in 1084 A.D. by Komárpál in his wanderings, and 60 years previous it was plundered by Mahmúd of Ghazní. It was again taken and sacked by the Muḥammadans in the reign of Alláhu'd-dín in A.D. 1297, and then passed under the Sultans of Aḥmadábád. In 1572 it capitulated to Akbar, and formed the *parganaḥ* called the *chaurási*, or 84 districts under the viceroy of Aḥmadábád. The Núwáb Mirza Muḥammad J'afar, surnamed Múmin Khan, gave it as a dowry with his daughter Bú Khánam, to Mírzá Muḥammad Amír, a Persian nobleman of high descent. Their son Mirza Muḥammad Kulí, succeeded to the government of Khambáyat, A.H. 1199, under the title of Najum Khan, and married his cousin, heiress of the Núwáb of Aḥmadábád, by whom he had Fath 'Alí Khán, surnamed, as Núwáb, Múmin Khán, who ascended the throne A.H. 1204, and died A.H. 1236=A.D. 1823, without issue. He was succeeded by his brother, Bandah 'Alí Khán, surnamed, as Núwáb, Múmin Khán II., who died A.H. 1257, leaving by a slave girl, one daughter, married to Husain Yávar Khán, surnamed, as Núwáb, Múmin Khán III., son of Yávar 'Alí Khán, third brother of Fath 'Alí, and who resigned the right to succeed to the Núwábship in favor of his son Husain. The son of this last Núwáb, called Fath 'Alí was born in Nov., 1848. Husain inherits the Shí'ah form of Islám, is rich, and is described by Briggs as "of ordinary height, dark complexion, and of a bold forbidding countenance." Khambáyat has been much visited by European travellers, as Pietro delle Valle, Cæsar Fredericke, Francis d'Almeyda, Osario. In 1543, a mission from Elizabeth was ordered to proceed by Khambáyat to China. In 1583, Ralph Fitch, a merchant of London, came hither from Baṣrah, and describes "Cambaietta" as "great and very popu-

* *Western India*,

lous, and fairly built for a town of the gentiles." The present name signifies "City of the Pillar," *Khambh* meaning "pillar," from a copper pillar set up by a Rájá before the 11th century, A.D., on which was an inscription dedicating the city, with 84 villages, to Devi.*

Principal Sights.—The City.—The city of Khambáyat, built on uneven ground, which, on the whole, may be termed an eminence, is now only 3 m. in circumference, but ruins extend a long way in every direction. The wall is of brick, and appears to have been perforated for musketry,† and flanked by 52 towers, without fosse or esplanade. There are 10 gates, with guard-rooms. Making a circuit to the E., the gates are as follows:—the *Phurza*, or Custom's Gate, with 25 guards; the *Makkah* Gate, 25 men; the *Bhoi ki bári* Gate, 30 men; the *Madla ki bári*, 25 men; the *Gowádd* Gate, 50 men; the *Bohorá bári* Gate, 15 men; the *Lál* Gate, 100 men; the *Fath* Gate, 50 men; the *Muhammadi* Gate, 15 men; and the *Chák* Gate, 20 men. The walls have never been properly repaired since the time of Akbar. The population is reckoned at 37,000, inhabiting no less than 17,000 houses, and about 10,000 other houses are deserted and half ruined. The establishment of the English Factory here was almost contemporaneous with that of Surat.

The *Jum'aah Masjid* is situated about a quarter of a mile from the English Factory. According to Tod and Forbes, it is built on the site of a Hindú or Jain temple, and the idols there worshipped were interred by the conquering Muslims under the pavement, once composed of white marble slabs, removed, perhaps by the Maráthas, and replaced by stone. It forms a square of 210 ft., and a succession of domes of different sizes, supported by pillars, compose a grand colonnade round the interior area. On the S. entrance is a handsome minaret, the companion to which having been destroyed by lightning, was never restored. Briggs, who in general is not

an impassioned observer, remarks that it is "impossible not to be lost in rapture at the elegant frieze, the elaborate ceiling, the costly accuracy in great proportions and minute detail in the trellised windows and fretted domes." It is to be regretted that this grand structure should have fallen to ruin. In the centre of the court-yard is a tomb with a mean cupola, under which one *Malikut-tujjdr*, a rich merchant, who is said to have been the founder of the mosque, is interred. Over the centre arch is a marble slab, with the name and date in Persian. On the broken shaft of a column is rudely sculptured what the natives call "the curse." It is supposed to imply a malediction on any destroyer of the building. Not far from this mosque is the *Darbár*, or *Núwáb's Palace*. It is a poor and patched building, its archway daubed with yellow wash and grotesque figures. It is the only place, however, besides the English Factory, and the broad street of the bázár, where it is possible to step without coming in contact with huge stones and rubbish that are strewn all over the town.

Dil-kushá, "heart-expanding," the *Núwáb's* garden, is about 2 m. from the Factory. There are a large tank and rather pretty summer-house. The place was laid out by Col. Charles Reynolds, Surveyor-General of W. India,* and was subsequently purchased by the *Núwáb*. The *English Cemetery* is close to the seaward gate of the city. It is a small plot of ground surrounded by a low brick wall with an iron railing on the top. There are about 25 monuments, and among them one to Captain Francis Outram, of the Bombay Engineers, brother of Sir J. Outram, who died at the Factory. One also to Byrom Rowle, Collector of Kheda, deserves notice on account of the great ability and promise of him over whom it is reared. The *Subterraneous Jain Temples* must on no account be unvisited. One of them is in the quarter of the city called the *Pársi-wádd*, a rather filthy locality. In outward ap-

* *Western India*, p. 248.

† Compare Briggs' *Cities of Gujardashtra*, p. 100, with *Oriental Memoirs*, vol. i, p. 318.

* According to Briggs, who censures Forbes for inaccurate statements regarding it.

pearance there is nothing to distinguish the shrine from the adjacent houses. The interior of the chapel is narrow. The altar stands towards the E., and near it is a large and magnificent image of Pārshwanāth in white marble, supported on either side by smaller and similar figures, while a host of miniature facsimiles occupy the whole length of the room, which are sold to votaries. The eyes of the images are of crystal, and several are ornamented with earrings of emeralds and rubies. A side door leads, by a narrow flight of steps, into the underground temple, resorted to on account of the persecutions of the Muḥammadans, and resembling the similar places of worship used by the primitive Christians under like circumstances. There are several white marble figures, but nothing very striking. The Jain temple in the *Hindū-wādā* is much more worth seeing. The figure of Pārshwanāth is in execution and finish far superior to that in the Pārsi-wādā. A fanciful and not inelegant canopy affords a liberal supply of light, and the wooden pillars are curiously wrought. The clay-wall in front of the altar is covered with figures of warriors, dancing girls, etc. Besides these temples there are innumerable remains worth examining, and the antiquarian and linguist might spend a life in decyphering the inscriptions of the place. A few miles from Khambāyat is a celebrated well, built in A.D. 1482. It is called the well of Vadavā, and is well worth a visit. Khambāyat is remarkable for its lapidaries, and a specimen of agate, jasper, onyx, cat's eye, or carnelian, should be purchased as a memento.

The road from Khambāyat to Kheda commences with deep sand. At *Sajitra* reside a number of dancing girls called *Pāthar*. They are also found at Kalol, Chakalāsi, and Kheda.

(e) *Kheda* (Kaira).—A magnificent avenue of trees leads into Kheda, once the station of a dragoon regiment, two infantry regiments, and some artillery, but now deserted by all but the civil functionaries. When Heber visited it in 1825, it was a large, populous, and, in some respects, flourishing canton-

ment, though even then noted for its unhealthiness. The Bishop writes of it, "Altogether I have seen no Indian station (Mirath excepted) from which I have derived so much comfort and pleasure as Kheda." He adds, however, "The worst is its extreme unhealthiness," and says of the regimental school, "There are, indeed, few children, the greater number having been carried off by a grievous sickness which prevailed amongst them last year." Many of the Bishop's servants were attacked, and he attributed their illness to the brackishness of the wells and the quantity of saltpetre in the soil. The church, a large and solid but clumsy building, was consecrated by Heber on the 27th of March, 1825. The deserted barracks and banglās give the place a melancholy air.

The *City of Kheda* is distant from the Cantonment $1\frac{1}{2}$ m., and is reached by crossing a large wooden bridge over the *Seri* river. At the confluence of this river with the *Wātrak* is the city, containing 4,700 houses, with a population of 12,000. It is surrounded by a brick* wall, with flanking towers, which, in Forbes' time, mounted 47 guns. The *Fort* was built by Muḥammad Khān Bābī, of the family of Rādhanpūr, in A.D. 1736. He resigned it to Khān Daurūn Khān Bābī, in whose family it remained 27 years, and was exchanged by them for Bālasinar with Dāmājī Gāikwād, and in 1804 passed to the Company. It is 7,425 ft. in circuit, and has 5 gates. That on the S., facing the Collector's *kacheri*, is called *Purd*; next which is the *Lāl* leading to camp; then the *Bālpūr*, the *Aḥmadābād*, and the *Bārī*, the last being, as its name implies, a wicket. Tradition alleges that a very ancient city was here overwhelmed by the *Wātrak* river, from the bed of which enormous bricks are still dug up. The ruins of buildings are seen in the channel of the river, and from one of them some curious copper-plates, decyphered by the late Jas. Prinsep, were obtained. Heber records his visit to the city as follows:—

* Heber makes a mistake here in saying that the wall is of stone. No stone is procurable within many miles.

"The streets within, though narrow, are clean, and the houses solid and lofty, with sloping tiled roofs, and a good deal of carving exhibited on the woodwork and verandahs. Near the centre of the town are a large Jain temple and school; the former consisting of many small apartments up and down stairs, and even under ground, with a good deal of gaudy ornament, and some very beautiful carving in a dark wood, like oak. In one of the upper rooms is a piece of mechanism, something like those moving clock-work groups of kings, armies, gods and goddesses, which are occasionally carried about our own country by Italians and Frenchmen, in which sundry divinities dance and salám with a sort of musical accompaniment. These figures are made chiefly of the same black wood which I have described. What they last showed us was a cellar below ground, approached by a very narrow passage, and containing, on an altar of the usual construction, the four statues of sitting men, which are the most frequent and peculiar objects of Jain idolatry. They are of white marble, but had (as seems to have been the case with many of the images of ancient Greece) their eyes of silver, which gleamed in a very dismal and ghostly manner in the light of a solitary lamp which was burning before them, aided by a yet dimmer ray which penetrated through two narrow apertures, like flues, in the vaulting. We were very civilly conducted over the whole building by one of the junior priests, the senior pandit of the place remaining as if absorbed in heavenly things, immovable and silent, during the whole of our stay. While I was in the temple, a good many worshippers entered, chiefly women, each of whom, first touching one of the bells which hung from the roof, bent to the ground before one or other of the idols, depositing, in some instances, flowers, or sugar-candy before it. There seemed no reluctance to admit me and Mr. Williams, the judge and magistrate, who accompanied me, to any part of the building; but the priests drove back, without any cere-

mony, such of our attendants as wished to follow us. Near this temple is the 'Adalat, a handsome building, with pillars in the Grecian style, having its attic story raised high above the town, and containing very convenient apartments for the judge and his family. Separated by a narrow street is the prison, a large and strong building, which was, nevertheless, nearly forced eight or ten years ago, by a mob of Kolis, who had determined to release one of their associates who was in confinement. Mr. Ironside, the senior judge, nearly lost his life on that occasion."

The road from Kheda to Ahmadábád is deep and sandy. Along the whole route from Khambáyat to Ábu, there is more or less risk of being robbed, as the Kolis are the most expert thieves and robbers imaginable, and the incautious traveller may be sure he will suffer.

(f) *Ahmadábád*.—The ruins of this, once the most splendid city in W. India, extend for miles to the S. and E., and cannot fail to impress the traveller with a strong feeling of its former magnificence. On the left of the road to the city, and near the village of 'Isápúr, is a once elegant mosque, in ruins. The festooned ornaments, the symmetrical colonnades and exquisite proportions of the dome and its supports, testify to the taste of the architect. The name of the building is variously given as *Ráni ki Masjid*, "Queen's Mosque," and *Sháhi Masjid*, "Sháh's Mosque." The traveller will enter the city by the Jamálpúr Gate, and find the banglá, his resting-place, in the quarter called Mirzápúra.

History.—*Ahmadábád*, according to Firishtah, was founded in 1412 A.D. by Ahmad Sháh. This Sultán, "who had always professed himself extremely partial to the air and situation of the town of Asháwal, situated on the banks of the Sábarmati," inaugurated his reign by laying the foundations of a new city, bearing his own name, and of this Asháwal formed a suburb. According to Tod,* the edifices of both Chan-

* *Western India*, p. 238.

draváti and Anhilwádá, ancient Hindú capitals of Gujarát, supplied materials for building many of the structures in the new city of Ahmad. This became at once the capital of the rich empire of the Sultans of Gujarát, and lost little of its splendor when, in 1572, it passed under the power of Akbar, for princes of the blood royal, and among them Sháh Jahán, were appointed viceroys.* In 1737 Dámájí Gáikwád obtained a footing in Ahmadábád; but it was not finally occupied by the Maráthas till April, 1855, when Dámájí and Raghunáth Ráo took it. The city was first taken by the English on February the 15th, 1780, when the troops under General Goddard stormed it, though garrisoned by 6,000 Arab and Sindhi infantry and 2,000 Maráthá horse. The victors lost 106 men killed and wounded, of whom 10 European officers and 4 gentlemen volunteers were wounded, three of the 14 dying of their wounds. Ahmadábád was, however, restored to the Maráthas, and remained in their hands till 1818, when, on the fall of the Peshwá, it reverted to the British.

The City is surrounded by a wall perforated in places for musketry, averaging 15 ft. in height, 5 ft. thick, and 5 m. 6 f. and 28 poles in circumference. This wall in 1485 by Mahmud Sháh Begarha. There are bastions almost at every 50 paces, and 18 gates, on the wooden leaves of which many old iron shoes are nailed. In 1832 the municipal authorities levied a special tax, and with the proceeds repaired the walls. The population is, according to Briggs,† 90,000; according to Thornton, 130,000.‡ General Goddard's assault was made at the Khán Jang Gate in Mirzápúr, and the traveller may find evidence of it in the Masjid there, close to the Protestant Cemetery, which is pitted with shot, and is considered by the Muhammadans to have lost its sacred character. The Persian proclamation by General Goddard, issued to tran-

quillize the citizens, is in the possession of Seth Phulshá Dipshá, on application to whom, or to whose family, it may be seen. The city is built in the form of a semi-circle, the base being to the W., along the Sábarmatí, which originally ran between the Badr Gate and the three gates, but was diverted to its present course by Mahmúd Begarha.

Principal Sights.—Many days might be spent at Ahmadábád before the sights of the place could be exhausted, and a week at least will be required to view even the principal ones. The nearest to the travellers' banglá is the *Protestant Burial Ground*, where there are many marble monuments. The oldest is that to Captain John Gough, of the Bengal army, who died of wounds received in storming the city, under General Goddard. The monument was erected to his memory by the General. One to Major Willock, of the Bombay Artillery, drowned in attempting to ford the Sábarmatí, will also be noticed, and one to Major Thomas D'Arcy Morris, of the Bombay Infantry, Author of the *Griffin*, the *Aghori*, and other poems, especially *Chansons du Chasse*, which have a celebrity all over India. He was also a renowned stag-hunter, and famous for his wit and humour.

At no great distance to the S. is the Roman Catholic burial ground; and further still the fire Temple and Tower of Silence of the Pársis. This day's tour may be concluded by a visit to the *Ráni ki Masjid*, a mosque in Mirzápúra on the S. boundary of the traveller's banglá. It stands on a mound several feet above the road. The area is overrun with custard apple-trees and weeds, and the mosque itself is thickly tenanted by monkeys and parrots. The minarets are of considerable size, but are broken off at the roof. An aged fakír has charge of the mosque, and some years ago, Mr. Vibart, of the Civil Service, shot a tiger in this mosque, which, strange to say, was crouching within a few feet of this very fakír. In the Rozah, to the N.E. of the mosque, are two elegant but ruined marble monuments to the memory of two princesses, of whom one was named Rupavati, and

* Of these Viceroys there were 9 in Akbar's reign, 1572-1605; 8 in Jahángir's, 1605-1627; 12 in Sháh Jahán's, 1627-1666; 10 in Aurangzib's, 1666-1707; 1 in Sháh 'Alam's, 1707-1712.

† *Cities of Gujardashtra*, p. 209.

‡ Thornton's *Gazetteer*.

from her the mosque was called "Queen's Mosque." These tombs are adorned with sculptured censers and triple chains. The concave of the dome is gorgeously fretted, and pillars running quadrangularly* form four open colonnades around the monuments. In the same vicinity, and a very short distance from the *Jamálpur Gate*, is the *Ráni Siprd ki Masjid*. *Ráni Siprd* was one of the wives of Sultán Ahmad, the founder of the city, and her mosque was built in A.H. 835. It is a hall, open on the E. side, from either end of which springs a slender minaret to the height of 50 ft. The length of the mosque, including the towers, is 54 ft.; its breadth, exclusive of them, 20 ft. Two rows of double pillars running transversely, support the roof. The mausoleum is directly in front of the mosque. Briggs† and others consider this the handsomest mosque in the city. From this a gate to the W. leads to the quarter called *Assa Bhil*, the *Yessaval* of Ferishtah, the place with which Ahmad Sháh was so pleased that he founded the city. *Assa Bhil* was a Bhil chieftain, with whose beautiful daughter Ahmad fell in love, and after converting her to Islám, made her his mistress. Beyond this, about 50 yds., is *Dastúr Khán's Masjid*, covering an area of about 75 ft. sq., with an open quadrangle, the aisles of which are covered. In the centre are three marble tombs and a reservoir. To the S. of the city is the *Kách ki Masjid*, or "glass mosque." On the road to it, the traveller will pass many gravestones, and among them 9 erected side by side, measuring 18 ft. 3 in. in length each, and known by the name of the *Nau Gas Pir*, or "nine yard saints." They are much resorted to by the followers of Islám. Five of them have sunk upwards of a foot, perhaps from the effects of the earthquake in 1818. The lodge leading to the *Kách ki Masjid* is heavy. Above it are two small cupolas, each raised on 4 slender pillars. A third cupola has been destroyed. The mosque is of brick coated with mortar.

* *Cities of Gujardshira*, p. 221.

† *Ibid*, p. 245.

It is the only building of the kind in Ahmadábád with domes in the Turkish style surmounted with brass ornaments, terminating in the crescent.

The Juma'ah Masjid.—The next visit may be to the Cathedral Mosque, which is situated in the centre of the town. The entrance is from the S. of the street in the vicinity of the *Mánik-Chauk*. An inscription on a slab over the centre arch states that this mosque was built in the year 827 A.H. by Sultán Nasrudín Abú'l Fath Mahmúd Sháh bin Muhammád Sháh bin Sultán Ahmad. The material is the trapstone peculiar to the coast of W. India, and it is now almost black with age. The edifice is oblong, with a spacious court-yard, and colonnades of elegant columns supporting a roof of light domes on the sides, except to the W., where is the temple. Here are three open archways, and the centre one is adorned on either side by a minaret. These are beautifully ornamented with fanciful devices. Within are spiral stone staircases, which lead to an upper gallery and the roof. These minarets used to rock when a little force was applied at the arch in the upper gallery, "though," as Grindlay remarks, "there is no perceptible agitation of the part connecting the two on the roof of the building." The earthquake of 1818 cut off these minarets at the sill of the window, whence the mu'azzin used to call to prayers. In a demi-sconce on one side of each minar is a sculptured representation of the *Ficus Indica*, nude of its foliage. The extreme length of the mosque from E. to W., including the court-yard, is 400 ft., and its breadth from N. to S., 260 ft. Over the grand entry is a lofty elliptic arch, and in the floor immediately in front of it is an inverted plinth, said to be the figure of *Parshwanáth*, the Jain Deity. On this every true believer is expected to stamp before he advances into the nave. In the centre of the court-yard is an open reservoir for ablution. The pavement of "finest marble," of which Forbes speaks,* has been removed. The body of the mosque is too crowded with

* *Oriental Memoirs*, vol. ii., p. 197.

pillars, which are of peculiar design. The base and capital are octagonal, each being about a quarter of the entire column, while the shaft is plain, except in the centre. The sculptured ornaments are bells, with triple chains and festoons. There are abundant traces of this mosque being composed of portions of Hindú edifices. Thus the portico over the S. entrance exhibits on its pilasters two Hindú figures. The E. doorway leads to the mausoleum, where Ahmad Sháh, his son Muhammad Sháh I., and grandson, Jalál Khán, surnamed Kutbu'd dín, are buried. The tombs are of pure white marble, raised 2 ft. above the tessellated pavement. A talc ball suspended from the ceiling hangs over the tomb of Ahmad Sháh, while his descendants lie on either side N. and S., with the countenance turned to the W. towards Makkah. Fifty paces further to the E. is a courtyard, where, on a stone foundation 10 ft. high, are the ruins of a magnificent open mausoleum. An elegant trellis adorns the windows of the quadrangular colonnades, which are supported by a series of pillars running transversely. The tomb in the centre is of white marble, and is said to be that of Mughulání Bibí, the Queen of Ahmad Sháh. Above the fillets of the basement is a Persian inscription. Another monument of black marble, inlaid with mother-o'-pearl ornaments, is supposed to be that of a favorite mistress of Ahmad Sháh. There are a multitude of other tombs. One has a slab with white characters on a green field. Not far from this mosque, in the heart of the city, is the *Mint of Jahángir*. It is in a quadrangular yard, built in the old style of Mughul fortification, with an arched stone entrance, and lodges on either side for guards. On the right is a large Hindú temple built by Sámaldás, the last mint master, from whom a particular coinage is still called Sámál Sháhi. In the *A'in-i Akbar*, Ahmadábád is mentioned as one of the four cities allowed to coin gold. When the beautiful Núrjahan was Lady Governor, rupis were struck here with the following inscription:—"The 13th of the installa-

tion, A.H. 1028, Núrjahan, wife of the Emperor Jahángir, son of Sháh Akbar, being Viceroy of Ahmadábád;" and gold muhrs with the inscription, "By order of the Emperor Jahángir, gold has acquired a hundred degrees of excellence in receiving the name of Núrjahan." The place is now occupied by gold and silver wiredrawers.

A walk along the city wall westwards will conduct the traveller to the *Mánik Burj*, or "Ruby bastion," where the foundation of the city is said to have been begun. Not far from this is the *Jail*. This was originally the Muhammadan College, and was changed to its present use in 1820. For neatness and the elegance of its exterior it is unrivalled as a building in Ahmadábád. It was built by 'Alam Khán Gházi in A.H. 1046 = A.D. 1636, during the reign of Sháh Jahán. The building has a demi-octagon entry with a heavy wooden portal leading into an octagonal lodge, lofty, airy, and clean. A Persian inscription above the entrance, may be translated as follows:—

"The Protector of the people of the Universe under the shadow of the Almighty,
The Sháh i Sháh Kirán, Timúr II., Sháhábú'd dín Muhammad, king of kings;
The king of kings the great Akbar, a Sultán and son of a Sultán,
From amongst his servants, one who is in heart and soul obedient to his mandate,
The glory of justice—'Alam Khán the brave, whose sword is the life of the country,
Built in Gujarát a mansion unequalled in the world.

Echo was asked to supply its date. A voice was heard, declaring,
"The house of goodness and favor."

The Jail is a large open court parcelled out into many compartments. In the centre is a covered reservoir with 16 brass cocks, which are allotted to the various castes of prisoners. The cistern is 14 ft. square, and holds water for the wants of 1000 men daily. It is filled by a Persian wheel worked by a capstan, about 300 yds. beyond, on the *Mánik Burj*. The prisoners, who number several hundreds, are employed in making carpets and coarse cloths. Formerly they made gold-embroidered stuffs, but that is now given up. On the left

of the entrance to the Jail, in a recess, is an image of Káli, brought here by the Maráthas, and now the fashionable deity of the Hindús of Ahmadábád. The Jail stands on the S.E. angle of the citadel, within the area of which is the 'Addlat, a large pile erected between 1784—1800, by the Maráthas, full of dark tortuous staircases and small apartments. Here, too, is the Collector's Office or *Kacheri*, occupying the site of the old Muḥammadan Palace, and one of the prettiest buildings in the whole city. Its architect was Capt. T. Remon of the Bombay Engineers, who razed the old palace and built this edifice in its place. To the S. is the royal garden, which had once 6 fountains in every bed, and now produces most delicious vegetables. In an adjoining store-room is the carpet throne of the royal line of *Jaká*, a Hindú apostate, who founded the dynasty of Ahmadábád.

The *Badr* or *Citadel* itself is an extensive piece of ground in the W. wing of the city, enclosed by a high brick wall. The great entrance on the E. face is composed of three lofty arches, the sides of which are adorned with graceful inscriptions in Persian and Arabic. Before this entrance was a square building, with archways at each cardinal point. Between this and the entrance was the *Karáñj*, a spacious reservoir, the remains of which are converted into a European shop and a row of mean residences. At the E. gate of the square building, where three arches were joined into one, five archers, in advance of the Viceroy, used to aim their shafts, and the good or ill fortune of the day was augured from their success in striking the mark. The traveller will observe the notches made by the arrows. The gate called the *Tín darwázah*, or "Three Doors," is not far from this, and over it is a marble slab with a Maráthi inscription as to the rules of inheritance, set up by Sir J. Carnac, when Resident of Baroda. Of the *English Factory* here, established by Aldworth, in November, 1613, it is now impossible to trace the site. Aldworth died at Ahmadábád, and in 1670, the Factory was transferred to Nandúr-

bár, E. of Surat. The *English Church* was built by a talented officer, Lieut. William Rice Dickinson, of the Bombay Engineers, and was consecrated by Bishop Carr, on the 6th of January, 1848. It is a neat and tasteful edifice, small, of course, to suit the congregation, and measuring 42 ft. from N. to S., 71 ft. from E. to W. Close to it is the *mosque of Muḥáfiz Khán*, situate in the quarter of Burḥánu'l Mulk, commonly called *Idhar ká chaklá*. This mosque was built in A.H. 870, by Vazír Jamálu'd-dín, in the reign of Muḥammad Begarḥa. The entrance is mean, the court-yard paved with sandstone, but the *coup d'œil* * of the mosque is magnificent. It is the only *masjid* in the city unimpaired by time and uninjured by man. The court-yard is full of tombs. In the same quarter is the mosque of Sultán Kuṭbu'd-dín, son of Ahmad Sháh, built in A.H. 850. It is a large massive edifice, with not much to attract. The central arch, however, and the carved buttresses, relieve it from absolute ugliness. Another mosque, much praised by Forbes, is that of the Núwáb Shuj'aat Khán. It adjoins the Lunatic Asylum. According to Briggs, it is frequently styled the Marble, sometimes the Ivory Mosque. On entering the area, the first thing noticed is a fountain in ruins, the slabs of marble having been carried off for use in the Protestant Burial Ground. The tessellated pavement of the Mosque itself, formed of different colored marble, is very beautiful, and the recesses from the Imáms are highly finished. The minarets are unequal to the rest of the building. An Arabic inscription, on a black field, gives the date. In the Rozah is the tomb of the founder, and close by the site of his magnificent palace.

The temple of Swámí Náráyan may be visited on account of the interest attaching to the sect; † but the building is not remarkable. The great Jain temple of Háthi Singh, who died immensely rich in A.D. 1845, is gorgeously adorned, and blazes with gold and gems.

* *Cities of Gujardashtra*, p. 254.

† *Heber*, vol. ii., p. 103.

His country house is a noble edifice, and cost £100,000.

The *Environs* of Ahmadábád abound with interesting and beautiful spots, where nature and art have done much to attract the visitor. Among them is the *Well of Dádá Harir*. This is half a mile N.E. of the Kolhápúr Gate. By the natives it is called *Nurse Harir's Well*, and a legend is told about a certain Hindú woman converted to Islám, who vowed to construct it if she could obtain the favor of the Sultán Mahmúd Begarha. In the first gallery on the S. wall is a Sanskrit inscription, which assigns the date of Sháliváhan 1421 = A.D. 1499, and states the cost at 3,29,000 Mahmúdis or half rupees. The inscription on the N. wall is in Arabic, and it runs as follows:—"Dádá Harir originally established a *púra* in the vicinity of this well and within the bounds of the village of Asarvá, which he called *Harirpúra*. He also built the mosque and the domed building,—the latter is his burial place. The well was constructed in A.H. 906 = A.D. 1556, for 3,29,000 Mahmúdis." The extreme length of the well from the verge of the W. ground to the steps at the E. end is 196 ft., and its greatest breadth 40 ft. At the E. end is the entrance under a cupola, covering 12 sq. ft., and supported by 12 pillars. Four flights of 8 and 9 steps alternately lead down to the centre. Between each two flights is a gallery supported on columns with a scone on either side. In the first gallery are the two inscriptions noted above. At the W. end is a semicircular wall 20 ft. in diameter, adorned with sculptured tracery down to the sheet of water. Between this part and the centre are series of galleries, one above another, supported by double columns 9 ft. high. Immediately before the circular building are cupolas, which spring above the spiral stone stairways leading to the range of galleries below, some of which are below water. The minarets of the adjoining mosque are remarkable as having the upper part quite plain, so that at a distance they resemble the towers of a castle. The mausoleum has been broken into and the tombs

destroyed, and all but the N. entrance plastered up.

The *Kankariyah Tank* and *Naginah Garden* are also attractive spots and only half a mile from the city. Kutbu'd-din, grandson of the founder of Ahmadábád, caused these places to be laid out. The lake is a mile in circumference and situated in a pretty country, where hills, dells, and woods combine for the picturesque. In the lake is an islet, and on this are the ruins of a summer palace, now gracefully overshadowed by a grove of lofty tamarind trees. The lake was originally lined with hewn stone, and a stone bridge unites the Naginah Garden on the island to the shore, but both the bridge and the stone lining are in ruins. Flights of steps, however, leading down to the water remain, and in different directions are four cupola-roofed pavilions, where visitors may lounge and enjoy such coolness as the water close by imparts. On the W. shore of the lake is the *Dutch cemetery*. The following epitaphs are legible:—Wilhelm Huysman. Died 28th October, 1699. — Johann Millissen, Onder Chirurgy. Died 5th August, 1679. — David Roedyk. — Begraven Cornelius Weyus van Banda. Died 12th January, 1699. — A tombstone plastered with lime in a peculiar watered style is inscribed: — Begraven Daniel Aima Obijt, 23rd April, anno 1664. — The epitaph on a stone with the date 1641 is illegible. There are also some tombs of Armenians in this cemetery, probably persons employed by the Factors. The *Dutch Factory*, a heavy upper-roomed building, stands without the three gates.

A mosque called *Bibi ka Masjid*, built by Málik Baháu'd din, entitled 'Imádu'l Mulk, a minister of Mahmúd Begarha in A.H. 874, is also close to the city, outside the N. or Delhi Gate. It once had seven minarets, of which three stood at the outer entrance and two at the door of the courtyard. These have been entirely removed, but fragments of two which stood near the sanctuary remain. These used to rock, and were overthrown by the earthquake of 1818. Mr. W. B. B. Mills, of the Civil Service, who was hunting at the time, saw them fall.

This is, perhaps, the only mosque in Ahmádábád in which there is no admixture of Hindú ornament.

Four miles from the city and one from the *Cantonment* is the *Sháhi Bdgh*, or "Royal Garden," a palace and country seat prepared for Sultán Khurram,* afterwards Sháh Jahán. That prince, then Viceroy of Ahmádábád, never entered the magnificent structure raised to receive him, the gate not being high enough to admit him on the lofty elephant on which he rode. Before it could be altered he had become emperor of Hindústán. The domain extends over 100 acres, and fine avenues of the red tamarind lead to the principal building, which is a "stupendous edifice."† Entering the S. gate and ascending the noble avenue a fine view is obtained of the Palace, which stands on a high terrace banked by balustrades. The main pile is a square and massive structure, and has two projecting wings of an octagonal shape. The roof is turreted as well as terraced, and affords an extensive view of the surrounding country. In rear of the Palace is a woody dell, and the Sábarmatí is not far off. The ruins of many mosques, and domes and cupolas, still undecayed, look out on all sides from among beautiful trees, and the whole view may truly be styled magnificent. The Sháhí Bâgh was finished in A.H. 1032. The town residence of the Viceroy was near the Khánpúr Darwázah. The *Cantonment* can accommodate two native regiments, and the Koli corps has its camp without the W. gateway.

The *Royal Cemetery of Sarkhej* is $4\frac{1}{2}$ m. S.E. of the city. On an eminence to the E. are two pillars 30 ft. high and 12 in diameter, which, perhaps, marked the entrance into the cemetery. The Sábarmatí once flowed at the foot of them,‡ but now its course is $1\frac{1}{2}$ m. to the E. On the right of the entrance is a domed edifice, called the *gumbaz of Ganj Bakhsh*. Over the door is a Persian inscription, and above the tomb

within from the centre of the dome descends a massive chain, said to be of silver. Here is buried a saintly man named Shekh Ahmad Khattu Ganj Bakhsh, the spiritual adviser of Ahmad Sháh. He died A.D. 1445. The *gumbaz* and mosque were begun by Mahmúd Sháh, and completed by Kutbu'd-din. To the W. of the dome is a large square building, with a mosque upon its N. side. Along the other sides are colonnades, and covered seats in the S. walk overlook a tank about a quarter of a mile long from N. to S., and somewhat less in breadth from E. to W. S. of the *gumbaz* is a chaste stone building and the mausoleum of Mahmúd Begarha and two of his brothers, while a smaller one to the W. is that of his Queen. The marble tombstones are elegantly adorned with quotations from the Kur'an. Sarkhej is mentioned in the *A'in-i Akbari* under the name of *Sarganj*. Mandeslo, who visited the place in 1638, speaks of "440 great pillars, 30 ft. high," at the *gumbaz*, called *Zirkees*. S. of these buildings is the very sacred tomb of Bâd'Alí Shír, which has no pretensions to architectural elegance. The whole vicinity is covered with the remains of arches, colonnades, and buildings of various kinds. There is also excellent fishing in the tanks, and the sportsman will find floricán, partridges, and game in abundance. At Sanahtal, 3 m. to the W., are the remains of a pretty tank.

Very much in the same direction as Sarkhej, at the same distance, but rather more to the S., is *Batwa*, a large village, where is the tomb of Kutbi'Álam, grandson of Makhdúm Jánia, the saint of Uch (Ooch), on the Satlej. It is far loftier than that at Sarkhej. There is also a large tank to the S. of this tomb, and several other similar structures, with much elaborate adornment.

The *Cemetery of Piránd* is 10 m. to the S.W., and by S. of Ahmádábád. Here are the tombs of Imám Sháh, Shekh Sharif, and Bâkir 'Alí, remarkable for their lofty cupolas. Besides the above, the *Hírd Bdgh*, or "Diamond Garden," beyond the Delhi Gate, and the stu-

* Not Karrán, as Briggs, in *Cities of Gujarahttra*, p. 271, styles him.

† *Ibid.*, p. 272.

‡ Briggs' *Firishtah*, vol. iv., p. 49.

pendous dome of Dáryá Khán, who, from his Satanic life, was called King of the Imps, are worth a visit; and many of the mosques and buildings of various kinds are still in need of the descriptive pencil and pen of the artist and the explorer.

On the road to Disá from Ahmádábád the only work of art worth notice is the magnificent well at Adálij. It is similar to that already described as Dádá Harir's well, but larger. It was built by Rání Rádhábái, wife of Rájá Virsání, a noble of Mahmúd Sháh's court. At most of the stations there is excellent sport of all descriptions, and every tank is covered with waterfowl.

(g) *Disá* (Deesa).—This is a very hot station, but still much liked on account of the abundance of sport of all descriptions in the vicinity. It is the sole place in the known world where the lion and tiger prowl in the same jungles. The Cantonment is situated on the l. b. of the Banás, 3 m. N.E. of the town. Among the thickets along the river's side, tigers and leopards are often found, and lions occasionally enter the Cantonment at night. In one field not far from this station seven tigers were found together by some officers who were hunting on elephants. The sportsman may enjoy himself to the full, and when tired seek the cool retreat of Ábu.

(h) *Ábu* (Aboo).—The road from Disá to Ábu leads across the Banás river and then through patches of jungle, more or less dense, to the village of Anádará at the foot of the mountains. From this point a broad and well constructed path affords easy access to the summit. It leads directly to the *Nakhi Taldo*, or "Nail Lake," said to have been scooped out by the nails of a saint. This beautiful lake is studded with islets and encircled by rocks, which in the most picturesque forms reach down to the margin of the water. They are thickly covered with beautiful trees and shrubs. Around are the European residences, a barrack for convalescent soldiers, and a church. Here, on the 21st of August, 1857, a detachment of the Jodhpúr legion under Captain Hall rose and attempted to murder the Euro-

peans. They fired a volley into the barracks, having assembled before it in the grey of the morning. The soldiers, however, hastily throwing on their clothes and catching up their arms, opened a fusillade upon the rebels, and shortly after, headed by Captain Hall, sallied out and drove them along the road. One mutineer was shot through the shoulder, taken and hanged; and on the British side, Mr. Lawrence, son of Col. George Lawrence, was wounded. The mutineers then descended to Anádará, which they plundered, and, placing their booty on carts, made off towards Sirohi. Subsequently, the rest of the legion, 1,000 strong, joined in the revolt, and suffered signally in several engagements, until it was entirely broken and dispersed.

Near the Nakhi Taláo is *Dailwádrd*, "the region of temples." The principal shrines are those of *Tej Pál* and *Vimal Sah*, the latter of which, founded in A.D. 1031, appears to have been the first built of all the Jain edifices on this mountain. Colonel Tod, in his *Western India*,* gives the following description of Dailwára:—

"The temple of Vṛishabhdeva † stands isolated in the centre of a quadrangular court, the length of which, from E. to W., is about 180ft., and the breadth 100ft. Along its internal faces are ranges of cells, 19 on the larger and 10 on each of the smaller sides, each cell being of uniform dimensions. A double colonnaded piazza, elevated on a terrace rising from steps above the level of the court, passes all round in front of the cells, the inter-columniations being the breadth of these; each, besides its four columns, having two pilasters to correspond therewith and the partition walls of the cells, the roofs of which are flat. In each cell, opposite to the door of entrance, is an elevated altar, on which is placed the image of some one of the 24 Jin-eshwars. Architraves passing from each pair of columns and resting on the corresponding pilasters, constitute a separate vestibule to each

* P. 102.

† Vṛishabha is the first of the Jain pontiffs of the present era.

cell, and this is rendered the more distinct by every compartment between the four columns having either a vaulted or flat roof. The whole is of pure white marble, every column, dome, and altar varying in form and ornament, the richness and delicacy of execution being indescribable. Each of the 58 cells merits an entire day's study, and a first-rate pencil to delineate it. It is asserted that each separate cell was added by wealthy individuals of various cities and countries professing the Jain faith, which may account for the great diversity of style and ornament, while the harmony and symmetry of the whole attest that one master mind must have planned and executed, except at the S.W. angle, where some dissimilarity prevails. The altars are of a chaste and simple design, while money, labor, skill, and taste have been lavished on the details of the colonnade wherein each of the columnar rules of Jain architecture has its example. Each cell contains its statue dedicated to the particular object of worship of the person at whose expense it was raised, and inscriptions recording the period of erection are carved on the inner lintel of every doorway. We now descend to the tessellated marble pavement in the area, crossing which we reach the Sowá-mandap, fronting the shrine of Vṛṣabhdeva. It may be well in the first instance to explain the meaning of this term (mandap) in Hindú architecture, which belongs more to the Sivite than to the Jain style, and was perhaps borrowed from the former. The mandap may be either square or circular, and its roof, whether vaulted or pyramidal, is generally supported by open columns. In the Sivite shrine it contains the symbolic bull, while the appropriate representative, the lingam, occupies the interior cell. Whoever has noticed the ichnographic plan of the temple of Jupiter Serapis at Puzzuoli, will be tolerably familiar with a Sivite shrine. With the Jain, the mandap contains no object of adoration, and serves merely for the votaries to prepare themselves and their offerings. The one in question has a hemispherical vault of 24 ft.

diameter, supported by columns of proportional height. As these are ranged in a quadrangle, ponderous architraves are thrown across, excluding the corner columns, thus making the dome rise from an octagonal base. This is only perceptible from the inside; externally it appears an ovate spheroid, but obtained from an horizontal, not a radiating pressure. Each pair of columns is connected by a *toran*, or triumphal arch, of peculiar but very elegant form, and of most elaborate workmanship. On the E., N., and S. sides, intervening columns unite the mandap with those of the piazza, and thus conjoined, they fill up one entire side of the area. The roofs either domed or flat, which cover these intervening columns and surround the larger vault rivet attention. In their surfaces are sculptured innumerable incidents from the various epics, — the *Rámáyana*, the *Mahábhárat*, etc., thus whimsically blending the unitarian and polytheistic sects; while Kanya in the Rás-Mandala is represented encircled by the Gopis, relieved by festoons of foliage, flowers, and fruit. While the eye detects a want of ease in the figures of the animals, the most fastidious critic could not find fault with the copies from inanimate nature. The flowing lines and graceful pendant flowers could not be surpassed by the work of any chisel in Europe.

"Passing through a court, a flight of steps conducts to the rival temple dedicated to Páreshwanáth the 23rd, and most popular of the Jin-eshwars. This shrine was erected by the brothers Tej Pál and Basant Pál, likewise merchants of the Jain persuasion, who inhabited the city of Chandrávatí, during the sway of Dharaburz, and when Bhím Deo was paramount sovereign of Western India. The design and execution of this shrine and all its accessories are on the model of the preceding, which, however, as a whole, it surpasses. It has more simple majesty, the fluted columns sustaining the mandap are loftier, and the vaulted interior is fully equal to the other in richness of sculpture, and superior to it in the execution, which is more free and in

finer taste. The span of the dome is 2 ft. more in diameter than the other, being 26 ft.; the ponderous architraves of marble, 15 ft. long, are of solidity proportioned to their length and the superincumbent weight. The peristyle corresponds precisely with that already described, and, like it, is united by an intervening range of columns to the quadrangle. It is impossible to give a distinct idea of the richness and variety of the bassi-relievi either of the principal dome or of the minor ones which surround it. We must not, however, overlook a singular ornament pendant from the larger vault, the delineation of which defies the pen and would tax to the utmost the pencil of the most patient artist. Although it has some analogy to the corbeille of a gothic cathedral, there is nothing in the most florid style of gothic architecture that can be compared with this in richness. Its form is cylindrical, about 3 ft. in length, and where it drops from the ceiling it appears like a cluster of the half-disclosed lotus, whose cups are so thin, so transparent, and so accurately wrought, that it fixes the eye in admiration. The dome is divided into concentric compartments by richly sculptured cordons, each intervening space being filled with elaborate and elegant devices. In one compartment a bacchanalian group seems to indicate the season of the year when, all nature rejoicing, the man of wealth abandons all thought of Lakṣhmī (the goddess of riches) for the verdant Vasantī, or spring, in allusion, probably, to the name of the founder, Bassant Pál, which signifies 'fostered by the spring.' In the other divisions are rich festoons in high relief, of flowers, fruits, and birds, down to the last, which contains figures of warriors, each standing on a projecting pedestal, in various attitudes, some holding the sword or sceptre: these may represent the kings of Anhilwárá. The *toran* divides our admiration with the vault. It appears as if spouted forth from the mouths of two marine monsters, whose heads project from the capitals of the columns supporting the arch. But it is vain to

attempt a verbal description of this, and we must quit the mandap for the shrine. On ascending the steps we enter the vestibule, on each side of which is a niche, partly sunk in the wall and partly projecting from it. The base is in the form of an altar, over which small and very chaste columns support an exquisitely designed canopy. Though plain, nothing can surpass the execution; not an unequal line or uneven surface is perceptible. All is so finely chiseled that it appears as if moulded of wax, the edges, semi-transparent, not being a quarter of a line in thickness. These niches are said to have cost a lakh and a quarter of rupees, or about £12,000, such was the wealth of individuals in those days. At present a whole year's revenue of the kingdom of Anhilwárá would not suffice for the erection of one of these shrines. In the sanctum appears the statue of Pārshwa, whose symbol is the serpent. Here we have the same incidents of worship, saffron offerings, candelabras fed with ghee, benzoin incense, crystal eyes, emerald *tika*, and the same subordinate ill-favored brass images around him."

"The principal object," says Mr. Fergusson,* "in these temples is a cell lighted only from the door, containing a cross-legged seated figure of the saint to whom the temple is dedicated. The cell is always terminated upwards by a pyramidal spire-like roof, somewhat similar to those of the numerous little temples of Brambanam in Java. A portico is always attached, generally of considerable extent, and in most instances surmounted by a dome resting on eight pillars, which forms indeed the distinguishing characteristic of the style, as well as its most beautiful feature. The porch of Vimal Sáh's temple is composed of 48 pillars, by no means an unusual number; and the whole is enclosed in an oblong courtyard, about 140 ft. by 90 ft., surrounded by a double colonnade of smaller pillars forming porticoes, to a range of 55 cells, which enclose it on all sides exactly as in a Buddhist *vihára*. In this case, however, instead of a monk each cell is occupied by a cross-legged

* *Handbook of Architecture*, p. 70.

figure of Pārshwanáth. Externally the temple is plain, and there is nothing to indicate the magnificence within, except the spire peeping over the plain wall. The great pillars are of the same height as those of the smaller external porticoes, and like them finish with the universal bracket capital of the East. Upon this an upper dwarf column or attic is placed to give additional height, and on these upper columns rest the great beams or architraves which support the dome; as, however, the bearing is long, at least in appearance, the weight is relieved by a curious angular strut or truss of white marble, which, springing from the lower capital, seems to support the middle of the beam."

In the *Asiatic Researches** will be found a translation of the Ábu inscriptions and a historical memoir of the princes in whose reign most of the buildings there were erected. The 18th and 19th inscriptions are on the temple of Tejpal, and intimate that a temple or group of temples were dedicated to Nemináth by the brothers Tejpal and Vastupal, of whom Tejpal was *Mudrá Vyádpri*, "Keeper of the Seals," or Minister to Bhíma Deva. The dates are Vikram 1287 = A.D. 1231. Another inscription states that *Vimala Sah* built the temple of *Adi Nátha* in Samwat 1379 = A.D. 1313. The inscriptions may be divided into Saiva and Jain, of which the Saiva date from A.D. 671 to 1821, and the Jain from A.D. 1189 to 1752. The original worship in the mountains appears to have been that of the Lingam under the name of *Achaleshwara*, "or the immovable Lord." The Jain faith was engrafted on the older religion in A.D. 1032, when *Vimala Shah* built a temple of Adináth, the first of the Jain series. In 1189, the traces of Jain faith are frequent, and in that year the images of Ara and Sánti Náth were set up by Yasadhavala, of the royal house of Gujarát. Kumára Pál, the sovereign of Gujarát, was converted to the Jain faith in Samwat 1230 = A.D. 1174. In A.D. 1231, Vastupal and Tejpal, ministers of the feudatory chief of Chandrávati, were munificent adorners of the

spot. Ábu was long dependent on Anhilwádá, but immediately governed by the chiefs of Chandrávati. From them it was transferred to the rulers of Meda, and from them again to the Rájás of Sirohi.

After satiating his eyes with the beautiful temples of Dailwára, the traveller must proceed to the ancient fortress of *Achalgarh*. The entrance is by the Hanumán Gate, which has two noble towers built of huge blocks of granite, black with the storms of a thousand winters. The towers were originally united by a guard-room at top, and this portal opens into the lower fort, now in ruins. A second gate, called the *Ohampá-pól*, conducts to the inner fortress. The first object that strikes the eye is a beautiful Jain temple built at the sole expense of a banker of Mándu, the columns of which resemble those of the ancient shrine at Ajmir. The upper fortress is said to be the work of *Rána Kumbho*, when driven from his 84 castles in Mewár; but his work was merely that of repairing what had been built centuries before. On the left is the palace of his queen, called the *Oka-Mandal*, from the country of Oka, where she was born. On the highest eminence to the E. are the remains of an alarm tower of the Parmárs, the name of whose gallant chief Lakshman is recorded on the pillar of Delhi. After the lapse of 7 centuries the Rájput of every tribe pays homage to it. On the descent from the fort, the traveller will remark an equestrian brass statue of Rána Kumbho, one of his son Rána Mokal, and one of his grandson Uday Singh, who "tarnished the glory of a hundred kings."

The next visit must be to the shrine of *Achal-eshwar*, "one of the most renowned in the fabulous annals of the Hindús." Here is the *Mán-agni-kunda*, or "fire-font," 900 ft. long by 240 ft. broad, excavated in the solid rock and lined with solid masonry of immensely large bricks. On a mass of rock in the centre is a mud shrine of Mátá, "the universal mother." On the crest of the N. face is a group of temples to the Pándu brothers also in ruins. On the

* Vol. xvi., p. 284.

W. side is the shrine of Achal-eshwar, a massive building. On entering, the eye is attracted by a statue of Párvati, and it is only on looking into a deep fissure in the rock that the bright toenail of Shiva is visible, which has here been worshipped from remote ages. In front of the temple is a colossal brazen bull, much indented on the flanks, having been broken into by Mahmúd Begarha, the monarch who is the original of Butler's "Prince of Cambay," whose—

"———daily food
Is asp, and basilak, and toad."

On the very verge of the Agni-kund is the tomb of Ráo Mán of Sirohí, who was poisoned in one of the Jain temples. His body was burnt near the shrine, and five of his queens entered the fire with his corpse. On the E. side of the kund is a temple to the founder of the Parmár race. The statue of Adipál, of white marble, 5 ft. high, is thought by Tod to be the finest piece of sculpture in India, except the figures on the Barolli column.

Having ascended from Anádará, the traveller may descend into the plains by Girwar and thence visit the ruins of Chandrávati, which are 10 m. off. He may then return to Anádará. The road by Girwar is thus described:—*

"Mount Ábu is said to be most easily accessible from the direction of Sirohí and Jhálor. On the Gujarát side, the ascent which possesses the greatest interest is that from the village of Girwar; it is, however, impracticable except to foot men. The traveller from the shrine of Ambá Bhawání passes for a long distance through romantic highland scenery, his lonely pathway usually the bed of a mountain torrent. All is grand in this region,—lovely and wild, as if it were destined by nature to be the haunt of her favorite progeny, where human passions should never intrude to disturb the harmony of the scene. The sky is cloudless; the notes of cuckoos are heard responding to each other from amidst the deep foliage, while the jungle-fowl are crowing their matinals in the groves of bamboo which shelter

them; and groups of grey partridge, nestled in the trees, vie with the ring-doves in expressions of delight, as the sun clears the cliffs and darts his rays among them. Others of the feathered tribe, not belonging to the plains, are flying about, while the woodpecker's note is heard reverberating from the hard surface on which he plies the power of his bill. Fruits and flowers of various kinds and colors invite the inhabitants of the forest, whether quadruped or feathered, and the industrious bee here may sip the sweetest of sweets from jasmine, white or yellow, climbing the giant foliage, from kámbír or kánoa, whose clustering purple and white flowers resemble the lilac, or from the almond-scented oleander which covers the banks of the stream, on whose margin abundantly flourishes the *ricínus*, or the willow. No human form appears to disturb the charm of this enchanting solitude, except perhaps the grave figure of some Rájput cavalier, a pilgrim to Ambáji, who, with shield at his back and spear swaying on his shoulder, fills the vista of a long and narrow gorge, in which a handful of stout hearts might stand against a host; or a group of quiet grain-carriers, with piled up sacks and grazing cattle, occupies some lovely wild spot in the heart of the defile, where the crystal stream expands into a little turf-bordered pool. By-and-bye the hills slope away into a level valley, which, though more or less sandy, exhibits many fertile spots, producing abundant crops of grain, with little villages here and there, and rivulets flowing from the mountains that in the distance raise, in front and rear, their gigantic forms. Majestic Ábu, shrouded in its cloak of mist, now engrosses every thought, its varying outline filling the imagination with a thousand suggestive forms, until a near view is at last obtained of its precipitous face; its dark recesses lined with forest and underwood, and streaked with many a silver stream; its diverging shoulders pushed majestically forwards in their garb of sable, variegated, as the sun rises towards his meridian, with tints of brightest gold.

* *Rás Máld*, p. 264.

"Over one of these spurs a path may be seen from the village of Girwar, winding like a thread upon the mountain's side, now rising and again sinking almost to its former level. Through a thick and tangled forest it pursues its lengthened ascent to a small spot of level ground, below an almost perpendicular scarp, where, amidst a grove of magnificent foliage, is embowered the shrine of Vasishth Muni. The traveller rests here in a little garden filled with the strongly-perfumed flowering shrubs that are natives of the mountain, among which the yellow Rewara is conspicuous; and sight and smell thus regaled, his sense of hearing is not less pleasingly entertained with the melodious murmuring of the waters which, pouring forth through a cow's mouth sculptured in the rock, are received into an excavated basin beneath it. The temple of the Muni is a small and unimportant edifice, sufficient to contain a black marble figure of the sage, who called from the fire-fountain of Achaleshwar the ancestors of the Rájput tribes. There is also a brass figure here of the martial hero of Ábugarh, "the terror of the Danuj," Dháráwarsh, the Parmer, who is represented in the act of supplication to the sage, the creator of his race. From the shrine of Vasishth Muni the ascent is continued by a long flight of steps cut in the living rock, which conduct at length to the level of the plains of Ábu. Arrived at this spot, the traveller may well fancy himself to have reached a new world—an island floating in the air. The table-land is walled on all sides by abrupt and lofty cliffs, similar to those which he has ascended; it possesses an area of several miles; contains villages and hamlets; is ornamented by a lake and by more than one rivulet, and wears a coronet of mountain peaks, of which the highest is that called, from a little shrine on the summit, 'The Saints' Pinnacle,' and the most remarkable that which is crowned by 'the fortress that cannot be shaken,' the renowned *Achalgarh*.

"The country between the shrine of Vasishth and Dailwára is thus pleasingly described by the annalist of Rájputáná. 'There is more of cultivation,

the inhabitants are more numerous, the streams and foliage more abundant; here and there a verdant carpet decked the ground, while some new wonder, natural or artificial, appeared at every step. Every patch where corn would grow was diligently tilled, and in this short space I passed four of the twelve hamlets of Ábu. On the margin of each running brook was the *aret*, or Egyptian wheel for irrigation, and, as the water lies close to the surface, the excavations were not required to be deep. The boundaries of these arable fields, chiefly of the prickly cactus, were clustered with the white dog-rose, with which was intermingled the kind called *seoti* (sacred to Seo or Shiva), much cultivated in the gardens of India. The pomegranate was literally growing out of a knoll of granite, where there was scarcely any soil beyond the decomposed surface of the rock. The apricot or nectarine appeared occasionally, covered with fruit; but being yet quite green, it seems probable that it will never ripen. They also brought grapes, which, from their size, I should have deemed cultivated. These, as well as the citron, are claimed amongst the indigenous products of Ábu. The mango was abundant, and a rich and elegant parasite, with a beautiful pendant blue and white flower, resembling the *lobelia*, found root in its moss-covered branches. This parasite is called *ambatri* (from *amba*, mango) by the mountaineers, with whom it appeared an especial favorite, as I observed that whenever it grew within reach it was plucked and "wreathed in their dark locks" and their turbans. Of flowers there was a profusion; amongst them were the jasmine, and all the varieties of the balsam as common as thistles. The golden *champa*, the largest of the flowering trees, rarely met with in the plains, and which, like the aloe, is said to flower but once in a century, was seen at every hundred yards, laden with blossoms and filling the air with perfumes.'

The rest of Route 21 has not been lately described by any traveller, and the notice of the places is reserved for a future edition.

SINDH DIVISION.

Preliminary Information.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.—2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

The province of Sindh has its name from the Skr. word *sindhuḥ*, "ocean," "flood," applied to the great river Indus, which name is merely a corruption of the Skr. word. The natives to this day, in speaking of the Indus, always call it *daryā*, a Persian word of equivalent signification to *sindhuḥ*. Sindh lies between N. lat. 23° 37' and 28° 32', and E. long. 66° 43' and 71° 3', and is 360 m. long from N. to S., and, where broadest, 270 m. from E. to W. The measurement of the area in sq. m. is very variously given, being, according to Thornton, 52,120, and according to the *Bombay Selected Records*, No. xvii. for 1855, p. xlii., 60,240 sq. m. This latter statement includes 2,708 sq. m. of territory belonging to Mir 'Alī Murād, and would make Sindh 2,427 sq. m. larger than England and Wales together. The population is remarkably low, scarcely exceeding 20 persons to the sq. m., which is partly owing to the extensive tracts of waste and of forest land.

Sindh is bounded on the N. by Bilūchistān and Bhāwalpūr; on the E. by Jaysalmer and Mārwar (or Jodhpūr); on the S. by Kachh and the Indian Ocean; and on the W. by Makrān, the country of the Brahūis and the Bolān.

The General aspect of the Division is that of an alluvial plain shut in by the Hālā Hills on the W. and by deserts on the E., and is such as to have occasioned a comparison with Egypt, which country Sindh in many points strongly resembles, being almost as dependent on the Indus, as Egypt on the Nile, for irrigation and fertilization, on a par as regards the scanty fall of rain, and agreeing very much in its vegetable and animal products. At Karāchī, the annual fall of rain does not exceed 6 inches; at Haidarābād, 2.55 inches; and at Larkhāna, in N. Sindh, three years have passed without any rain at all, as during Hamilton's visit in 1699, when no rain fell in that district for three years. On the 15th of July, 1839, the day the Amirs signed the new treaty with the British, it rained heavily at Haidarābād, and the rain continued at intervals for four days, a most unusual circumstance. Many houses and part of the city wall fell, owing to the rain, and the Amirs and people looked upon it as a bad omen, and were filled with superstitious alarm in consequence.

The Indus is called *Sindhuḥ* throughout its course, but from Kālābāgh to Aṭak* it is sometimes locally termed *Aṭak*. From Bakar to Kālābāgh is the Upper Indus; from Bakar to the sea the Lower Indus. From the sea to Aṭak, in a straight line, is 648 m.; by the river 942 m. The width of the surface water in the dry season is from 480 to 1,600 yds.; the average width 680. The greatest depth is found between Kālābāgh and Aṭak, where it is 186 ft.; the average

* *Aṭak*, in Hindustāni, signifies "stop," this river being regarded as the boundary of India.

depth is 24 in the freshes, but in the dry season from 9 to 15 ft. The velocity is 7 m. per hour in the freshes, 3 in the dry season. The maximum discharge per second is 446,080 cubic ft. in August, 40,857 ft. in December.* The river rises in March and falls in September. Unlike the Ganges and Mississippi it does not submerge its Delta or inundate the valley through which it passes to a very wide extent. Its floods are capricious, taking for several years together to the right bank, and then for a like period to the opposite side; they are also partial, and at the height of the freshes the Persian wheel may be seen at work watering the fields on the banks.

The *Sub-divisions* and *Chief Towns* of Karáchi Collectorate are as follows. Those of the other Sindh Collectirates have not been ascertained:†—

Táluks or Sub-divisions from S. to N.		KARÁCHÍ. Chief Towns.	Distance and direction of Chief Town from Karáchi.
1	Karáchí	Karáchí	
2	Vikkar or Ghorábárf	Ghorábárf	56 S.E.
3	Sháh Bandar	Sháh Bandar	76 S.E.
4	Játí, with Sujawal attached	Maghrabin	84 S.E.
5	Mírpúr Battora	Mírpúr Battora	74 E.
6	Mírpúr Sákrá	Mírpúr Sákrá	46 E.S.E.
7	Hill Districts	Bhulá Khán's Tándá	60 N.E.
8	Johí, with Dádú attached	Johí	
9	Thaṭṭhá, with subordinate Kár- dár's district of Jarrak	Nagar Thaṭṭhá	58 E.
10	Kotru	Kotru	110 N.E.
11	Sewán, with Bhán attached	Sewán	147 N.E.
12	Majandah	Majandah	102 N.E.

Táluks or Sub-divisions from S. to N.		HAIDARÁBÁD. Chief Towns.	Distance and direction of Chief Town from Haidarábád.
1	Doába	Haidarábád	
2	Names not ascertained		
3			
4			
5			
6			
7			
8			
9			
10			
11			
12			
13			

SHIKÁRPÚR (not ascertained).

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

The Hindús of the Vaidik era, the Áryan nation, in the 6th century B.C., were located chiefly in the Panjáb and along the Indus.† In the 3rd Aṣṭaka and 6th Adhyáya there appears to be a distinct mention of the Indus, in the 12th verse, which runs as follows:—"Thou hast spread abroad upon the earth, by thy contrivance, the swollen *Sindhú* when arrested (on its course)." The Hindús

* *Bombay Selections*, No. xvii., pt. II., p. 545.

† The province of *Kachh* (Cutch) is included in the military division of Sindh. In the present work no routes in *Kachh* have been laid down, and therefore no statistics are given respecting it. There are, nevertheless, in the province several interesting localities, which may be noticed in a future edition.

‡ Introduction to the 2nd book of the *Rig-Veda*, by H. II. Wilson, p. xvii.

of that period appear to have been much the same as Alexander the Great found them in 326 B.C. The great change in the course of the Indus since that time prevents recognition of the places said to have been visited by the conqueror. It is probable that the Indus then flowed much to the E. of its present course, passing by the walls of the ancient city of Alor. According to the tradition of the country periodical floods of great height take place about twice in a century, and produce great alterations. Thus, in 1819, the year of the earthquake,* which deepened the arm of the sea so greatly between Kachh and Sindh, there was an extraordinary flood, which effected great changes in the Sindh Delta. The depth, too, to which some ancient cities, as Bráhmañabád for example, have been buried, shows that earthquakes have been productive of alterations which render it impossible to identify the cities and routes described by Arrian. In the words of a late author,† “Beyond the apparent identity of such places as Pattala with Tatta, and Crocola with Karáchi, there is in reality nothing whatever to attest that here the great conqueror was.” From the time of Alexander to the 7th century, A.D., nothing is known of the history of Sindh. Arab descents on Sindh by sea are mentioned as early as the Khalífah of ‘Umr. Several expeditions were also sent through Makrán to invade the countries lying on the Indus; but all failed until, in 711, A.D., in the reign of the Khalífah Walíd, Hajjáj, the Governor of Basrah, dispatched an army of 6,000 men under his nephew, Muḥammad bin Kásim, a youth of 20, to conquer Sindh. This general took first Dewal,‡ the seaport, and then marched by Bráhmañabád and Sewán to Alor, the capital of Sindh. Here Rájá Dáhir,§ who seems to have been the supreme ruler of the country, was defeated and slain, and, after one more desperate stand by the Rájputs at Ashkandra, Muḥammadan rule was firmly established on the Indus. Kásim, according to the Táríkh-i Hind wa Sindh,|| consolidated his conquests with wisdom equal to his valor; but, being falsely accused by the daughters of Dáhir, was cruelly put to death by Walíd. He was succeeded by Tamim, in whose family the government of Sindh remained for 36 years. After this period, according to Elphinstone,¶ “the Muslims were expelled by the Rájput tribe of Súmra, and all their Indian conquests were restored to the Hindús, who retained possession for nearly 500 years.” This statement, however, is contradicted by other authorities, according to whom** the lieutenants of the ‘Abbás Khalífs were deputed to Sindh for three centuries. In 1025, A.D., Maḥmúd of Ghazni unquestionably conquered Sindh, and it was probably not till 1054 that the *Súmra*s attained to power. In 1340, the *Sammas*, another native tribe—converts, like the *Súmra*s, to Islám—acquired the government. These again were overthrown in 1521 by Sháh Beg Arghun, who was driven from Kandahár by Bábar. Sháh Beg is said to have committed suicide not long after his conquest, and was succeeded by his son Sháh Husain, in whose reign, in 1540, Humáyún fled to Sindh, and in his flight, the illustrious Akbar was born at ‘Umrkot. Mirzá ‘Isá Tirkhán shortly after this rebelled against Sháh Husain, who died and left the rebel without a rival. Mirzá ‘Isá employed the Portuguese as mercenaries, and they, during his absence, set fire to Thathá. In 1590, Akbar conquered Sindh, and the authority

* For an account of this extraordinary event, see *Bomb. Lit. Trans.*, vol. iii., p. 90.

† *Personal Observations on Sindh*, by Captain Postans, p. 144.

‡ Perhaps Thathá, so named from a vast Dewal, or idol temple, the most conspicuous building there.

§ According to the *Chachnámah*, a work of rather doubtful authority, Dáhir was a Bráhmañ and the son of Chach. This Chach was prime minister of the Rájá of Sindh, and obtained the sovereignty by an intrigue similar to that which gave to Gyges the throne of his master.

|| This history was written by Muḥammad ‘Alí bin Hamúd in A.H. 613=A.D. 1216, but professes to be a translation of an Arabic work written immediately after the conquest and found in the possession of the Kázi of Bakar.

¶ P. 262.

** *Personal Observations on Sindh*, p. 153.

of the Mughul emperors continued till 1736, when the Kalhoras, a native tribe, threw off the yoke and became independent. One of this family, Ghulám Sháh, founded the modern capital of Haidarábád on the site of the ancient Nírankoṭ. Ádam Sháh was the first of the Kalhoras who rose to influence in Sindh. He became the head of a religious fraternity about the middle of the 15th century. His disciples seized on the lands of the Zamíndárs, and when the Mughul governor sent troops to aid the rightful owners, the Kalhoras defeated them, but were subsequently defeated in turn, and their leader, Dín Muḥammad, hewn in pieces in presence of the governor. They then fled to Khil'at; but subsequently, having submitted to the authority of the Emperor, were allowed to return, and their leader, Yár Muḥammad, was invested with the title of Khudá Yár, "friend of God." His son, Núr Muḥammad, was made Governor of Thaṭthá by Muḥammad Sháh, and afterwards, on paying a million sterling to Nádir Sháh, appointed Governor of Sindh by that conqueror with the title of Sháh Kulí Khán. His three sons were, however, taken as hostages to Persia, whence they escaped on Nádir's death, and the youngest, Ghulám Sháh, after many vicissitudes and bloody battles with his brother 'Attár, was, in dependence indeed on the Afghán monarchy, firmly seated on the throne about 1758 A.D., in which year, on the 22nd of Sept., the E. I. Company were permitted to establish factories at Thaṭthá and Sháh Bandar. Ghulám Sháh achieved many successes over the neighboring princes, defeated the Dáúdputras of Bháwalpur, wrested the whole district of Kakrálla from Jám Hijáji, and compelled the Ráo of Kachh to give him his daughter in marriage. He died in 1771, and was succeeded by his eldest son, Sarafráz Khán, whose title was confirmed by the Afghán King. He made an inroad into Kachh, and on his return put to death Mír Bahrám Khán, chief of the Tálpúrs, a tribe of pastoral Bilúchis, who were becoming very powerful. Mír Bahrám was much respected and beloved, and his cruel murder paved the way for the downfall of the Kalhoras. Sarafráz gave such trouble to the Company's officers, that they resolved to quit Sindh, and the factories were accordingly abolished in 1775. Next year Sarafráz was deposed for his tyranny by a general assembly of the Bilúch tribes, and his brother, Miyán Muḥammad, was raised to the throne; but being found incapable, was deposed in a few months, and a nephew of Ghulám Sháh was substituted, and after him, in a brief period, Ghulám Nabí, a brother of Ghulám Sháh. This took place in 1778, when Mír Bijjár, the son of Mír Bahrám, returned from Makkah. The Kalhora chief had treacherously endeavored to get Bijjár assassinated while on his journey, fearing his resentment on account of his father's murder. The Arab chiefs, however, would not imbrue their hands in the blood of a guest. Bijjár returned to be joined by thousands of adherents, and in a pitched battle he defeated and killed Ghulám Nabí. With a moderation unexampled in Asiatic history, he then declined the throne of Sindh, to which he was called by the voice of the people, and seated 'Abdu'n-nabí, brother of the slain Ghulám Nabí, on it. Two years after, when 'Izzat Yár Khán, a nephew of 'Abdu'n-nabí, entered the country with an Afghán army, Bijjár marched with all his tribe to support 'Abdu'n-nabí, and defeated the invader in a most sanguinary battle. In spite, however, of this singular loyalty and forbearance, 'Abdu'n-nabí caused the noble Bijjár to be assassinated, effecting his purpose through the co-operation of the Rájá of Jodhpúr. The Tálpúrs then elected Mír 'Abd'ulláh, son of Bijjár, as their chief, and expelled 'Abdu'n-nabí, and defeated the armies of Khil'at and Jodhpúr, which were sent to reinstate him. It is remarkable that they put their enemies to flight by a desperate charge, sword in hand, such as their descendants tried with less success at Miyáni. 'Abdu'n-nabí now obtained the aid of the Afgháns, and 'Abd'ulláh was obliged to retire to 'Umrkoṭ. Lured thence by promises of forgiveness, he was cruelly put to death three days after he had taken the oath of allegiance. The Tálpúrs now elected Mír Fath 'Alí, son of Shúbahdár and grandson of Bahrám, who drove

out 'Abdu'n-nabí, and finally obtained from Zamán Sháh, the Afghán king, a confirmation of his title as ruler of Sindh. He associated with himself, but in a subordinate position, his brothers Ghulám 'Alí, Karam 'Alí, and Murád 'Alí, and, having settled the internal affairs of the country, recovered Karáchi from Khil'at, but 'Umrkot, which had been ceded to Jodhpúr, was not recovered till 1813. Of his two nephews, Suhráb obtained the principality of Khaipur (Khaypore), and Mír Tára that of Mírpúr. So amicably did the four brothers rule at Haidarábád that they were called the Chár Yár, or "Four friends." Fath 'Alí died in 1801, leaving a son, Šúbahdár, but bequeathed two-fourths of his territory to Ghulám 'Alí, and one-fourth to each of the others. The joint government continued, and peace reigned among the brothers and their families in a manner which was the theme of astonishment to the surrounding nations. Ghulám 'Alí died in 1811, leaving a son, Mír Muḥammad, but Karam* 'Alí and Murád retained the government as long as they survived. Murád left two sons, Núr Muḥammad and Naṣr Khán, of whom, in the redistribution of power and territory consequent on the death of all the elder Amirs, Núr Muḥammad was elected *Ráis* or chief. In the meantime the English Government had been making advances towards the occupation of Sindh. On the 21st of August, 1809, a treaty had been concluded with the Amirs, by which they agreed not to allow the French to establish themselves in the province. On the 9th of November, 1820, a new treaty was made to exclude European and American adventurers. On the 22nd of April, 1832, and the 23rd of December, 1834, other treaties opened the roads in Sindh and the Indus to trade. On April the 20th, 1838, new stipulations were made for the residence of a political officer at Haidarábád; and next year diplomatic operations were redoubled, and on the 15th of July, 1839, a new treaty was signed by the Amirs of Haidarábád, by which they were compelled to cede an encampment for 5,000 British troops, and to supply £30,000 a-year towards the expenses of the force, to abolish all tolls on the river, to admit the Company's rupee, and to forbear from all negotiations with foreign States, as also to furnish 3,000 auxiliary troops when required. A separate treaty with Khaipur, signed on the 24th of December, 1838, placed that principality in subordinate alliance with the British Government, while a separate article obtained from Mír Rustam, the then *Ráis*, and son of Suhráb, the fort of Bakar as a *depôt* in time of war.† This fortress, in contempt of the treaty, was at once permanently occupied, and this although Sir A. Burnes had informed the Governor-General that Mír Rustam considered it the key of his country, and that his honor would be compromised by its retention. Subsequently, the Governor-General imposed an enormous fine of £300,000 on the Amirs under the name of arrears of tribute to Sháh Shuj'a, the Afghán prince, who was to be reinstated on the throne of Kábul. These aggressions led to discontent and distrust, on the part of the Amirs, which were strongly fomented by the conduct of Mr. Ross Bell, who supported the rebellious attempts of 'Alí Murád, the younger brother of Mír Rustam, against his *Ráis*. Finally, Sir C. Napier, by a series of aggressive measures, forced the Amirs of Haidarábád to open resistance, and having defeated them at the battle of Miyání on the 17th of February, 1843, and again on the 24th of March at Dappa, or Dabba, on the Phulelí, annexed the whole country.‡

The principal tribes in Sindh are the Bilúchís, the *Jaṭs* or *Sindhís*, who were

* Karam 'Alí ceded the post of *Ráis* to his brother Murád. See the Amirs' own narrative of events in their family, in *Dry Leaves from Young Egypt*, Appendix, p. 362, 3rd Ed.

† *Sindh Correspondence*, 1836-1843, p. 151, "If the Governor-General in time of war should seek to occupy the fortress of Bakar as a *depôt* for treasure and munitions, the Amir shall not object to it."

‡ The question of the English policy towards the Amirs may be examined in the writings of Sir W. Napier and Sir J. Outram, and in the Amirs own statement in the Appendix to *Dry Leaves from Young Egypt*. (On the one side are the voices of Sir C. Napier and his brother, and Sir C. Napier's Secretary; on the other, in favor of the Amirs, the unanimous voice of all the political officers of any note employed in Sindh, of General Jacob, and the majority of military men occupied in the reduction of the country.)

anciently Hindús, and were converted to Islám during the rule of the *Khalífs* of the house of Ummayyah. The *Játs* are taller and more robust than the natives of India, and strong and muscular, but idle, apathetic, cowardly, and dishonorable,* addicted to intoxication, filthy in habits, and immoral in the extreme. They belong to the *Hánifah* sect of Islám, but a few are *Shí'ahs*. Capt. Burton has given a list of about 250 different sub-divisions of this tribe, of which the *Sammás* and *Sumrds* were at one time the ruling classes in Sindh. The language of the *Sindhís* is a mixture of Arabic and Sanskrit words, the grammar being borrowed from Sanskrit for the noun, and from Persian for the verb.

The *Bilúchís* are a mountain tribe, inhabiting chiefly the *Hálá* range and the hills which run at right angles to it to the *Sulaimán* range. The *Tálpúr Bilúchís*, however, claim to be Arabs,† who advanced to the confines of Sindh on the conquest of that country by *Muhammad bin Qasim*. The *Bilúch* is a far superior being to the *Sindhí*. He is fairer, more powerfully formed, incredibly hardy and vigorous, and not deficient in courage. The *Bilúchís* are in general temperate, and live to an extreme old age. *Mír Suhráb* was killed by an accident when 100 years old, and that age is not unfrequently reached by *Bilúchís*. The *mu'azzin* at one of the mosques at *Shikárpúr*, in 1841, was 102 years old, and yet ascended the minaret and called to prayers. *Bibarak*, chief of the *Bugtis* about that time, and *Doda*, chief of the *Marís*, were extremely old men, and *Mír Rustam* also lived to near 90. The *Bilúchís* will ride with little covering on their heads, and without drinking anything all day, under a sun which would destroy Europeans or even natives of India. This is in part owing to their great temperance.‡ Of the *Amirs*, *Mír 'Alí Murád* was the only one who had the credit of indulging in wine. The *Marí Bilúchís* are considered the best soldiers of all the tribes, and are in general large powerful men, many of them above 6 ft. high, with limbs not inferior to those of the strongest Europeans. The *Bilúch* women are in general faithful and chaste, and those of the *Marí* clan often follow their husbands to battle, and even take part in it. The punishment for unfaithfulness has always been death; and the English condonation of the crime, as far as law is concerned, has excited much dissatisfaction, and is quite unintelligible to the *Bilúchís*. Of the tribes beside the *Tálpúrs* the *Rinds* and *Chándias* are the most numerous and powerful. The *Bilúchís* are *Hánifah* Muslims, but towards Persia many are *Shí'ahs*. There are many dialects among the tribes, all of which are unintelligible to the *Sindhís*. Many Sanskrit and Arabic words occur in them, but there is the substratum of an aboriginal tongue.

The *Hindús* of Sindh have no outcast tribes among them like the *Parwáris*, *Pásís*, and *Chandálas* of India. There are two orders of *bráhmans*, who do not intermarry, the *Pokarna* and the *Sarsudh*, of which the former worship *Vishnu*, the latter *Shiva* and *Bhawání*. The *Pokarna* abstain from all flesh, the *Sarsudh* only from that of the cow, as also from tame fowls; but the meat is always bought, as no *Hindú* will kill animals. The *Sarsudh* wears a white turban, the *Pokarna* a red one. The *Kshatriyas* of Sindh are in fact *Wánís* or *Banyáns*, and followers of *Nanak*. They will not touch meat unless the animal is killed with a single blow in the name of the *Sikh* *Guru*. The *Vaishyas* eat meat, drink spirits, and do not object to fish and onions. They pray but little, and some of them worship the *Indus* and his Minister under the names of *Jenda Pir* and *Udhero Lal*. On the whole *Hindúism* is at the lowest possible ebb.§

* Burton in *Bombay Selections*, No. xvii. for 1855, p. 639.

† Statement of the *Amirs* in *Dry Leaves from Young Egypt*—Appendix.

‡ Capt. Burton gives an opposite character, but he is probably speaking of the *Bilúchís* at the large towns in Lower Sindh. It does not appear that he had any opportunities of being acquainted with the *Bilúchís* of the hills.

§ It may be remarked here that some writers have fallen into strange errors respecting the *Hindús* of Sindh. Thus it has been said that *sati*, or widow burning, was abolished in Sindh by the English, but the practice has not existed in Sindh for centuries, if it ever did.

ROUTE 25.

FROM KARÁCHÍ (KURRACHEE OR CURRACHEE) TO LOHRÍ OR RORÍ BY THATTHÁ (TATTA) (58 M. 0½ F.) HAIDARÁBÁD (114 M. 5½ F.), VISITING THE RUINED CITY OF BRÁHMANÁBÁD AND THE BATTLE-FIELD OF MIYÁNÍ.

	STAGES.		PLACES.	
	M. F.	M. F.	M. F.	M. F.
(a) From Karáchí Cantonment to Mallí r. ...	6	0		
JAM'ADAR KÍ LANDÍ				
<i>b</i> and <i>dh.</i>	6	0½	12	0½
Píprí, <i>b.</i> and <i>dh.</i>	10	2		
WATTEJÍ, <i>dh.</i>	5	2	15	4
(<i>b</i>) × 2 <i>n.</i> to GHARÁ (hence visit Bambhúra)				
<i>b.</i>	9	3½	9	3½
× <i>r.</i> near Gunda	6	4		
GUJÁ Collector's Banglá and <i>dh.</i>	5	2½	11	6½
Markár	6	0		
(<i>c</i>) THATTHÁ (Tatta), E. side <i>b.p.o.</i>	3	2	9	2
HELAH, <i>dh.</i>	15	2	15	2
(<i>d</i>) JARRAK, <i>b.</i> and <i>dh.</i> <i>p.o.</i>	15	3½	15	3½
ANGAR, <i>dh.</i>	9	4	9	4
MIYANÍ MULTANÍ × Indus to entrenched camp, <i>dh.</i>	12	7½	12	7½
(<i>e</i>) HAIDARÁBÁD (hence visit 'Umrkot) <i>b.p.o.</i> ...	3	4	3	4
(<i>f</i>) MIYANÍ (Meeanee) <i>b.</i>	6	4½	6	4½
MATTARÍ, <i>b.</i> and <i>dh.</i> ...	9	1	9	1
RASÍD KHAIBAR, <i>dh.</i> ...	7	5½	7	5½
(<i>g</i>) HALÁ, (hence visit Bráhmanábád), <i>b.</i> and <i>dh.</i>	11	0	11	0
SAIYID KÁ GOT, <i>b.</i> and <i>dh.</i>	10	4	10	4
Dulí Ká Derá	16	3		
KAJÍ KÁ GOT, <i>b.</i> & <i>dh.</i> ...	15	2½	15	2½
DAULATPUR, <i>b.</i> & <i>dh.</i> ...	16	1½	16	1½
MOHRA, <i>b.</i> and <i>dh.</i> ...	11	5½	11	5½
NAUSHAHRA, <i>b.</i> & <i>dh.</i> ...	15	2½	15	2½
LAKKA, <i>dh.</i>	13	0½	13	0½
HALLANÍ BILANÍ, <i>b.</i> and <i>dh.</i>	9	1	9	1
HINGURGA	10	2	10	2
RANIPUR	7	6	7	6
FATHPUR	10	0	10	0

PLACES.

STAGES.

M. F. M. F.

LUKMAN KÁ TANDA 12 7 12 7
(*h*) RORÍ 16 4½ 16 4½

314 0½

(*a*) *Karáchí* (Kurrachee) is distant from Bombay 808 m., and the time occupied by a steamer in reaching it from the Presidency is in general 4 days. Passengers land at the Kimári (Keamaree) Bandar, where palkis and shigrams are easily procurable to convey the tourist to the traveller's banglá, which is 2½ m. distant in an E. direction on the Bandar road. The banglá has 10 rooms and every sort of supply is procurable at Treacher and Co.'s stores, close by. Messrs. Treacher and Co. have also banglās to let, by the week or month, the rates being about 50 rupees per month for a banglá, with a garden and stables. It must be particularly remarked that the only good well is near Messrs. Treacher's store, close to the Liyári river. The municipality have undertaken to carry pipes from this well over the station; but at present the water in other places is not good, and tends to produce diarrhoea. Close to the landing place is the site of the *Sindh Railway terminus*. The line will run about half a mile in an E. direction, and then turn to the N.E., passing from Kimári Island across the new channel for diverting the water of the Chinna Creek. The line was formally commenced on the 29th of April, 1858, when the Commissioner, Mr. Frere, and the other authorities attended; and from that date the part from Karáchí to Haidarábád, 110 m., has been under construction. From Haidarábád to Multán, a distance of 570 m., the traffic will for the present be carried on in the steamers of the Indus Steam Flotilla Company. From Sakar to Dádar at the mouth of the Bolán, a distance of 160 m., there will be an extension of the Sindh Railway, and likewise an extension from Haidarábád to Dísá, 260 m. From Multán, lines of railway will run to Láhór, and thence to Amritsair and Pesháwar.

N. of the Railway Terminus is the

Custom House, and beyond that it is proposed to have docks and a basin for ships parallel to the Napier Mole. Other proposed works* are a breakwater pier from Manora Point, 1,500 ft. long, at an estimated cost of £110,000; a stone groyne upon Kimári Sand Spit, 7,400 ft. long, at a cost of £42,000, with an E. pier, 2,600 ft. long, to cost £40,000; a bridge over a proposed tidal opening in the Napier Mole, £40,000; a native jetty or quay, £28,000; and a new channel from the Chinna Creek, at a cost of £18,000.

Government House is about 5 m. from Bandar-road point, and $1\frac{1}{2}$ from the traveller's banglá. In going to Government House from the traveller's bangla, the barracks are passed on the left, and are worth inspection, being remarkably fine buildings, extending over a vast space. S. of Government House, 3 m., is *Clifton Marine Sanatorium*, with good bathing and sands. Here in fact is the only bathing, for at Manora it cannot be attempted on account of sharks, not to mention the surf. At Clifton there are private banglās to be rented. The rides on the sands are very enjoyable. Excellent fish can be procured, and especially soles and black and white pomfret. Oysters are abundant, but large; shrimps and crawfish and *bobils*, commonly called *bummelos*, as well as many other varieties of fish, are obtainable. The enormous basking shark is often caught, and specimens have been cast ashore 60 ft. long. They are quite harmless, and are killed for their fins, etc. At the Government gardens is an excellent swimming bath; the water from the well that irrigates the gardens passes through the bath. A subscription of 4 rupees per month, entitles residents to vegetables, flowers, and fruit from these gardens. The cauliflowers, lettuces, peas, beans, are excellent. A band plays occasionally at the gardens, and, on alternate nights, at the collector's *kacheri*, or on the parade ground.

The Bay of Karáchí is the more E. of two large bays formed by the junction of the Sindh and Goádar coasts,

and is situated between Rás Muári (Cape Monze of the old charts) and the Pilti or W. mouth of the Indus. It embraces an extent of 33 m. of sea coast, and recedes in the centre to a depth of 8 m. The shore is very low, consisting of heaps of loose sand, thinly dotted with the prickly pear, and on the E. side with the tamarisk. To the N. the Hálá range, descending from the interior, ends at Rás Muári in a long, narrow precipitous ridge, about 1,200 ft. high, and is washed on both sides of the Cape by the sea. Further inland the mountains average about 3000 ft. On the E. side of the bay the Delta of the Indus commences, in which not a hill or rising ground is to be seen. Karáchí harbor is at the head of the bay. On the summit of the rocky cape that forms the W. point is a small fort, built to command the entrance. It is situated in N. lat. $24^{\circ} 47' 17''$, and E. long. $67^{\circ} 51''$. The Baghár, or W. branch of the Indus, falls into the bay 15 m. below the harbor. Its mouth, the Pilti, is wide but shallow, and choked with sand banks. A few m. above it is a long irregular bay, in which is a low flat island opposite the S. end, of which the Ghisrí, a salt water river, called the Ghárá in the upper part, reaches the sea. It is 500 yds. wide at the mouth, and leads to Bandar Ghárá, a small seaport about 30 m. from the sea. It has no communication with the Indus. About Rás Muári there are 14 fathoms close to the rocks. In most parts of the bay the bottom is soft mud, and the soundings decrease towards the E. shore up to the edge of a broad sandbank lying off it. This bank commences at the mouth of the harbor, crosses the mouths of the Baghár and Ghárá, and has from $2\frac{1}{2}$ fathoms to 3 ft. water on it. The harbor is nearly 5 m. long, and extends E. and W. 10 m., three-fourths of this area being mud flats or shoals, partially dry at low tide. The W. side is formed by a narrow ridge of loose sand with steep cliffs at the extremity about 100 ft. high. On the summit of this rocky cape, called Manora or Manúra (Munhora), is a small fort, built in 1797, a mosque, and other buildings; and half-a-mile beyond them,

* See Mr. James Walker's second report on Karáchí harbor, 1858.

on the low land, is a round tower. On the 5th of February, 1839, Admiral Maitland, in the *Wellesley*, 74, battered down the S. face of Fort Manora,* and on landing to take possession of it found it occupied by four or five men, who had no means of replying to his broadsides even with a single shotted gun. The Admiral had mistaken the signal which they had fired for a hostile proceeding. The Governor-General, however, on receiving the report of what had occurred declared the harbor of Karáchí annexed, and pronounced "that the Amirs had forfeited all claim to the forbearance and generosity of the British Government."† The tourist may satisfy himself on the spot that the fort was utterly incapable of resistance, and ascertain from eye witnesses the truth of the above account. In order to reach the place he will proceed to Bandar Point and take a boat to Manora Bandar, whence a walk of a mile will bring him to the Lighthouse. The boat fares are published bi-weekly in the local papers. The view of Cape Muári and Makrán will repay the trouble of the visit.

E. of Cape Manora, the shore, receding abruptly, leaves a deep bay, separated from the swamps near the town of Karáchí by a ridge of low sandhills and with a group of rocky islets in its centre. The sandy ridge is isolated at high tide by the Chinna Creek, and ends about 2 m. above the entrance of the harbor at a low point called Kimári (Keamaree). The harbor has been greatly improved since the occupation of Sindh by the English, and the exports and imports have risen from a nominal value to nearly two millions. The first direct voyage to it from England was made in 1852 by the Duke of Argyle, of 800 tons, and since then a very great number of vessels have sailed to it. There is little doubt‡ that Karáchí is that Crocola whence Nearchus sailed with his fleet to explore the coast of Makrán and Persia. The district in which Karáchí is situated is called Karkalla to this day.

While at Karáchí the traveller will do well to visit the curious pool called Magar Taláo, and, if not pressed for time, the port of Sonmiyáni.

The *Magar Taláo* or *Magar Pir*, "Alligator Lake," or "Alligator Saint," called also *Pir Mangáh*, is 9 m. due N. of Karáchí. The ride may easily be accomplished on a *sándni*, or riding camel, seated on which, behind the driver, the tourist may interpose a stoutly wadded umbrella between his head and the dangerous rays of the sun.* The road lies over a sandy and sterile track,† varied with a few patches of jungle. This continues to the foot of the Pab Hills, the line of limestone rocks which juts out on the sea at Cape Muári. Here a rugged path leads through boulders of rock and sheets of flint polished like glass by the feet of pilgrims, to a hollow where a green oasis of palms and tamarinds shrouds the thick pool tenanted by alligators, whence the place has its name. Here is also the domed mausoleum of one Hájí Magar, "Pilgrim Alligator," an apocryphal personage, who, with three brother saints, is said to have fixed his hermitage at the spot, and caused a rill to trickle from the rock. Another of the fraternity produced the hot mineral spring; a third changed a flower into an alligator, to stock the pool; and a fourth converted his tooth-brush into a palm shoot, whence the grove. The traveller may now pitch his tent, avoiding the shade of the tamarind trees, which, if local tradition and Captain Burton's experience be a guide, is likely to engender fever. An old Fakír, who takes care of the tomb, is the master of the ceremonies at the Alligator Tank, and for a small fee will call out his brood of scaly monsters. Accustomed to be fed by him with goat's flesh, they will obey his voice and come out of the pool. This little tank, which is not more than 100 yds. long and 50 broad,

* An English jockey cap with a muslin turban twisted round it and wetted occasionally will be the best defence against the frightful heat of Sindh.

† *Dry Leaves from Young Egypt*, p. 218, and *Burton's Sindh or the Unhappy Valley*, vol. i., p. 48, which may be consulted for a description of this place.

* *Sindh Correspondence*, p. 183.

† *Ibid.*, p. 198.

‡ *Personal Observations on Sindh*, p. 24.

contains several scores of alligators, which lie concealed in the ooze and mud until the summons is heard. The stillness of the bluish water, and of the motionless palms, which seems more profound from the intense heat and the cloudless glittering sky above, contrasts strangely with the wild cry of the unearthly looking Fakir and the sudden rush of a crowd of unwieldy monsters plashing and struggling to the bank. The largest of all is called Mor Sâhib, which is an appellation probably derived from a demon with five heads destroyed by Krishnah, and from which that god is called *Murdrî*, though Captain Burton supposes it to mean "peacock." This alligator may be about 18 ft. long, and seldom or never leaves the concealment of the pool, and is said to be exceedingly savage and dangerous. The rest are sluggish, and the feat of running over them, and round and across the pool has been performed,* though their terrible powers of destruction are seen when a goat is given to them for food, and is in a moment torn to shreds by their powerful jaws. About 10 m. to the W. is the Hab River, in which alligators are very numerous, and whence no doubt the Magar Taláo was stocked, and is replenished with these animals. The visitor will call to mind the sacred crocodiles of Egypt, and will see in the veneration for the alligator here and at some places in Malabar a curious coincidence. It is probable that these creatures derive their sanctity from the place, being regarded as *ikérai*, like the sparrows of the Branchian oracle.† About a quarter of a mile from the pool is another hot spring, the water of which is as hot as can be borne for complete immersion. These hot springs, like the phenomena at Sonmiyáni, 50 m. further W., are attributable probably to volcanic action. A *káriz*, or aqueduct, from the Pab Hills will be observed on the way from the Magar Pir to Karáchí.

Sonmiyáni and Hingláj.—This place is 50 m. 1 f. distant from Karáchí, and

* For example, by the renowned tiger killer, Lieut. Rice, of the 25th Bombay N.I.
† *Herod.* i. 159.

the journey may be conveniently made in 4 marches, it being requisite to carry tents. The stages are as follows:—

PLACES.	STAGES.	
	M. F.	M. F.
From Karáchí and × bed of Karáchí r.	1 6	
× shallow inlet of sea.....	0 6	
Patali tank, dry	2 0	
Pattá tank, dry	5 1	
× rocky ridge	0 6	
× ditto.....	2 0	
× muddy s.	1 6	
Pass thin jungle to HAB r. 400 yds. wide, with sandy pebbly channel	1 1	15 2
Enter Gandába Lakk, a narrow stony pass in the Pab mountains	3 0	
Pass small tank and tombs	2 0	
× Bhawáni r., with sandy bed, and well, 55 ft. deep	0 7	
× Bhágal ravine, steep and deep	6 1	
BÍDOK	2 7	14 7
Pass well of good water, 30 ft. deep, 400 yds. to r., up Buridab ravine... ..	1 5½	
Brackish well, called Kári 2 wells, 40 ft. deep, 300 yds. to r., up Chabhejí ravine	1 6	
DUDA	1 5	
Pass 3 brackish wells	1 1½	6 2
3 good wells, 400 yds. to l., called Oká	1 1	
× sandy bed of Indra, or Vindúr r.	6 0	
.....	4 3	
SONMIYANI	2 2	13 6

50 1

The character of the country to the Hab River is the same as that described on the way to the Alligator Tank. A belt of tamarisk jungle extends a few hundred yds. on each side of the river, which, according to Captain Hart,* ceases to be a stream in February, though water is always found in pools. The tombs near the Gandába Lakk,

* *Bombay Selections*, p. 323. The account of this officer's journey is the one here followed. It will be found in the place referred to above, and somewhat differently given in the *Proceedings of the Bomb. Geo. Soc.* for 1839, under the title of "A Pilgrimage to Hingláj."

called by Hindús, *Angákherd Bheram Lakk*, are those of some soldiers of the Jám of Belá and of Numria plunderers, who were killed in mutual conflict about 30 years ago. The Buridah ravine, called by Captain Hart the Barced Luk, presents a most singular appearance and is formed by a hill having been detached by some convulsion of nature from the range, which is here about 200 ft. in perpendicular height. The path leads along the edge of a deep ravine, where the rush of the stream has cut a channel as even as if done by art. The sea is not far off at this spot; but further on, the distance widens into a flat a mile in breadth, covered with low tamarisk jungle and caper bushes. On this, in February, is a crop of grass, affording excellent pasturage for the horses of the traveller. To the left of the road, before reaching the Vindúr river, are the ruins of a small building, called Pír Patta by Muḥammadans, and Gopíchand Rájá by Hindús. Thence the road lies over a barren plain and a range of sand-hills, from the top of which Sonmiyáni is seen, "remarkable only from the absence of all verdure around it." The town is situated at the head of a large shallow bay, like a horse-shoe, into which vessels of any draught cannot enter except at spring tides. The entrance is narrow, and the low sand-banks bordering the harbor afford little shelter. All boats but coasting craft anchor outside the bar, 2 m. from the town. The ancestors of the Jám of Belá, in whose territory the fort is, are said to have been Hindú Rájás converted by the first Muslim invaders of Sindh. Many Hindú festivals are still observed in his family. Sonmiyáni has a population of about 2,000, chiefly Numrias. The water is brackish. In 1819, the place was burned by Arab pirates. There are the remains of a small fort, which, since the British army destroyed the pirates of the Persian Gulf, has never been repaired. The stages from Sonmiyáni to Hingláj are, 1st, to a pool of fresh water at the edge of the sand-hills which border the mangrove swamp, called *Guru chela ka Ran*; 2nd, a range of sand-hills, with a small well of

brackish water beyond the Purálí river. 3rd, Dámbo; 4th, Káttevárá; 5th, The Tilak Púri wells. Two m. to the W. of this are 3 hills of very light colored earth rising abruptly from the plain. That in the centre is 400 ft. high, conical, with the apex flattened and discolored. It joins one half the size by a causeway about 50 paces long. A basin of liquid mud 100 paces round occupies the centre of the highest. Jets of liquid mud rise here incessantly to about 1 ft. At times the rise is so high that the mud overflows the hill, the entire coat of which is slime baked hard by the sun. The mud and water of all the pools is salt. These basins are called "*Ráma Chandra kí kup*," "*Ráma's wells*." The legend is that Mahádeo, who had been 12 years searching for Sítá in vain, here dashed down his *vibhút*, the mark of ashes on his forehead, and it split into 18 pieces, and formed as many *kúps*, when Sítá appeared in the form of *Shrí Mātá*, "the divine mother," and informed him that she had been with him in all his wanderings in the shape of a fly seated on his *vibhút*, and that, in gratitude for his exertions, these *kúps* should ever be the object of pilgrimage. Of the 18 *kúps* 7 are here and 11 are spread over the mainland of Makrán, near the barren island called Sítá Dwip, which is the farthest limit of Hindú worship. The Hindú ascetic, commencing with this island and the temple of Hingláj, should proceed N. to the five temples of Jwála Mukhí, near Láhúr (Lahore); thence to Haridwár and to Kuru Kshetr, the plain round Delhi; thence to Banáras, and to the temple at the supposed confluence of the Gangá and the Godávári in the heart of the Gond country, and close the circle at Rameshwaram, at the extreme S. of India. He will then have completed the entire round of Hindú pilgrimage; and having begun with Sítá and Bhaváni at Sítá Dwip and Hingláj, will end with Rámah and Bhaváni at Rameshwaram and Cape Kumárin (Comorin). The Hindú pilgrim to Hingláj secures first an Agwá, or spiritual guide, to instruct him where and how to worship on the journey. The office of the Agwá

is hereditary, and even bráhmans must follow their directions. The Agwás alone officiate in the temple, and divide the offerings at Hingláj; but they are subject to a chief, who is called the Pír, or saint of the Hindús in Sindh, and who furnishes each with a *chhari*, or "wand of office," which he gives back on his return. It is 2 ft. long, forked at one end, and painted with red ochre. The Agwá carries it in his waistband, fixes it in the ground as a signal for a halt, and lights a fire round it, with the ashes of which each pilgrim smears his forehead. The pilgrims, as soon as they have placed themselves under an Agwá, put on clothes of a brickdust color. They then start from the Rám Bágh, or the temple of Kalikot, on the *r. b.* of the *r.* beyond it, the Agwá on all occasions going first. The first halt is made at the *Imli* or *Gorakh* Tank, where Rámah and Sitá, having started from the Rám Bágh with their Agwá, Lállu Jasráj, a hermit of the hot springs at Magar Pír, first halted. Tongá Bheru is the next halt, marked by a few pointed stones, the site of a ruined temple, and here offerings are made and prayers recited. The fourth halt is at a place where Rámah is said to have been defeated when attempting to reach Hingláj with an army. He then turned back and set out a second time, in the humble guise of a pilgrim, as above mentioned. Near this is a range of mountains called *Mor*. The next place for special ceremonies is the Kúps, where a cake of fine flour, almonds and raisins, sugar, spices, etc., called a *rot*, is offered to Rámah, and cocoa nuts are thrown into the heaving mud. Some fanatics have here drowned themselves, and the body of one of them is said to have been found floating in the sea, which is supposed to communicate with the Kúps. Twelve miles from the Kúps is a hill called "the Sulphur Mountain," abounding in that mineral, and the hills between Lyári and Belá are reported to be a mass of copper ore. W. of the Kúps is a low quadrangular range of hills called the Sáth Darwázah, or "60 doors," leading to the sanctuaries of Shrí Mátá, esteemed very holy ground. Here is a rock called

the *Ghuráb-i sang*, or "stone ship," where the vessel of an impious merchant was turned into stone. After leaving the Kúps the road lies through a tract called the Súngal, in which are many *nális*, their beds lined with tamarisk and *babul* jungle. Here the pilgrims are paired off, and told to regard each other as brothers and sisters. They eat from each others' hands, and then roll down a sandbank together. The road then runs nearly parallel to the Hárá or Hálá mountains, and a range towering far above them is now seen, in which is the far-famed temple of Hingláj. Before reaching this the Aghor river is crossed, to drink of which is esteemed a blessing. The view here is magnificent. The river flows through a gorge 200 yds. in width, overhung by broken crags. Beyond is a range of light colored sandhills, and towering over them the blue mountains of Hingláj precipitous and wild. A square peak like a pillar among them is pointed out as the *Asan*, or seat of the goddess, where she dries her hair after her ablutions; and two other hills are called *Jay* and *Vijay*, fabled to be the janitors of Indra's heaven, metamorphosed for neglect of their duties. Under the hill of *Vijay* is the usual place of encampment, and here the Aghor river is about 60 yds. broad, and 6 m. from this it enters the sea. At this halt the pilgrims shave off every hair on the body except a single tuft on the crown of the head. The road then lies along the *l. b.* of the Aghor, which, after leaving the hill of Vijay, is called the *Hingul*, "vermilion," for a mile, and then turns off to a range of sandhills called *Dewalgarh* (Dowlagarh). These are 400 ft. high, and are covered with numberless conical, ribbed, light brown peaks. Before reaching them worship is performed to Ganesh, the infant. The path then leads up a ravine and over several hills, where offerings of needles and thread are made in front of a stone called "Bhera's needle," and of betel before other two called *Manshá* and *Mamgá Devi*. A plain to the N.E. is then crossed, about a mile in length, when the river is again reached and crossed at a spot where it flows on each

side of a small island. Here is a mountain whose face towards the stream rises 1000 ft. in one sheer precipice. To its right the path turns up a *náld*, in which is a rock split in two, beyond which Ganesh, the adult, is worshipped; and 2 m. further a stone marks the cell of the goddess here called *Ashápura*, "wish fulfiller," through which flows a stream. Not far from this, along the course of the stream, is a gorge only 20 ft. broad and half a mile long. On each side huge perpendicular cliffs almost exclude the light of day. A short distance from its entrance is a low natural cave 30 ft. in width and 10 deep where male goats, without blemish, are offered to Káli, and the blood and ardent spirits are dashed upon the rock. Beyond this, a quarter of a mile, is the cave of *Hingláj*. It is larger but of similar shape to that of Káli. At its W. end a mud temple 20 ft. long and 12 deep, under a projecting rock, contains the effigy of *Hingláj*. On the E. side, a few steps lead to two rooms, where singing and music go on. Between them and the rock is a doorway leading to the effigy, an oblong stone within a railed space, in size and shape like a small *Muhamadan* tombstone, raised and hollowed at each end to hold the sacred fire. At its foot a conical stone 12 in. high is called *Sadashiva*. Both are colored with red ochre, as is the arch of the rock above. From this, perhaps, the place has its name from the Skr. *hingul*, "vermilion," and *laksh*, "to paint." The whole stands on an earthen platform, between which and the rock is a narrow arched passage, through which a man can scarcely crawl. This is called the *Shara*, and every pilgrim must pass it on his hands and knees. In front of the cave the stream forms a pool, opposite which is a large rock called the *Chhoṭi Chaurdsi*. Near the summit of the opposite mountain in a small cave, circular patches of red ochre represent the sun, moon, and stars, said to have been painted by Rámah. No one is permitted to remain at the temple more than one night. At midnight all the women and children are made to bathe in the pool, and with scarce any clothes

on go into the building, from which all men but the *Ágwás* are excluded. All their ornaments are then taken off, and they are sent two by two, the right hand of one sister being placed on the leg of the other, on their hands and knees into the narrow opening of the rock under the platform. On coming out on the opposite side they again bathe and then resume their clothes. The men in pairs then follow. This is called the *Shara Hingláj*, and is a sort of baptism. At daylight the pilgrims crowd into the temple and repeat certain prayers, after which necklaces of *Tumrá* beads, made of a small white stone, found at the hill of *Makalla*, near *Thaṭṭhá*, are hung round their necks. An ascent into the mountains to the *Great Chaurdsi* concludes the pilgrimage. A narrow path leads up a defile to the right, and ascends the difficult bed of a torrent. It passes a cave called *Gorakh kd Guphd*, where a famous ascetic resided, and in it every pilgrim leaves a stick. About 2 m. from this is a low building called the *Dharam-sálá* of *Nānak*, and half a mile from this is "the pilgrim's well," 15 yds. in diameter, formed by a cascade, and divided by a wall of rock, in which is a natural archway. The sides are perpendicular, and the level of the water about 20 ft. below the edge of the fall. The well is very cold, and said to be unfathomable, and into this all pilgrims must jump. A small plant growing in the crevices of the rock, called the *Rdj Hans*, is much sought for here. Its leaves must be gathered with the *lips*, or, if possible, with the *eyelids*. A bed of rushes hides the stream after it leaves the basin, and a short distance beyond a perpendicular wall of sandstone marks the limit of the pilgrimage.

The journey to *Haidarábád* and *Rorí* may be made in the steamer starting from *Gisri Creek*, and if celerity be the great object, this mode of travelling will be best; but if the tourist would really see *Sindh*, let him go by land, and descend by the steamer. He will have to encounter, except from the 1st of December to the 1st of March, intense heat, and the risk of fever is not slight. *Karáchí* is a healthy place in general, though it

suffers periodically from fearful visitations of cholera; but the climate up the river cannot be called salubrious, except to the Bilúch. Dust, or rather fine sand, with which the air is loaded, and intense glare are also evils that must be encountered, and spectacles of a neutral tint and a gauze veil may here be brought into requisition.

Jam'adár ki Lándi is so called from a native official, who built a mud tower on the spot many years ago. A pole on the summit of a hill in this first stage used to mark the spot where a Sindhi was executed for the murder of an English officer.

(b) *Ghadrá*.—Between Karáchí and Thatthá the only object of interest is the ruined city of Bambhúra, or Bham-bora, supposed by the natives to be the site of the most ancient seaport in Sindh. It may be visited from this stage. Nothing remains but the foundations of houses, bastions, and walls; but the antiquarian excavator would probably meet with many relics to reward his search.

(c) *Thatthá* (Tatta), called by the natives, Nagar Thatthá. Travellers by steamer, landing at Thatthá, will find no conveyance unless it be previously ordered through the Deputy-Collector of Jarrak. There is a good traveller's bangle at Thatthá, and well situated for the Karáchí Route, N. of the town, but if coming from the steamer, the traveller will have to go right through the town to it. The city is situated 3 m. W. of the right, or W. bank of the Indus, and 4 m. above the point where the Baghár or W. and the Satá or E. branch of the great river diverge, and is therefore at the very apex of the Delta. Thatthá has been thought by some to be the ancient Pattala; but there is little to prove the identity, except a fancied similarity of name, owing to its being misspelt Tatta. The three gutturals which really exist in the word could hardly be softened as in Pattala, and the name is probably not very ancient, and comes from *Thath*, "the shore," the city having been originally on the bank of the Indus. Thatthá is said to have contained some centuries ago nearly 300,000 inhabi-

tants, and Lieut. Burnes affirms that it had once a circuit of 30 m.; but Lieut. Wood, with more probability, supposes that the ruins which surround the present town, and extend from Pír Patta, 10 m. S. of it, to Sámí Nagar, 3 m. N. W., are the remains of successive cities built and deserted as the river changed its course. The city was built, according to Macmurdo, in 1522, and now contains a population of about 10,000.

The most remarkable sights at Thatthá are the *Jum'ah Masjid*, or Grand Mosque; the manufactures of silk *lungis* and stamped cottons; the Residency where Mr. John Crowe resided, and his tomb; the tombs at the Makkálf Hill; Pír Pattan and Kalyán Kot. The *Grand Mosque* is situated near the centre of the town. It was begun by Sháh Jahán, in 1057 A.H., = 1647 A.D., and was finished by Aurangzib, in 1072 A.H. = 1661 A.D.* It has been a magnificent edifice, but is now much decayed; is about 200 yds. long by 100 yds. broad, and is built of baked bricks and mortar. The inner plaster is glazed in blue and white, which has a beautiful appearance when fresh. The roof is surmounted by 100 domes, each painted in a different way. The inscriptions carved round the great stone arch, and those upon the two stones on which the date of the edifice is given, are admirably executed in large letters. Not far from this is the old house inhabited by Mr. Crowe, the first Resident in Sindh deputed by the British Government. His tomb may also be seen outside the walls. The *Makallí Hill* is situate about a mile and a half to the W. of the town. The range runs from W. to N., being 8 m. long and under a mile broad. Its average height is 55 ft. According to Lutfullah, the name is derived from a fishwoman, whose shop was there in days of yore; but Captain Burton supposes it to mean Makkah-like, and to be so termed to denote its peculiar sanctity. The area of this vast cemetery is said to be 6 sq. m., and to contain a million graves, the custom of Muḥammadans requiring that all tombs shall be single, and that none be re-opened to receive

* *Autobiography of Lutfullah*, p. 283.

more than one body. This place began to be used for interment about 1500 A.D., when Jám Tamáchi, of the Sammá tribe, built a mosque upon the hills, and directed that Pir Panjah, which was, up to that time, the great burial ground of the city should be forsaken. The summit of the rocky ridge looking towards Thatthá is crowned by an immense 'Idgáh, or place where public prayers are recited on the two great Muhammadan festivals called 'Id or Easter. The building consists of a long wall, with a low flight of steps leading to the central niche, where the preacher stands, and tall slender minarets of elegant form springing from either extremity. Here all true believers gather twice a-year. This 'Idgáh was built by Yúsuf Khán, Governor of Sindh. The inscription is in beautiful large *Naskh-alik* characters, and is as follows:—

"Yúsuf Khán, the powerful lord, erected this place of worship as high as his fortune. The year of its completion is found by Cherubim—the temple of Makkah for the virtuous, 1043 A.H." (= 1633 A.D.).

Behind this building, vaulted domes, arches and towers, porticoes, gateways, and vast colonnades rise in apparently endless succession above shapeless mounds of ruins. Many of the edifices must have been the protracted labor of years. In some the cupola is surrounded by a ring of smaller domes, with a single or double colonnade, enclosing a gallery and platform, broken by pointed arches in each of the 4 fronts. Others are girt by lofty stone walls, forming square court yards, with entrance gates leading to the different doorways. Some consist of heavy marble canopies, on fantastic columns. Many are built of colored and glazed tiles and bricks, the work probably of Persian bricklayers, who are renowned for their skill. So skilfully and carefully made are these bricks, that each rings like metal, and breaks as clear as glass. Nothing can be richer than the appearance of the inscriptions on the bricks, in large white letters, upon a dark purple ground. The most remarkable of these tombs are the following:—1. The tombs of

the two Vazirs—Mírzá Jáná and Mírzá Gházi—1095 A.H. = 1683 A.D. 2. A Jum'ah Masjid, built by Tughral—1090 A.H. = 1679 A.D. 3. Tomb of Mírzá 'Isá and Mírzá Ináyatu'lláh, Governors of the place. These are magnificent edifices of yellow marble, beautifully carved with flowers in bas-relief, and surpassing all the buildings of the place. The inscription gives the date 1058 A.H. = 1648 A.D. 4. The tomb of a Minister—1048 A.H. = 1638 A.D. 5. The tomb of a Núwáb—966 A.H. = 1558 A.D. 6. The tomb of Pir Asad, the Kázi, 9 feet long, date illegible. 7. The tomb of Saiyid 'Abd'ulláh, son of Saiyid 'Abd'ul Kádir Gilání, the great saint of Baghdád. 8. The tomb of Mírak Muḥammad, 1059 A.H. = 1649 A.D. 9. The tomb of Shaikh Ziya—1129 A.H. = 1619 A.D. 10. The tomb of a King, name illegible—1109 A.H. = 1697 A.D. 11. The tombs of Jám Ninda and Tamáchi, the governors of the Sammá tribe, of yellow marble. The building contains three tombs—925 A.H. = 1519 A.D. 12. The tomb of Bába 'Isá Langotiband—920 A.H. = 1514 A.D. 13. The tomb of Saiyid 'Alí Shirázi, the saint of the Jokhia Sindhí tribe—1190 A.H. = 1776 A.D.

The manufacture of *Lungis* or scarves, though it has declined much at Thatthá, and has been superseded by the looms of Bháwalpúr and Multán, yet deserves a visit. The fabric is in general half silk, half cotton. The brightest dyes are preferred. The manufacture of stamped cottons (Madrapollams) may be inspected. Stamps of different colors are used, and each is stamped separately, as in illuminating books.

Kalyán Kot, "Fort Prosperous,"—not as Sir A. Burnes and Lieut. Wood write it, *Kaldn Kot*, "Great Fort,"—is called by the Muslims Tughlakábád. It is a ruin, somewhat less than 2 m. S. of Thatthá, and according to some it was erected by Alexander the Great. However that may be, its antiquity cannot be doubted. The name is Sanskrit, and from its plan it may be fairly inferred that it was built before the use of cannon. The round towers* of mud,

* *Burnes's Sindh*, vol. I., p. 106.

revêted with kiln-burnt brick, which break the line of the outer curtain, are within easy bow-shot of one another. The *enceinte* contains a vast *terre pleine*, in the form of a parallelogram, in obtaining earth for which the large tank below the ruins was probably excavated. Within are masses of masonry shaken by time or earthquakes into fantastic shapes, resembling at a distance huge red rocks; mounds of clay and chopped straw used in this country as plaster; a few ruined walls and a domed tomb, in which many pigeons make their nests. The old cemetery near *Thaṭṭhá*, called *Pir Panjah*, has never been worthily described. Some account of the representatives of the ancient families at *Thaṭṭhá* is also a desideratum. Thus *Šábir 'Alí Sháh* is the hereditary *Saiyid* of the Grand Mosque, and holds a grant from Akbar for the support of this building, which grant has been confirmed by Mr. Frere.

(d) *Jarrak*.—Those who steam up the river from *Thaṭṭhá* to *Jarrak* when the Indus is in flood, behold a magnificent sight. The monarch of Indian rivers then pours down with a strength and velocity which it is truly grand to witness. The large native barges which are tracked up against the current sometimes break adrift, and are whirled like feathers down the stream, perhaps to be wrecked on some shoal, or dashed on the opposite bank. In some places violent eddies are formed, in others *lahars* or rapids, with which nothing but steam can contend. The banks are lined with the dense woods, which were once the *Shikargāhs*, or hunting preserves of the Amirs, and which, being a barrier to the encroachments of the desert sand, and productive and retentive of moisture, were of infinite service to the country. The land route presents nothing remarkable. *Jarrak* itself is the first town the traveller in Sindh encounters not built on the alluvial flat formed by the Indus. It occupies the summit of an irregular height, which projects into the river and forms a barrier to it against its encroachments westward. This was the station of the *Camel corps* raised by Sir C. Napier,

and subsequently disbanded by Government, on account of its enormous expense. Here *Aghá Khán*, a Persian nobleman and lineal descendant of the *Ism'āiliyah* chiefs, was placed as commandant after the battle of *Miyání* by the conqueror, and after giving excessive umbrage to the surrounding population, was attacked by the *Bilúchis* and driven out of the place.* At *Jarrak*, Lower Sindh terminates, and *Wichelo*, or Middle Sindh, commences. Some ruins may be seen here, and have not been as yet properly described.

(e) *Haidarábád* (Hydrabad), formerly called *Nirankot*, "Water-fort," or "the fort of *Níran*," is the capital of Sindh, and has a population of about 25,000 inhabitants. It is situated 4 m. E. of the E. bank of the Indus, on a high part of the rocky ridge, called the *Ganjah Hills*, in an island formed by the Indus and the *Phulelí*, a branch which, leaving the main stream 12 m. above the town, rejoins it 15 m. below.

On the opposite side of the river to *Haidarábád* is *Kotru*, where there is a good traveller's *banglá* with a messman and supplies. Here too are the head quarters of the Indus flotilla, commanded by a captain of the I. Navy, and an extensive arsenal. *Kotru* is a very pretty station with several roads planted with trees leading from it. A church has been built by voluntary subscriptions, and the clergyman is paid partly by the additional Clergy Fund, partly by the subscriptions of the congregation. The routes from *Kotru* to *Haidarábád* are two. The more direct is to cross to *Giddu Bandar*, where there is a jetty, and then proceed to *Haidarábád*, 3 m., by the *Bellasis* road. The other is to drop down the river to the *Entrenched Camp*, where, on the 15th of February, 1843, Major Outram, with the Light Company of H. M. 22nd Regt., commanded by Capt. Conway, gallantly defended himself for 4 hours against the attacks of a large body of *Bilúchis*, and, on his ammunition failing, retired in good order to the *Planet* and *Satellite* steamers, which

* *Burton's Sindh*, vol. i., p. 196.

covered the retreat by the fire of some small cannon. The entrenchment, which is still visible, though much overgrown with jungle, was so weak as to afford little cover, and the trifling loss with which a single company maintained so long a struggle against a strong division of the Amirs' army, convincingly shows how utterly unable that army was to resist disciplined troops. The Entrenched Camp contains "a humble building, somewhat in the form of a six-dozen claret chest, magnified and whitewashed,"* which was once the Agency, where the Resident in Sindh, before the appearance of Sir C. Napier, resided. From this to the fort of Haidarabad is about 3 m. by one of the most beautiful park-like avenues in India, and the distant appearance of the town is very picturesque. On the left is a hill crowned by a native fortification, with the gaudy shrine of Sháh Makkái, and a cluster of houses at its foot. On the right is the burial ground, a square enclosure, above the walls of which appear the tops of many tombs. In front, the road that separates the town from its protecting fort, winds up a steep and stony hill. The tomb of Sháh Makkái, so called from his having made† several pilgrimages to Makkah, is one of the most celebrated *Ziyarat-gáhs*, or objects of pilgrimage, in Sindh. One-third of the plateau on which Haidarabad stands, which is half a mile long and 700 yds. broad, is occupied by the fort, one-third by the native town, and the rest is waste. The houses in the native town are built of mud, with flat roofs, which have a very mean appearance, but are at least cooler than stone. There are about 2,500 houses outside the fortress, and a like number within the walls.

The Fort of Haidarabad is of a very irregular form, corresponding with the natural shape of the rock, on which a wall of burnt brick from 15 to 30 ft. high, thick at the base, but tapering upwards, has been built. It supports a quantity of earth which has been piled

against it inside, and is pierced with numerous *damdghah*, "loop-holes," many of which serve as drains. Embasures for large guns there are scarce any, and though the bastions at the salient angles give the fortress an appearance of strength, a few well-directed shots would demolish any part; and a most competent judge has pronounced that it is "one of the weakest of the strong-seeming fortresses of this part of Asia."* In appearance, however, this castle is very picturesque.† The spear-head battlement of Persia runs along the crest, to shelter matchlock-men, and the ornamental star of stone above each loop-hole is highly decorative. The whole *enceinte* is about three-quarters of a mile in circumference, and is towards the S. of the plateau; and at the S. extremity of all is the huge round tower, erroneously supposed to have been the treasury of the Amirs. On the N. side, a trench separates the citadel from the town. It is crossed by a bridge leading to one of these intricate gateways which have so often yielded to a *coup de main*. Everywhere else is level ground. Where the walls do not rise immediately from the edge of the declivity, the defence is strengthened by a ditch 10 ft. wide and 8 ft. deep. The rock is too soft to admit of being scarped, and slopes so gently, that if the wall were breached, the rubbish would rest on the face of the hill and afford footing for a storming party. Within the walls of the fort were formerly the residencies of the principal Amirs, with those of their families and numerous dependants. The area, which is considerable, had its streets, its mosques, and public buildings, and was quite a town with a dense population. These buildings have now almost disappeared, and the Commissary of Ordnance and the Executive Engineer divide the fort between them, as an arsenal and store-house. Mir Nasir Khán's palace alone is kept up, and is occupied by the Commissioner in Sindh, on his annual tour, and by other

* Burton's *Sindh*, p. 210.

† Capt. Burton furnishes a ludicrous and unceryphal legend about this worthy.

* Burton's *Sindh*, p. 213.

† A very accurate view of the Sindhi capital will be found in Burnes' *Bukhara*.

officers of rank, when visiting Haidar-ábád. Sir C. Napier frequently resided in this palace, and in it he held his Grand Darbár on May the 24th and 25th, 1844, when every chief in Sindh came from far and near to submit himself to the conqueror. Most of the buildings in the fort were painted within and without in *fresco*. The mosques were faced with Hálá tiles of the gayest colors, so that the whole had a most gorgeous appearance. Time and neglect have made sad changes; but there is one room in Mir Naṣir Khán's palace, styled the Painted Chamber, which is still tolerably perfect, and gives some idea of what the effect must have been when all was uninjured. There is not a square inch in this chamber that is not illuminated in the richest coloring, and yet so well are the colors harmonized, that the general effect is excellent. In the recesses, various historical subjects connected with the Tálpúr family are delineated. In one recess is a very indifferently executed picture of an English lady and gentleman sipping claret out of tumblers, the work of a native artist, who obliterated one of the least popular subjects, and introduced these figures, which are intended for Colonel Outram and his wife. Round the chamber is a balcony commanding a fine panoramic view, and on the wooden balustrade are two sockets, cut by order of Sir C. Napier. A telescope placed in one points to the battle-field of Miyánt, and if moved to the other shows the place where the victory of Dabba or Haidarábád was gained. Above the gateway of the fort is a room which looks down on the principal bázár. From this room, in the afternoon, it is worth while to watch the motley crowds of all nations, in various costumes, which throng the mart below. The visit to the fort should conclude with a walk round the ramparts and an ascent to the top of the circular tower, whence a fine view of the surrounding country with the Phuleli, on one side, winding through the dusty plain, and on the other side, of the rapid Indus, with its buttress of rock in the background, will be obtained.

Leaving the fort, the traveller should pass through the bázár to the market-place, around which new Haidarábád is fast rising up. As the old town was crowded and difficult to improve, the municipality laid out new streets, and erected a market-place, a school, and other public buildings, and a new town has sprung up and is rapidly increasing in this locality. Beyond the market-place are the tombs of the Tálpúrs; beyond these, the jail; and further still, the tombs of the Kalhoras. The tombs of the Tálpúrs are very beautiful, but are not in such exquisite taste as that of *Ghulám Shah Kalhora*, the description of which may serve for all. On entering the enclosure by a small but richly carved door, the visitor is impressed by the beautiful symmetry of the mausoleum, and the religious feeling breathed in the decorations. Latticed windows in the lofty dome sparingly admit the light, and shed a subdued lustre over an exquisitely carved marble tomb, at the same time revealing the rich fresco paintings on the walls, without giving them too much prominence. The walls have in many places cracked, and bulge out; but Government has granted a sum of money to arrest further decay, and to repair if possible the injury already done to this noble work of art. The building is quadrangular, with a dome in the centre resembling in miniature that which has already been described in the account of the Muslim tombs of Bijapúr and Golkonda. In decoration it is not inferior to any edifice of the sort in India, the Táj alone excepted. Two other tombs of the Kalhoras are already in ruins and beyond all hope of restoration.

The Jail is worth a visit to those who are curious in prison discipline. It can contain about 400 prisoners. The Persian carpets and rugs made by the convicts are very handsome and good. Mats, also, capital table cloths, towels, napkins, and a great variety of cotton cloths are manufactured in the prison, the discipline of which is much to be commended.

Manufactures.—Haidarábád is famous for its embroideries in silk and gold and

its silver tissues. The fabric of *Khair Muḥammad* is the most celebrated. He gained a medal at the London Exhibition of 1851, and another at the Paris Exhibition of 1856. There are four or five other famous fabricants, each working with a different stitch. A table-cover costs from 50 to 100 rupees, according to size; chair-covers from 25 to 40 rupees. Book-covers, slippers, etc., are made of endless varieties. All these are worked on a simple wood frame, similar to that used by ladies for worsted work. *Enameling*.—In the Amirs' time there was a great demand for this manufacture, the principal Sardárs vieing with each other in the beauty and costliness of their swords, matchlocks, and horse-trappings, which were profusely decorated with enameled ornaments. In enameling on gold, the colors red and crimson are chiefly used, and blue and green are the favorite colors with silver. This trade is now on the decline, as is also that of manufacturing arms. Haidarābād was renowned for its sword blades and match-lock barrels, but there are now only one or two families who work in this line. *Seal Engraving* is a business of great importance in the East, where the Persians and the artizans of Delhi are celebrated for their skill in this craft. At Haidarābād, *Fazl 'Alī Vīngūr* is the best engraver. He works on carnelian, silver and other metals, generally in the Persian or Arabic character. He obtained a medal for his seals at the Exhibition of 1851. A small seal, with the purchaser's name in Persian, mounted on a handle of enamel-work, is a good memento of Haidarābād, as combining two of its most noted manufactures. *Lacquered-work* is admirably executed at Haidarābād, but will be described under Hálá, where it is even better done. A visit to Haidarābād will not be complete without inspecting the *Barracks*, which are, perhaps, the finest in India, and cost nearly £100,000. They are built entirely of burnt bricks, with a tiled roof, the worst materials to use in a climate like that of Sindh. Intolerably hot in the hot season, they are very cold in the winter.

The hospital is a palace in appearance and size, but so ill adapted to the climate, that the medical officer in charge, with *pankhās* and every appliance for reducing the heat, is unable to keep the temperature below 100° for the greater part of the hot season. In short this magnificent and costly structure is worse than useless, and is justly entitled to the name of Sir C. Napier's Folly. A *Church* is now being built. Hitherto Divine Service has been performed in one of the rooms in the fort. The Roman Catholics have had a church at Haidarābād from the time of the conquest; but 12 years elapsed without the foundation-stone of a place of Protestant worship being laid by the Government of Sindh. If the traveller has time, he should drive or ride down the *Bellasis Road*, along the bank of the river, and up by the entrenched camp to the Bandar Road Avenue, which is one of the most beautiful avenues in India. The *Bellasis Road* was made and planted by Mr. A. F. Bellasis, late Collector and Magistrate of Haidarābād.

Route from Haidarābād to 'Umṛkoṭ. —Haidarābād to Allāhyār kā Tāndā 8., 24 m. The town is large, with a good bāzār, and the merchants of this place carry on a considerable trade direct with Bombay.

Allāhyār kā Tāndā to Mīrpūr, 18 m. Here there is a large mud fort, formerly the residence of Mīr Shīr Muḥammad and his brothers. It is now converted into the Kārdār's Kacheri, treasury, police lines, and district jail. Mīrpūr is the head quarters of the Deputy-Collector, who has a good baṅglā and garden here.

Mīr Shīr Muḥammad, whom Sir C. Napier styled the Lion of Sindh, still lives at Mīrpūr. He was the last of the Amirs who fought in defence of his country, and the first to return to it from exile. It was he who fought with, and was defeated by Colonel Jacob, C.B., at Shāhdādpūr in 1843, and directly the Governor-General's permission was given to the Amirs of Sindh to return to their country, he was the first to avail himself of that act of grace.

He draws a considerable pension, as do his two brothers, Mír Sháh Muḥammad and Khán Muḥammad, who live at Alláh-yár ká Tándá; and each of the brothers was allowed a liberal grant of money to build a house and to make himself comfortable. Mír Shír Muḥammad has, however, no reliance on English faith, and prefers to live in a wretched hut and tent; he is, however, greatly respected, and looks completely what he is, a patriot and a hero.

From Mír-púr to 'Umrkot is a long march of nearly 40 m.

'Umrkot or Amirkot (Omercote, Oomercote, Amercot of Elphinstone).—At this town in the desert there is a large mud fort, which, like that of Mír-púr, has been converted into public offices. The fort is 500 ft. square, with a mud wall 40 ft. high, a strong round tower at each corner, and 6 square towers on each side. It contains a massive circular tower in the centre, similar to the one in the Haidarábád fort. There is a banglá, and from hence there are routes to Jaysalmír, to Bálmír, to Islámkot, and Virawáo; but these are all desert routes, without any banglās or other conveniences for travellers, and are consequently little frequented. 'Umrkot is renowned as the birth-place of the Emperor Akbar, the greatest monarch that India ever produced. His father, Humáyún, flying from the successful rebel, Shír, found at 'Umrkot a friend and protector in Rárá Prasád, the Rájpút chief. And here, on the 14th of October, 1542, the Empress Hamidah, a native of Jám in Khurásán, gave birth to Akbar. It is usual on such occasions for the father to give presents to his friends; Humáyún had nought to give but one pod of musk, which he distributed with the prayer that his son's fame might be diffused like the odor of the musk, a prayer which was granted a thousand fold. The Tálpúrs won back 'Umrkot from the Rájá of Jodhpúr in 1813, and in April the 3rd, 1843, it surrendered to Captain Edmund Brown, of the Bengal Engineers, deputed by Sir C. Napier to obtain possession of it.

(f) Miyáni (Meanee or Meeanee).—

A plan of this celebrated battle-field, and the only correct account of the battle itself, carefully written by General Waddington, C.B., the engineer officer so justly praised by Sir C. Napier, will be found in the Appendix to "Dry Leaves from Young Egypt."* The events which preceded the engagement, may also be learned from that book, shorn of the ridiculous exaggerations and misrepresentations in which they have been involved. The aged and helpless Mír Rustam having been driven from his dominions by the intrigues and violence of his younger brother and feudal subject, Mír 'Alí Murád, encouraged and aided first by Mr. Ross Bell, and subsequently by Sir C. Napier, took refuge with the Amírs of Haidarábád, on whom an unjust treaty was being forced by the English Government. In consequence of this aggressive attitude on the part of the General, the Bilúchí Chiefs assembled their retainers at Haidarábád, and Sir C. Napier moved down upon the city from Khair-púr with all the forces he could collect. Sending Captain Jacob with the Sindh Horse along the skirts of the desert, on the E., he himself, with about 3,000 men, marched on Haidarábád by the main road. The Amírs, however, signed the treaty imposed upon them, on the 11th of February, and Major Outram, the political officer deputed to them, energetically protested against the injustice of further aggressive movements on the part of Sir C. Napier. In spite of these remonstrances, that officer continued his march, and on the afternoon of the 16th of February, 1843, encamped at Mattári, 17 m. N. of Haidarábád, after a fatiguing march of 21 m. from Hálá. Here he was joined by Major Outram, who, in consequence of the advance of Sir C. Napier after the treaty had been signed, was attacked by the Bilúchís under Mír Sháhdád, eldest son of the late Mír Núr Muḥammad, and compelled to quit the Residency. Major Outram brought the intelligence that the Bilúchís had occupied the *shikárgáhs*, between Mattári and Haidarábád, in great force. An

attempt to expel them by setting fire to the woods, failed, and at 4 a.m. on the 17th of February, the army marched again, and after proceeding about 10 m. came to the village of Záhír Báhirchi ká Got, from which the battle ought to have been named, rather than from Miyáni, which is the name of the whole district between the Phuleli and the Indus, and not of any village or place in particular. With this village directly in front, Sir C. Napier had the dry bed of the Phuleli on his right, and a shallow water-course on his left, which ran about 2 m. in a S.E. direction, till it joined a canal impassable for cavalry, and the two issued in the Phuleli, which, after running 2 m. S., turned sharp to the E., behind a dense shikárgáh, and after meeting the canal and water-course, again turned S. About 400 yds. S. of Záhír Ká Got, a mud wall, 8 ft. high, ran from the Phuleli on the right of the English, till it joined that river in its curve on the left. This wall was studded with Bilúchís, who were posted in great strength in the dense shikárgáh behind it, and where the wall joined the Phuleli on the left was the Bilúchí artillery, and beyond was drawn up a dense mass of infantry, supported by large bodies of cavalry, if that word be applicable to riders without the slightest discipline or knowledge of military movements, mounted upon wretched ponies. The right of the enemy rested on thick woods, which concealed a village, and the whole of this ground was occupied by them in strength. From the General's station, which was still about a mile from the scene of action, about 8,000 infantry and 3,000 cavalry of the enemy were seen, but their total strength was perhaps double that number of infantry, and half as many more cavalry; in round numbers, 20,000 men with 15 guns. Three squadrons of the Sindh Horse, under Captain Jacob and Lieutenant Russell, now moved obliquely to the left, till they got within half a mile or less of the enemy's guns, when they halted and remained exposed to the enemy's fire, till the final advance. After waiting a considerable time for the arrival of the

artillery, Sir C. Napier advanced to within 300 yards of the wall of the shikárgáh in his front, which was deserted by the Bilúchís on his approach. The head of the column, which arrived left in front, was then directed on the first distant tree to the left flank, nearly at right angles with the road, and as soon as it had taken up sufficient ground was halted and wheeled into line. The guns, 10 in number, were placed on the right of the infantry, and behind them, in reserve, was the 9th Bengal Light Cavalry, 350 strong. Of the infantry corps H. M. 22nd Regiment were on the right, next to them the 25th and 12th Bombay N. I., and last the 2nd Grenadiers, in all 1,350 bayonets. The Púnah Horse, under Captain Tait, with 200 of the Grenadiers and two small field pieces, were left as a rear-guard, and did not come into action. Before the British line, to the Phuleli, a distance of 1,100 yds. in length, lay a narrow plain, dotted with low hillocks and camel bushes, but the front was contracted to 700 yds. on the right by the wall of the shikárgáh, which the Bilúchís had deserted, and on the left by the village hid in the woods to the E. After the English line had been carefully dressed, and skirmishers thrown out, the artillery moved up 200 yds., and opened fire a little before 11 a.m., and after a short time, the guns again advanced 250 yds., when the enemy's fire slackened under their rapid discharges. An opening was now seen in the shikárgáh wall on the right, and the Grenadier company of the 22nd were detached to clear it. On entering the shikárgáh, Captain Tew, commanding the company, was almost instantly shot dead, and other casualties took place, but the skirt of the shikárgáh was cleared for the time. The English infantry were now within 300 yds. of the Phuleli, and, still formed in close *échelon* of regiments, were now halted for the third time and dressed. After this, the final order for the advance was given, and the 22nd led on in the most perfect order. The enemy now abandoned their guns, which were at once taken possession of by the English;

but the Bilúchís maintained a heavy fire of matchlocks, and as the 22nd neared the steep bank of the Phuleli, the Bilúchís threw aside their fire-arms and rushed furiously on them, sword in hand. In its turn, the 25th N. I. became similarly engaged, and then the 12th and the Grenadiers. The 12th were three times driven back, and as often nobly rallied by their officers. Brigadier-Major Jackson of that corps, dismounting, cheered on the men, and rushed, supported by two havaldárs, into the thick of the enemy, where all three were cut to pieces. Major Teasdale, commanding the 25th, was killed while animating his men, who gave ground in an alarming manner. The Grenadiers, driven back with the 25th, fell into confusion, and on their commanding officer giving the word to retire, went to the right-about and took no further share in the action. Lieut.-Colonel Pennefather, commanding the 22nd, was shot through the body, and Major Poole succeeded to that command. It was at this critical moment that an advance of the English cavalry decided the day. The Grenadiers, as has been said, had been put into confusion on the English left flank, had gone to the right-about, and retired some distance before they could be halted by their officers. At the same time the Bilúchís showed themselves in numbers from the concealed village and the ravines in that direction; and had they been suffered to take the regiments which still maintained their ground in flank, the day would probably have ended doubtfully for both parties. But at the urgent representation of Captain Tucker, of the 9th Cavalry, Lieut.-Colonel Pattle of that regiment permitted the cavalry to act. Captain Tucker then, with the 3rd squadron, passing between the infantry and the village, charged the Bilúchís, and drove them into and along the bed of the Phuleli. Then that gallant officer received six wounds and fell, but Captain Bazett succeeding him, completed the dispersion of the enemy in that direction. The 2nd squadron, under Captain Garratt, assisted Colonel Pattle in an attack

on the village, and the 1st, fling between the 12th N. I. and the Grenadiers, crossed the Phuleli and dispersed the enemy on the opposite bank. Here Captain Cookson, the Adjutant, was killed and three officers were wounded. The Sindh Horse, after vainly attempting to get round the outside of the village, being stopped by a deep canal, crossed the Phuleli and captured the enemy's camp, from which they drove a heavy body of the enemy's cavalry; and here Captain Jacob had his horse killed under him, and some loss was experienced. Sir C. Napier meantime had, with great gallantry, cheered on the infantry, and at half-past one, a.m., the line crossed the Phuleli, when the battle may be said to have been won, though the firing did not cease for some hours afterwards. The General formed his camp on the field, with the baggage in the centre of a hollow square, and the troops slept on their arms. The total loss of the English was 62 killed and 194 wounded, of whom 6 officers were killed and 13 wounded. The enemy lost all their guns, 15 in number, and 800 killed, with about as many wounded. This proportion is explained by the fact that the Bilúchís neither asked nor received quarter. Such was the memorable battle of Miyáni, which transferred Sindh to the British. The Bilúchís fought more courageously than could have been expected, seeing that they had almost always shown themselves inferior even to the Afgháns; but they had no discipline, and bands of 20 men rushed out at a time with no order or method, only to impale themselves on the bayonet or to be swept away by grape. Their guns were wretched six-pounders, and were served so inefficiently as to occasion no loss, and the Amírs themselves took little or no part in a struggle which they knew to be hopeless. It must be remarked too that even Sháh Shuj'a's rabble had defeated the Amírs of Upper Sindh at Sakar ten years before, with little difficulty, and with still greater slaughter, than was inflicted on the Bilúchís at Miyáni; so that it will rather be matter of surprise that so large a force of disci-

plined troops should have suffered so much in dispersing what was little better than a vast mob. On the two following mornings six of the principal Amirs surrendered, and on the 21st Haidarábád was taken possession of, and the property of all the Amirs and chiefs seized, even that of Mirs Sobdár and Husain 'Alí, whom Sir C. Napier himself designates as allies, and who had nothing whatever to do with the battle.* The whole Tálpúr family, with the one exception of 'Alí Murád, were stripped of everything, and either sent prisoners to India or left to starve where they had reigned as princes. The battle of Dabba, a place 6 m. N. E. of Haidarábád, fought on the 24th of March of the same year, concluded the war. The Bilúchis on this occasion were probably almost as numerous as at Miyáni, but their loss was much heavier. The English lost 267 killed and wounded, including two officers killed and 10 wounded. There is a lofty stone obelisk at Miyáni on the spot where all the officers and men who fell were interred in one common grave, but it is without an inscription. Sir C. Napier is supposed to have written one, but it has never been found, and no one else has taken upon himself to pen one.

Mattári is a very old, but miserable town. The Saiyids of Mattári, who cultivate the lands in this district on a very favorable tenure, are litigious and troublesome, and often uncivil to travellers.

(g) *Háld* is a large town, and the head quarters of a Deputy-Collector. The banglá is good, but off the high road. The Jum'ah Masjid here is well worth a visit. It is faced with glazed tiles of various colors and patterns, and when seen at a little distance has a most gorgeous effect. Háld is famous for the manufacture of glazed tiles, and the mud or clay of the locality is of a fine quality, almost of the consistency of plaster of Paris. The manufacture of these tiles was formerly very extensive, as most of the mosques and tombs through Sindh testify; but the trade is now, from want of a demand, decaying. Besides tiles, they make latticed win-

dows, vases, dishes, covers, and ornaments in great variety. The process of the manufacture is worth examination. Háld is also noted for its lacquered work, of which they make work-boxes, cigar cases, tables, rulers, pen cases, map cases, vases, flower stands, etc. The wood used is the *bahu*, which turns very readily in the lathe. The process of lacquering is by applying different colored sealing-wax or lac on the surface, while the box is turning round rapidly on the lathe. First yellow is laid on, then red, then green, and so on. Afterwards, the man, holding the box between his toes, with the greatest nicety of touch cuts through with a sharp knife the different depths or layers of color, and thus produces all sorts of patterns.

Two miles off the road from Háld is old Háld, and the ruins of Khudábád, which are worth visiting, if there be time.

If the traveller is desirous to visit the ancient and ruined city of Bráhmanábád, Háld is the best place whence to diverge to see it.

From Háld to Sháhdádpúr is 20 m. Here there is a Banglá, with a most quaint fireplace, of native construction. Here, also, in the low ground, just behind the banglá, Col. J. Jacob, C.B., fought and defeated Mir Shír Muḥammad, in 1843, since which date a hostile shot has not been fired in Sindh.

From Sháhdádpúr to Bráhmanábád is between nine miles. A tent should be taken.

Bráhmanábád,* called in modern Sindhi *Bambhara ke Túl*, "the ruined tower," was undoubtedly one of the most ancient cities in Sindh, and, according to Saiyid Šábir 'Alí Sháh, a learned Saiyid of Thaṭṭhá, and the lineal descendant of the author of a history of Sindh, called the *Tuhfatul Kirám*,† was founded before the Bráhman dynasty that reigned at Alor, and consequently before A.D. 622. In the *Tuhfatul Kirám*, Chach, the first Bráhman King of Sindh is said to have subdued the Chief of Bráhmanábád. According to the same authority, the

* *Account of the ruined city of Bráhmanábád*, by A. F. Bellasis, Esq., Bombay, 1856.

† A translation of this work will be found in the *Jour. of the As. Soc. of Beng.*, vol. xiv., Part I., p. 75.

* *Life of Sir C. Napier*, vol. II., p. 318.

city was ruined before A.D. 1020. The *Ohachndmah*, which was written in Arabic about A.D. 700, mentions Bráhma-nábád as the capital city of Lower Sindh. The place was first visited by Mr. Frere and Mr. A. F. Bellasis, in 1854. It is at present a labyrinth of ruins, forming irregular mounds, varying according to the size of the houses, and in circumference it is 4 m. At $1\frac{1}{2}$ m. distance is the distinct and ruined city of Dolora, the residence of the king, and 5 m. in another direction is Dipúr, also in ruins, where the Vazír resided. Between these cities are the ruins of suburbs, extending for miles far and wide. There is the stereotyped legend as to the destruction of the city, that it was overthrown for the wickedness and debauchery of its king.* Several reasons are given for believing the destruction of the city to have been caused by an earthquake. The skeletons of the inhabitants are found in crouching attitudes, crushed under the walls and doorways, as though in the attempt to fly. These skeletons are not of bodies that have been buried, for they are in every kind of attitude, and few in a recumbent posture. Coins and valuables are found in great numbers, in the houses, which would not have been left by an invading army. The furniture of the houses is all intact, and it is evident that the inhabitants were engaged in their usual avocations when some sudden calamity overwhelmed them. The city was well and strongly built, the walls of the common houses even being from 18 in. to 3 ft. thick, and nothing but an earthquake could have caused so complete an overthrow. The Indus is shown by tradition, and the dry bed still visible, to have washed the walls of the city, and it is reasonable to believe that the same shock which overthrew the city diverted the stream to its present course. For a full account of this most singular place the reader is referred to the pamphlet of Mr. A. F.

* It is remarkable that the same legend, which is not very different from what we are told of the overthrow of the Cities of the Plain in Scripture, is narrated of the destruction of Alor, Bráhma-nábád, and the ruined city between Karáchí and Thattá.

Bellasis. It will be sufficient here to mention a few of the relics discovered. The most curious of them is, perhaps, a hexagonal cylinder, with an inscription in Kúfik characters on three sides. An almost complete set of ivory chessmen was also disinterred, together with many figures beautifully carved in ivory, numerous coins, engraved seals of agate and carnelian, and drinking vessels.

From Bráhma-nábád the adventurous traveller can proceed, *viâ* Sanjora and Jakrau, to Imángaṛh, the desert fort of Mír 'Alí Murád, and thence on to Rorí or Sabzalkoṭ; but this is a very unfrequented route. For the general traveller, it would be best, after visiting the ruins of Bráhma-nábád, to return to Sháhdádpúr, and then strike the high road again at Saiyidábád.

From Saiyidábád the nearest road is on to Sakkrand, where there is good duck and snipe shooting; but parts of this road are so low that, during the inundation and some months afterwards, it is impassable, and therefore it is necessary to go round by Dereh Dalí, where there is a large circular mud fort built by Mír Núr Muḥammad.

The road then passes by Káji ká Goṭ and Daulatpúr to Nawshahra. Nawshahra is a good-sized native town, where they manufacture the coarse kinds of paper, upon which the native correspondence is usually written. Ten miles off the road from Nawshahra is Táru Sháh, the head quarters of a Deputy Collector. At Hállaní is the last Government banglá; a few miles further the traveller crosses the British boundary at a village called Kotrí, and enters the territories of Mír 'Alí Murád. The road is without much interest on to Rorí. The sportsman should endeavor to obtain his Highness' permission to shoot in his shikárgáhs, which are full of hog and small deer; in fact, many villages have been laid waste to gratify his Highness' love of the chase.

(h) *Rorí or Lohri* (Roree).—This town, built on a rocky eminence overlooking the Indus, is interesting from its situation, for here the river rushes with a rapid sweep round the island of Bakar, which has therefore been re-

garded by Asiatics as an impregnable position. The great depth of the stream, too, and the thick date groves that clothe the banks, the hills and ancient buildings render this one of the most remarkable localities on the Indus. It has been the general thoroughfare for invading armies, whether Afghán descending upon India, or Indian, such as the expeditions of Sháh Shuj'a, advancing into Afghánistán. The rock on which Rorí is built terminates abruptly on the W. side, in a precipice of 40 ft., and up this the Indus rises in the inundation 16 ft. above its ordinary level. It then runs with a rapidity exceeding 7 m. an hour, and forms violent eddies, in which large boats are sometimes overturned and sunk. The breadth of the stream opposite Rorí is about 1200 yds. There are 4 rocky islets in it,—1, the island of Bakar, "dawn," so called by a Saiyid of note shortly after the Muhammadan conquests of Sindh; 2, Satí, between Bakar and Rorí, a very small islet in which are some very old tombs; * 3, the isle of Khwájah Khizr, or "Saint Elias," a little N. of Bakar; and 4, Navy-wood Island, a few hundred yards S. of Bakar. In the island of Khwájah† Khizr is a masjid, whose appearance bespeaks antiquity. In this building is the following inscription:—

"When this Court was raised, be it known,
That the waters of Khizr surrounded it."

"Khizr wrote this in pleasing verse.

Its date is found from the Court of God.

341 A.H.

If this date 341 A.H. be correct, the masjid was erected in the year 952 A.D., about 250 years after the Muhammadan invasion of India.

The most curious fact, however, connected with this locality is, that a building is still visible in the centre of the stream, a little below Navy-wood

* The inscriptions at Rorí and Bakar and an account of the ancient city of Alor will be found in *Dry Leaves from Young Egypt*, pp. 37—46.

† *Dry Leaves*, p. 39.

Island; and this, coupled with old tradition and the inscription in the isle of Khwájah Khizr, shows that the Indus has within historical times deserted a former channel and taken its present course. In the *Chachnamah* this change is said to have taken place in consequence of the wickedness of the Rájá of Alor, and a story is told similar to that recounted of the overthrow of Bráhma-ábád. The ride to Alor will repay the traveller. The distance is but 5 m. N.E. and the ruins are curious, if only for the historical renown of the place. After crossing an ancient bridge you come upon a small village containing about 60 inhabitants, of whom two-thirds are Múslimán and the rest Hindús. They find a sale for the produce of their farms among the votaries of Shakar Ganj Sháh, a renowned saint who is buried here. From this village an extensive ridge of ruins is to be traced in a N.E. direction. In this huge congeries there is no inscription to be found, or anything worthy of notice, except a picturesque ruin which bears the name of 'Alamgir's Masjid, and two tombs of Saiyids,—Shakar Ganj Sháh and Khalifah Kutbu'd-dín Sháh. The tomb of the former is a celebrated Ziyárat, and the people of the neighboring villages make a pilgrimage to it twice a month. It has no dome or edifice over it; but is a plain white sepulchre, with a neat border of carved flowers resembling the fleur-de-lys." The principal mosque at Rorí was built in the time of Akbar, as were most of the buildings of note, by Muhammad M'aşúm, a Saiyid of rank, who is buried at Sakar under a tower 90 ft. high, which commands a fine panoramic view, and is the most conspicuous edifice in the place. His descendants still reside in the town, and will supply to the traveller all the information he can require on the antiquities of the three localities Sakar, Bakar, and Rorí.

VOCABULARIES AND DIALOGUES.

THE Languages of India may philologically be divided into two groups,—the Northern and Southern. In the former there is a vast admixture of Sanskrit, on a slender aboriginal basis; in the latter, and especially in the Tamil, the Sanskrit is simply an infusion, and the aboriginal dialect is independent, full, and copious. In the Northern group, the principal languages are Panjābī, Sindhī, Gujarātī, Hindī, Urdū, Bangālī, Marāṭhī, and Uriya; in the Southern, Telugu, Kanadī or Kanarese, Malayalam, and Tamil. In the present volume the following languages are given as being those spoken in the localities of the Routes:—

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARATHÍ.	GUJARÁTÍ.
One	Ondu	Wokaṭi	Onṇu	Ek	Ek
Two	Eraḍu	Reṇḍu	Iraṇḍu	Be	Be
Three	Mūru	Mūḍu	Mūṇḍu	Tin	Traṇ
Four	Nāḷu	Nāḷu	Nangu	Chār	Chār
Five	Aidu	Aidu	Einḍu	Pāñch	Pāñch
Six	Arū	Arū	Aṇu	Sāhā	Chha
Seven	Eṭu	Yédu	Yéḍu	Sāt	Sāt
Eight	Entu	Yenimidi	Yeṭṭu	Ath	Ath
Nine	Onbattu	Tommidi	Onpadu	Naw, nau	Naw
Ten	Hattu	Padi	Pattu	Dāhā	Das
Eleven	Hannōndu	Padaḱonḍu	Padinonṇu	Akrā	Agriyār
Twelve	Hanneraḍu	Pannēṇḍu	Panniraṇḍu	Bārā	Bār
Thirteen	Hadimūru	Padamūḍu	Padinmūṇṇu	Terā	Ter
Fourteen	Hadināḷu	Padhñāḷu	Padināṇḍu	Chawadā	Chaud
Fifteen	Hadinaidu	Padihēnu	Padinainḍu	Pañdhara	Pañdar
Sixteen	Hadināru	Padahāru	Padināru	Soḷā	Sol
Seventeen	Hadinéḷu	Padihēḍu	Padinēḷu	Satrā	Sattār
Eighteen	Hadinentu	Paddhenimidi	Padinēṭṭu	Athrā	Harād or Arād
Nineteen	Hattombattu	Pandommidi	Pattonpadu	Ekuṇis	Ogaṇis
Twenty	Ippattu	Iruvai	Iruppada	Vis	Wis
Twenty-one	Ippattōndu	Iruvaivokaṭi	Irupatōṇḍu	Ekvis	Ekwis
Twenty-two	Ippatteraḍu	Iruvaireṇḍu	Irupattiraṇḍu	Bāwis, bewis	Bāwis
Twenty-three	Ippattumūru	Iruvaimeḍu	Irupattumūru	Tewis	Tewis or Trewis
Twenty-four	Ippattunāḷu	Iruvaināḷu	Irupattināṇḍu	Chowis	Chowis

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARATHÍ.	GUJARATÍ.
Twenty-five	Ippattaidu	Iruvaiaidu	Irupattaindu	Panchwis	Pachchís
Twenty-six	Ippattáru	Iruvaiauru	Irupattáru	Savvís	Chhawwís
Twenty-seven	Ippattélu	Iruvaiaýedu	Irupattélu	Sattáris	Sattáwís
Twenty-eight	Ippattentu	Iruvaiaenimidi	Irupattettu	Athháyís	Athháwís
Twenty-nine	Ippattombattu	Iruvaionmimi	Irupattompadu	Ekuutís	Ogantrís
Thirty	Múvattu	Mupphai	Muppadu	Tís	Trís
Thirty-one	Múvatondu	Mupphaiwokaṭi	Muppattonru	Ektís	Ektís
Thirty-two	Múvatteradu	Mupphairendu	Muppattonru	Battís	Barís
Thirty-three	Múvattamuru	Mupphaimúdu	Muppattonmúdu	Tektís	Tetrís
Thirty-four	Múvattanálku	Mupphainálgu	Muppattinágu	Chautís	Chotrís
Thirty-five	Múvattaidu	Mupphaiaidu	Muppattaindu	Pastís	Pántrís
Thirty-six	Múvattáru	Mupphaiáru	Muppattáru	Chhattís	Chhatrís
Thirty-seven	Múvattélu	Mupphaiyedu	Muppattélu	Sadtís	Sádrís
Thirty-eight	Múvattentu	Mupphaiyenimidi	Muppattettu	Athcis	Ádrís
Thirty-nine	Múvattombattu	Mupphaitommidi	Muppattonpadu	Ekónchálís	Oganchálís
Forty	Nálvattu	Nalubhai	Nárpaddu	Chálís	Chálís
Forty-one	Nálvatondu	Nalubhaiwokaṭi	Nárpatttonru	Ektálís	Ekátálís
Forty-two	Nálvatteradu	Nalubhairendu	Nárpattirandu	Betálís	Behetálís
Forty-three	Nálvattamuru	Nalubhaimúdu	Nárpattumúdu	Tretálís	Tethtálís
Forty-four	Nálvattanálku	Nalubhainálgu	Nárpattinágu	Chavretálís	Chumálís or Chauálís
Forty-five	Nálvattaidu	Nalubhaiaidu	Nárpattaindu	Panchetálís	Pistálís
Forty-six	Nálvattáru	Nalubhaiáru	Nárpattáru	Shetálís	Chhentálís
Forty-seven	Nálvattélu	Nalubhaiyedu	Nárpattélu	Sattetálís	Sudtálís or Sadtálís
Forty-eight	Nálvattentu	Nalubhaiyenimidi	Nárpattettu	Athhetálís	Adtálís or Udtálís
Forty-nine	Nálvattombattu	Nalubhaitommidi	Nárpattompadu	Ekunpannás	Oganpachás
Fifty	Aivattu	Yábhai	Eimpadu	Pannás	Pachás
Fifty-one	Aivattondu	Yábhaiwokaṭi	Eimpatttonru	Ekáwan	Ekáwan
Fifty-two	Aivatteradu	Yábhairendu	Eimpattirandu	Báwan	Báwan
Fifty-three	Aivatturnuru	Yábhaimúdu	Eimpattumúdu	Trepan	Trepan
Fifty-four	Aivatturnalku	Yábhainálgu	Eimpattinágu	Chaupán	Chopan
Fifty-five	Aivattau	Yábhaiaidu	Eimpattaindu	Pancháwan	Pancháwan
Fifty-six	Aivatváru	Yábhaiáru	Eimpattáru	Chhappán	Chhappán
Fifty-seven	Aivatvélu	Yábhaiyedu	Eimpattélu	Sattáwan	Sattáwan
Fifty-eight	Aivatventu	Yábhaiyenimidi	Eimpattettu	Atháwan	Atháwan

ENGLISH.	KANARESE.	TAMIL.	TAMIL.	TAMIL.	GUJARATÍ.
Ninety-one	Tombattiondu	Tombhaiwokati	Tombhattiondu	Tombhattiondu	Ekánpun
Ninety-two	Tombatteradu	Tombhairendu	Tombhattiondu	Tombhattiondu	Bánpun
Ninety-three	Tombattumúru	Tombhaimúdu	Tombhattiondu	Tombhattiondu	Tránpun
Ninety-four	Tombattunálku	Tombhainálugu	Tombhattiondu	Tombhattiondu	Choránpun
Ninety-five	Tombattaidu	Tombhaaidu	Tombhattiondu	Tombhattiondu	Panchánpun
Ninety-six	Tombattáru	Tombhattáru	Tombhattiondu	Tombhattiondu	Chhánpun or Chhan- new or Chhannun
Ninety-seven	Tombattélu	Tombhaiyédu	Tombhattiondu	Tombhattiondu	Sattánpun
Ninety-eight	Tombattentu	Tombhaiyenimidi	Tombhattiondu	Tombhattiondu	Athhánpun
Ninety-nine	Tombattombattu	Tombhaiatommidi	Tombhattiondu	Tombhattiondu	Nuvánpun
A hundred	Núru	Núru	Núru	Núru	So
Two hundred	Innúru	Innúru	Innúru	Innúru	Baso or Basen
Three hundred	Munnúru	Munnúru	Munnúru	Munnúru	Tránsen
Four hundred	Nánúru	Nánúru	Nánúru	Nánúru	Chársen
Five hundred	Ainúru	Yénúru	Yénúru	Yénúru	Páncshen
Six hundred	Arúnúru	Arúnúru	Arúnúru	Arúnúru	Chhasen
Seven hundred	Elúnúru	Yélnúru	Yélnúru	Yélnúru	Sátshen
Eight hundred	Entúnúru	Yenannúru	Yenannúru	Yenannúru	Átsen
Nine hundred	Ombainúru	Veyi	Veyi	Veyi	Nawsen
A thousand	Sávira	Hattusávira	Hattusávira	Hattusávira	Ek hájár
Ten thousand	Nárusávira or Laksha	Laksha	Laksha	Laksha	Das hájár
A hundred thousand	Hattulaksha	Padilakshala	Padilakshala	Padilakshala	Ek láksh
A million					Das láksh
Fractions.	Chillare.	Chillaralu.	Chillaralu.	Chillaralu.	Apurnanik.
A quarter	Kálu	Pátika	Pátika	Pátika	Pá
A half	Ardha	Ara	Ara	Ara	Ardho
Three-quarters	Muktálu	Muppátika	Muppátika	Muppátika	Popo
One-and-a-quarter	Ondókálu	Wokatimpátika	Wokatimpátika	Wokatimpátika	Sawá
One-and-a-half [ters	Ondúvare	Wokatinnara	Wokatinnara	Wokatinnara	Dod
One-and-three-quar-	Ondumukálu	Wokattimuppátika	Wokattimuppátika	Wokattimuppátika	Poná be
Two-and-a-quarter	Eradókálu	Rendumpátika	Rendumpátika	Rendumpátika	Sawá be
Two-and-a-half [ters	Eradúvare	Rendunnara	Rendunnara	Rendunnara	Hañ
Two-and-three-quar-	Eradumuktálu	Rendummuppátika	Rendummuppátika	Rendummuppátika	Poná trap

Three-and-a-quarter Three-and-a-half Three-and-three-quarters	Múrukálu Múrúvare Múrúmkálu Nálkúkálu Nálkúvare Nálkúmukálu Múraralliondu Múrarallieradu A third Two-thirds A fifth A sixth A seventh An eighth	Múdumuppátika Múduunara Múdumuppátika Nálugunnara Nálugunnara Múduintlówokapálu Múduintlórendupálu Aidintlówokapálu Arintlówokapálu Yéduintlówokapálu Yemimintlówokapálu Padintlówokapálu	Múrékál Múrurai Múrémukkal Nálékál Nálarai Nálémukkal Múru loru bágam Múru liranu bágam Eindi loru págam Ari loru págam Yézu loru bágam Yetti loru bágam Patti loru bágam	Sawá tín Sade tín Pawne chár Sawá chár Sade chár Pawne páich Ek tritiyáns Don tritiyáns Ek pañchamánish Ek shaasthamánish Ek septamánish Ek ashtamánish Ek dashánish	Sawá tran Sádá tran Poná chár Sawá chár Sádá chár Ponán páich Ek tritiyáns Be tritiyáns Ek pañchamánish Ek sashíansh Ek septamánish Ek ashtamánish Ek dasánish
Months.	Tingalugaḷu.	Másamulu.	Másangal.	Mahine.	Mahinná.
January February March April May June July August September October	Pushyamása Māghamása Phalgunamása Chaitramása Vaiśākhamása Jēṣṭhamása Aśādhāmása Shrāvaṇamása Bhādrapadāmása Ashvījamása	Pushyamu Māghamu Phalgunamu Chaitramu Vaiśākhamu Jēṣṭhamu Aśādhamu Shrāvaṇamu Bhādrapadamu Aśwayujamu	Jenavari Pibharvari Mārchi Yéppiral Mé Jún Julai Agastu Septembar Aktóbar	Paush Māgh Phalgun Chaitr Vaiśakh Jyeshth Aśādh Shrāwan Bhādrapad Ashwin	Posh Māgh or Māhá Fāgun Chaitr Vaiśakh or Vaiśakh Jeth Aśhád or Asád Shrāwan Bhādarwo Ashwan, or Asho, or Ashwin Kārtak or Kārtik Māgashar or Māga-shirsh Wār.
November December	Kārtikamása Māgashiramása	Kārtikamu Māgashiramu	Navambar Disembar	Kārtik Māgashirsh	Raviwār or Aḍitwār, [in writing] Raweu
Days.	Dinagaḷu or Varagaḷu.	Dinamulu.	Nālgal.	Wār.	
Sunday	Adityavāra	Adityaramu	Gnāyiru	Raviwār, aḍitwār	

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARATHÍ.	GUJARATÍ.
Monday	Somavára	Somaváramu	Tingai	Somwár	Somwár, [<i>in writing</i>] Some
Tuesday	Mangalavára	Mangalaváramu	Sevváy	Mangalwár	Mangalwar, [<i>in writing</i>] Bhome
Wednesday	Budhavára	Budhaváramu	Budan	Budhwár	Budhwár, [<i>in writing</i>] Budhe
Thursday	Guruvára	Brihaspativáramu	Viyázham	Guruwár	Brihaspatwár or Guruwár, [<i>in writing</i>] Gareu
Friday	Shukravára	Sukraváramu	Vélli	Shukrwár	Shukarwar, [<i>in writing</i>] Sukre
Saturday	Shanivára	Saniváramu	Sani	Shaniwár	Shaniwár, [<i>in writing</i>] Saneu
East	Múda or Púrva	Túrpu	Kizhakku	Púrv	Púrv, Ugaman
West	Padava or Paschima	Padamara	Mérku	Pashchim	Pashchim, Athaman
North	Badaga or Uttara	Uttaramu	Vadaku	Uttar	Uttar, Ottar
South	Tenka or Dakshina	Dakshinamu	Terku	Dakshin	Dakshan, Dakkhhan
Spring	Vasantarutu	Vasantarutuvu	Vasandakálam	Vasant ritú	Vasant ritú
Summer	Grishmarutu	Grishmarutuvu	Kódaikálam	Unhálá, grishm ritú	Unálo, Hunálo
Autumn	Sharadrutu	Sharadrutuvu	Kárkálam	Sharad ritú	Sard ritu
Winter	Varsharutu	Varsharutuvu	Panikálam	Hinwálá, hemañt ritú	Shiálo
Abyss	Pátála	Pátálamu	Pátálam	Doh, agádh jal	Doh, Dahro, Pátál
Air	Gáñi	Akásamu	Agáyavéñi	Hawá, váyu	Hawá, Wáyu
Atom	Anuvu	Anuvu	Anu	Parmánt, kap	Parmápuñ, Kap, Raj.
Ashes	Búdi	Búide	Sámbal	Rákh	Rákh
Bank of river.	Holsáda or Nadítira	Yétiwoddu	Áttangkarai	Naditśa kánth, nadi-	[cheñtír Rákh
Bay	Sarave	Aghátamu	Kudákkaḍal	Akhát	Naditśa kánth, nadi- Akhat
Beach	Révu	Révu	Kadalóram	Samudr kinára	Samudr kindro
Bridge	Sétuve	Vantena	Varávasi	Pól, bádh	Pól
Bubble	Nirugulio	Nirubugga	Nirkumizhi	Budbudá	Parpoṭo
Burning	Uṛta	Kátsadamu	Yeridal	Jalpe	Balwui

Chalk	Simé sunpa	Símaichunnambu	Chák, Khadi
Channel	Sanna káluva	Kálváy	Khádi, Samudráhúni
Clay	Jádmannu	Kaliman	Chikani máti
Cloud	Móda	Mégam	Abhr, dhag
Charcoal	Iddali	Kari	Kolsá
Cold	Chali	Kulir	Thandi, thani
Continent	Khanda	Kandam	Mahá dwip
Darkness	Kattale	Iruṭṭu	Andhakar, Andharun
Deluge	Jalapralaya	Jalapiralayam	Jal pralay [kalokh]
Depth	Ala	Azham	Uñái
Dew	Manju	Pani	Jhákai
Drop	Botṭu	Tuli	Chhāñto
Dust	Dūju	Túsi	Dhūi
Earth	Bhūmi	Būmi	Prithwi [Prithwi]
Earthquake	Bhūkampa	Būmi ya dirchi	Mañtoṭuni, Jamín, Dharti kámp, Kam- páro, Bhú kámp, Dharni kámp
Ebb-tide	Aleya yiliṭa	Nirvattam	Oṭ
Ferry	Holé dátuva stala	Turai	Tar
Flame	Jwále	Suválai	Jhál, Baltui, Bhadko,
Flash	Jyóti	Jóti	Chamkaro, Ajwálin
Fire	Benki	Neruppu	Dewtá, Ag, Agni
Flood-tide	Ubbale	Niréttam	Bharti
Fog	Manju	Mūdu pani	Dhúwar
Ford	Ijade dátá bahudáda Révu	Tannirínadakunturai	Pár
Fountain	Chalume	Vuttu	Jháro
Frost	Hima	Vuraṇda puni	Him
Fuel	Saude	Viragu	Sarpan, phāñtū
Gravel	Garsu	Parukkāṅkal	Renw, kañkar
Hail	Kallumale	Kalmazhai	Gará
Heat	Uṣṇa or Shake	Sūdu	Garmi, uṣṇatá
Highway	Dodḍadāri	Pāṭṭai	Mothá rastá
Hillock	Dibbe	Kundru	Tekadi
Ice	(no word)	Pani katti	Barph, thidzaleini
Island	Dwipa	Tivu	Baraf, Thijetui pāni Bet, tāpu, Bet [pāni]

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARÁTHÍ.	GUJARÁTÍ.
Inundation	Praváha	Varada	Vellam	Púr	Rel, Púr
Lake	Maḍuvu	Madugu	Yéri	Sarowar	Sarowar
Lightning	Minchu	Merupu	Minnal	Vij	Bijli
Marsh	Kesarunela	Baḍavanéla	Saduppu nilam	Pánthal dzágá	Añjan
Mountain	Betta	Konda	Malai	Parvat, dongar	Parwat, ḍungar
Ocean	Samudra	Mahá samudramu	Samuttiram	Ságur, samudr	Mahá samudr, ságar
Path	Hádi	Dári	Pádai	Márg, wát	Rasto, wát, márg
Plain	Maidána	Bayalu	Maidánam	Maidán	Medán
Pond	Koḷa	Gunta	Kulam	Talen	Taláw
Promontory	Kóna	Bhūmyagramu	Taraimunai	Bhūshír	Bhūshír
Quicksand	Kaḷusubu	Dongaisuka	Táli	Rutaṇ, bárfk wálu	Garkijáy tewí retí
Rain	Male	Vána	Mazhai	Pás	Warsát
River	Hoje	Yeru	Aru	Nadi	Nadi
Sand	Usubu	Isuka	Maṇal	Retí, wálu	Retí
Sea	Samudra	Samudramu	Kaḍal	Samudr	Dariyo, darío
Shower	Maḷe Sóna	Túra	Perumazhai	Pawasáchi sar	Warsátunni jhaptun
Smoke	Hoge	Poga	Pugai	Dhúr	Dhūmádo or Dhūn-wádo
Snow	(no word)	Mantsu	Vuraṇdamazhai	Barph, him	Baraf
Spark	Kidi	Minuguru	Tipporí	Thingí, thingí, thingí	Changí, káji
Soot	Káḍige	Karadupamu	Oṭṭaḍai	Kájai, mas	Dhous, mes
Stone	Kallu	Ráyi	Kallu	Dhoṇḍá, dagaḍ	Paththar
Stream	Praváha or Orate	Praváhamu	Niróṭṭam	Odhá, jhara	Jharo
Tempest	Gálmale	Gálivána	Kátumazhai	Wádal, tuphán	Tofán
Thunder	Guḍugu	Urumu	Kumarul	Gadgaḍát, megh garj-na	Gadgaḍát, megh garj-na
Valley	Kamari	Konḍalasandu	Malaichandu	Khoreñ, dará	Oruñ, ḍungroní wach-chenun medán, khinñ
Water	Nfru	Nllu	Tanpír	Páni	Páni, jál
Well	Bávi	Nuyyi	Kinaru	Vibir	Kuwo
Whirlpool	Sulinfru	Sudi	Nrchuzhi	Bhonwrá, jala bhram	Wamal
Whirlwind	Sulgañi	Sudigáli	Sushar kattu	Wawaṭal, tsakra wát	Wátoliyo wá
Wave.	Ala	Ala	Alai	Lahar, láf.	Mojo, duriáni leher

<i>Kinship.</i>	<i>Nenputana.</i>	<i>Bandhutwamu.</i>	<i>Munnórgal</i>	<i>Sohirik, Sambaidh.</i>	<i>Sagpan, Sainbaidh.</i>
Ancestors	Hiiriyaru	Peddalu		Púrvaj	Púrwej, wadáwa, wadilo, bápádá
Aunt	Sódaratte or Dodḍa-táyi	Pinattali or Ménatta	Siriya távár (mother's side), Attai (father's side)	Káki (paternal), mámi (wife of maternal uncle), át (paternal), máwashi	Káki, mámi, mási, kui
Boy	Huduga	Pillakáya	Paiyan	Mulgá	Chhokro
Bride	Madavanigitti	Pendlikútturu	Kaliyanappan	Nawarí	Kanyá, wahu
Bridegroom	Madavaniga	Pendlikomáruḍu	Kaliyána Máppillai.	War, nawaradev, na-	War rája
Brother	Sahódara	Sahódaruḍu	Sagotaran	Bháti, baithú	Bháti
Bachelor	Maduve illadava	Bramhachári	Bramsári	Kumár, brahmachári,	Kummáro, kuiwáro
Childhood	Bálya	Bályamu	Kuzhandaiparavam	lagua na jhalelá	
Children	Makkalu	Biḍḍalu	Kuzhandalkai	Bálakpan, porpan	Bálpan
Cousin	Dáyádi	Gnyáti	Pangḷi	Mulen, lekren	Chhokrán
				Tsulat bháu (son of paternal uncle), má-me bháu, áte bháu, máus bháu	[bhái
Daughter	Magalu	Kútturu	Magal	Mulgrí, lek, kainyá	Dikri
Dower	Stridhana	O'li	Sidaanam	Añḍan, stri dhan	Stri dhan, pedluñ,
Dwarf	Guja	Maruguzzu	Kullian	Theṅgná, khuja ma-	Wámanji, thingnun
Father	Tande	Tandri	Tagappan	Báp	Báp, pitá
Father-in-law	Máva	Máma	Mámanár	Sásrá	[nashya
Female	Hengusu	Aḍudi	Peñ	Stri, báyako mánús	Sasaro
Girl	Hudugi	Paḍutṣu	Sirupen	Stri, báyadi, bái miá	Chhokri
Grand-father	Aja	Táta	Páttan	Dádo, bapáwo, ma-	Dádo, bapáwo, ma-
				máwo, ájo	Dádí, bapái, mamái,
Grand-mother	Aji	Arva	Pátti	Wáras	Wáras
Heir	Várasu	Várasudarudu	Patti yastan	Nawará, gharkari, patí	Wáras [ájí
Husband	Gandá	Penimitti	Purushan	War, patí, dháni,	máñti
				Dháwanui chhokarui	Wáraso
Infant	Kúsu	Shishuvu	Sisu	Tánhen múl	Kutumbi, gotri
Inheritance	Dáya	Dáyamu	Sudandiram	Wárasá	
Kinsman	Nentanu	Bandhuvu	Suttattan	Bháuband	

ENGLISH.	KANARESE.	TELGU.	TAMIL.	MARATHI.	GUJARATI.
Male	Genderu	Mogadi	Ān	Puruṣh	Puruṣh
Man	Manuṣhyanu	Mogavādu	Manuṣhan	Manuṣhya, mánus	Mānas
Manhood	Kaumaradeshe	Manuṣhyatwamu	Puruṣhaparavam	Mānusan, praudh-	Mānasái
Marriage	Maduve	Pendli	Kaliyānam	Lagn, wiwāh [panā	Lagn
Mother	Tāyi	Talli	Tāy	Āi, mātá, mato shri	Má, mātá, mato shri
Mother-in-law	Attē	Atta	Māmiyār	Sāsú	Sāsú
Mortal	Aniyanu	Manuṣhyuḍu	Naran	Martya, maranādhin	Mityu tulya
Nephew	Ananamaga or Sódarasa rālya	Ananamagaruḍu or mēnalluḍu	Vuḍan pirandār māran	Putanyā (brother's son), bhāchá (sis- ter's son)	Bhatrijo, bhānjjo
Niece	Ananamagalu or Sódarasose	Annakútu or ménagóḍalu	Vuḍan pirandār mārti	Putani, bhāchi, dhudi	Bhatrij, bhānjji
Nurse	Dāyi	Dādi	Tādi	pañ	bhāñeji
Old Age	Muppu	Musalitanamu	Mudumaip paruvam	Dāi	Dhāw
Old Man	Mudukanu	Musalivādu	Kizhavan	Mhātārpañ, vridhdh-	Ghadrpañ, vridhāwa-
Old Woman	Muduki	Musalidi	Kizhavi	nushya	
Orphan	Tandētāyi	Talidandri iēni biḍḍa	Tāy	Mhātāri	Dosi
	illada		pillai	Mhātārpañ Porkā	Wagay mā bāpnu, na bāpuñ na māyuni or na māeluni chhokruñi
Posterity	Santati	Santu	Vanisa param parai	Wāish, sañtātí	Wāish, sañtātí
Sister	Sahódari	Sahódari	Sagódari	Bāñin	Behen
Son	Maganu	Koḍuku	Magan	Mulgá, putr, lek	Dikro
Step-mother	Malatāyi	Mārutalli	Māttān táy	Sāvatr āi	Sāwaki mā
Twins	Avāli	Amaḍalu	Iratatip pillai	Julín	Bhēliya, bhel
Uncle { Elder	Doddappa	Pinatandri or ména	Sittappan (father's side), Ammán (mo- ther's side)	Kāka, māmā	Kāko, māmō, māsō,
Uncle { Younger	Chikkappa }	māma			kuo
Widow	Vitanu	Vitanurālu	Vidavai	Widhwā, ráñḍ	Widhwā, ráñḍirañḍ
Wife	Hendati	Pendlamu	Pensādi	Bāyako, strí	Bāiri, wahu, dhani- yāñni, bāyādi
Woman	Strí or Hengusu	Aḍudi	Stri	Strí, bāyako mánus	Strí, bái mánus
Young Man	Hareyadavanu	Chinnavādu	Vāliban	Taranā manuṣhya, jāwāñ, juwāñ māñpas jāwāñ manuṣhya	Jāwāñ, juwāñ māñpas

Youth	Haraya	Yauvanamu	Válíbam	Jwání, tárunya	Juwání, joban
<i>Parts of the Body.</i>	<i>Avayavagañu.</i>	<i>Avayavamulu.</i>		<i>Sharirāche bhāg.</i>	<i>Sharirād awayaw.</i>
Ankle	Girige	Chilamandā	Kapuk kál	Ghotā	Ghuiti
Arm	Rette	Bhujamu	Pujam	Bāhū, bhūj	Bāhu, bhūj, pānkha-
Back	Bennu	Vipu	Mudugul	Pāth	Wānsō, pith [dūñ]
Back-bone	Bennelubu	Vennemuka	Mudugulumbu	Kanā, pāthitsā kāñtā	Wānsāni wachchenunū
Bile	Pitta	Paityamu	Pittam	Pitt	Pitt [hādikuñ]
Blood	Rakta	Netturu	Iratam	Rakt	Lohi, rakt
Beard	Gaddā	Dēdi	Vudal	Dārhī	Dāhādī
Body	Mai	Sharīramu	Yelumbu	Sharīr, āng	Sharīr, dīl
Bone	Elubu	Yemuka	Mūlai	Hād	Hādikuñ
Brain	Medaḍu	Rommu	Mūru	Meñdū	Bhejūñ
Breast	Ede	Uppiri	Mūchu	Chhātī, ur	Chhātī
Breath	Usuru	Davaḍa	Kannam	Dam, shwās	Dam, swās
Cheek	Galla	Gaḍḍamu	Mōvāyk kattai	Gāl	Gāl
Chin	Davaḍe	Chevi	Kādu	Hanawaṭi	Hādipachī
Ear	Kivi	Mōcheyyi	Muzhangai	Kān	Kān, karn
Elbow	Monakai	Kannu	Kān	Kopar	Kopriyūñ, koñhoñi
Eye	Kannu	Kanuboma	Puravam	Dolā, netr	Añkh, netr [twūñ]
Eye-brow	Hubbu	Reppaventrukalu	Kanmayir	Bhinwai	Añkhññuñ topuñ, bha-
Eye-lash	Reppēkūḍalu	Mukhamu	Mukam	Pāpanitsā kesh	Añkhññi pāñpēñ or
Face	Mukha	Kovvu	Kozhuppu	Chebrā	Chehero [pāmpēñ]
Fat	Kobbu	Vēlu	Viral	Latthith, tsarbi	Jādo (adj.), charbi
Finger	Bettu	Piḍikili	Musti	Bot	Angli
Fist	Mushti	Māssamu	Sadai	Mūth	Mūth, dhūñk
Flesh	Māmsa	Pādamu	Pādam	Mās	Māñs
Foot	Pāda	Hane	Netti	Pāy	Pag
Forehead	Gantālmañi	Nosalu	Visainarambu	Kapāl	Kapāl, lelāt
Gland	Vasadi	Iguru	Iru	Pind, māñs grañthi	Pind, māñs grañthi
Gum	Kūḍalu	Ventrūkalu	Mayir	Hiradi	Awālū [wāla, kes
Hair	Kai	Cheyyi	Kai	Kesh	Nimāla, bāi, wāi, mo-
Hand	Tale	Tala	Talai	Hāt	Hāt
Head	Hrudaya	Gunde	Irudayam	Doken	Mathun
Heart				Hrid, hridya	Hrid, haiyūñ, dīl

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARATHÍ.	GUJARATÍ.
Heel	Himmaḍi	Maḍime	Kudik kál	Táñch, khoñt	Edi
Hip	Tonka	Tunti	Iḍuppu	Kamaratsá khawátá	Jháñgno thapo
Jaw	Davedéhallu	Lodavaḍa	Tá dai	Jabrá	Jadbun
Joint	Kílu	Kílu	Kílu	Sándhá	Sándho
Kidney	Gundige	Pakkeragunde káya	Kuñḍikkáy	Mútra piñḍ, gurd	Mútra piñḍ, gurdí
Knee	Monakálu	Mókálu	Muzhangál	Gudghá, ḍophá	Ghutañ
Knuckle	Ginṇu	Gapupu	Virar kaṇu	Per	Bedkun, periyun, per
Leg	Kálu	Kálu	Kál	Taṅgaḍi	Taṅgaḍi
Lip	Tuti	Pedavi	Vuḍaḍu	Oṭh	Oṭ, oṭh, ohoṭ
Liver	Yakruttu	Neride	Iral	Kálj	Kájun
Loin	Naduvu	Naḍumu	Arai	Kamar	Kamar, keḍ
Lungs	Swása kósh	Shwásakósamu	Nurai Iral	Phupphás	Fefasun, fufus
Marrow	Maije	Múlaḡa	Yelumbu mṭṭalai	Asthisár, háḍáñtalá	Asthi sar, háḍkámáñ-
Moustaches	Mishe	Mísálu	Mísai	Mishí	Múchh [heno meḍá
Mouth	Báyi	Nóru	Váy	Toñḍ, mukh	Mukh, mhoḍun
Nail	Uguru	Góru	Nagam	Nakh	Nakh
Neck	Kuttige	Meda	Kazhuttu	Mán	Gardan, bochí, dokí
Nose	Mágu	Mukku	Múkuu	Nakh	Nák
Palate	Angala	Angili	Mélváy	Tálú	Tálwun
Pulse	Dhátu	Dhátuvu	Náḍi	Náḍi	Náḍ, náḍi
Ribs	Pakkelubugalu	Pakkayemukalu	Vilávelumbu	Phásalyá, baragadyá	Páñsi
Side	Alle	Pakka	Pakkam	Kús	Kúku
Skin	Tólu	Tólu	Tól	Kátadi, tsarm, tsám-	Twachá, cháñḍi
Sinew	Nara	Naramu	Narambu	Snáyu	Snáyu
Skull	Kapála	Purre	Mañḍai Yoḍu	[ḍen Snáyu	[ḍen Snáyu
Shoulder	Hegalu	Bhujamu	Tól	Mastakáchi kawanchi	Khóprí
Spittle	Uḡuḷu	Yengili	Yechil	Kháñḍá	Kháñḍh, khaijuñ
Sweat	Bevaru	Chemata	Vérvai	Thuniki	Thúnik
Stomach	Hotte	Kaḍupu	Vayirñ	Ghám	Parsev
Tear	Kanniru	Kanniru	Kaññir	Jathar	Jathrágni, pet
Temples	Kendáre	Kanatalu	Pori	Asññ, ashru	Añññ
Thigh	Tode	Toda	Toḍai	Káñshil	Namñáñ
Throat	Ganṭlu	Gonṭu	Toñḍai	Máñḍi, jáñgh	Jháñg
Thumb	Hebbettu	Boṭṭanavélu	Kai peru viral	Gaḷa	Galun
				Ángathá	Háthno áñgoṭho

Toe	Káluberalu	Kálivélú	Káliviral	Páyáchen bot	Páguni ánglun
Tongue	Náluge	Náluka	Náku	Jíbh	Jíbh
Tooth	Hallu	Pallu	Pal	Dánt	Dánt
Waist	Tonka	Mola	Iduppu	Kamar, kaṭi	Ked
Windpipe	Kanṭhavála	Gontupika	Kuralvulai	Naraden	Galáni nali, nardi
Wrist	Manikaṭṭu	Manikaṭṭu	Kapukai	Mangat	Poihocho, káñḍun
Vein	Raktanara	Nettuṭi naramu	Iratta narambu	Shir	Shurá, nes
<i>Diseases.</i>	<i>Rógagaḷu.</i>	<i>Vyádhukulu.</i>		<i>Rog.</i>	<i>Rog.</i>
Ague	Chali jwara	Chali jwaramu	Kulirk káychal	Antarýá táp	Táhádiyo táw
Bald	Bólu	Bódi	Moṭṭai talai	Takkal	[paná Tál
Beauty	Cheluvike	Andamu	Azhagu	Saundarya,	sundar-
Blind	Kurudu	Guddi	Kurudu	Añḍhiá	Añḍhió [rawawun
Bruise	Jajjugháya	Dóguḍu	Vuráytal	Thetsnen	[wáká Chhundawun, kach-
Cholera	Vántibhédi	Maráñi	Vándi bédi	Dzari mar,	Aghok, wákho, kogli-
Cold	Nagaḍi	Paḍisemu	Saluppu	Hinw, thañdi, sardi	[yuñ
Cough	Kemmu	Daggu	Irumal	Khoklá	Kháas, koniso
Consumption	Kāṣayaróga	Kāṣayarógamu	Kshayam	Kshay	Kshay, khai
Deaf	Kivudu	Chevuḍu	Sevuḍu	Bahirá	Behero
Death	Sávu	Tsávu	Sávu	Mpiyu, maran	Mot, maran
Digestion	Jirna	Jirnamu	Siraṇai	Jirne, páchan	Páchan, jarwun
Dream	Kanasu	Kala	Kanavu	Swapn	Swapn, samanun, sap-
Drowsiness	Takadike	Nidramabbu	Vurakkam	Gungí, susti	Ghen, susti [anun
Dumb	Mógu	Múga	Vṇmai	Muká	Gungo, mungo
Fainting	Múche	Múchha	Múrchai	Murchháh	Murchhá, behois
Fever	Jwara	Jwaramu	Suram	Tap	Táw, jwar
Fracture	Muruku	Bṭika	Vedippu	Asthi bhang	Hastí bhañg, háḍkun
Gout	Váta hiḍṭa	Vátarógamu	Salai	Wáta róga	Najlo
Hunger	Hashivu	Akali	Pasi	Bhúk, kshudhá	Bhúk, kshudhá
Indigestion	Ajirna	Ajirti	Asiraṇam	Apachan, ájirn	Ajirn, apacho
Inflammation	Uri	Manta	Yerivandam	Rakta doṣha	Lahi wikár
Jaundice	Kamále	Kamerlu	Kamalai	Káwil	Kanalo
Lame	Kunṭu	Kunṭi	Mudam	Luñgrá	Luñgró
Madness	Huchhutana	Verri	Paittiyam	Wed, khul	Gándápanun

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARATHÍ.	GUJARATÍ.
Measles	Dadžara	Tattammaváru	Seruvaisúri	Gowar	Gowruñ
Numbness	Timaru	Timmiri	Timir	Mehri, sunpaná	Behermári jawuñ, ka- kađái jawuñ
Ophthalmia	Kañunovu	Kandla kalaka	Kanpoy	Dole yene	Añkh dukhwá áwawí
Pain	Béne	Noppi	Novu	Shú, kal, tidk	Shúl, tađak, bhála
Rash	Isabu	Cheldi	Kappán	Ghamolyá	Aláf
Rheumatism	Vátaróga	Vayuvu	Váyvu	Sandhi wáyu	Sandhi wáyu
Sickness	Vyádu	Vyádu	Viyádu	Dukhne, majmal	Mandwái, jiw chunñ tháy chhe te, chunñ- thádo
Sleep	Nidde	Nidra	Nittirai	Nij, nidrá	Undh, nidrá
Smallpox	Shidubu	Masúchikamu	Vaisúri	Deví	Seij, sftlá, deví
Spasm	Shejevu	Iđpu	Kurapávali	Goíá, peťká, vał	Táññ, want, áñkdi, kñech
Sore	Hunpu	Punđu	Pun	Khat, kshat	Chádu, ojdó, ogh
Squint-eyed	Meraluganpulla	Mellakannugala	O rak kappulla	Tirpá, tsakná	Undhi pulñno
Stammering	Natti	Netti	Tettuváy	Totaren bolpe	Bobduñ or totadun
Swelling	Bávu	Wápu	Vikam	Súj	Sojo [bolwun
Symptoms	Rógalakshapagalu	Lakshapamulu	Kurigeł	Chinh, lakshan	Chinh, lakshan
Thirst	Báyárike	Dáhamu	Tágam	Táhan	Taras
Voice	Swara	Kanthatdhwani	Toni	Swar, áwáj	Swar, áwáj
Watching	Echcherike	Nidrapattaka đamu	póva- Túkam pidíyamai đamu	Páhará karpe, jága- rañ	Pohoro bharwo, jága- wun, (protecting) rákhwun
Weakness	Nistrápe	Balahínata	Turp palam	Ashaktatá	Nabalái
Wound	Gháya	Gáyamu	Káyam	Gháy, dzakhm	Ghá, jakhm [luñ
Wrinkle	Madebidda	Mudata.	Tiravvu	Surakuti, chiramyá	Kachli, karehli, kach- Chopagáñ jandwar.
Quadrupeds.					
Alligator	Mosale	Mosali	Mudalai	Magar, susar	Magar, suswát
Animal	Jantu	Jantuvu	Jentu	Jiw, práñi, janáwar	Janawar, jiw, práñi
Antelope	Chigari	Jinka	Mán	Harap, mrig	Harap
Ass	Katte	Gáđide	Kazhudai	Gáđhav	Gadhedun
Bat	Kunpu kapití	Gabbilamu	Turunjil	Wágluñ	Wágluñ

Bear	Karāḍi	Yeluggoḍḍu	Karāḍi	Ashwal, bhālū	Richh
Beast	Mṛuga	Mṛigamu	Mirukam	Shwāpad, pashu	Pashū
Boar	Kāḍhāṇḍi	Mogapandi	Kūṭṭupenṛi	Rān ḍukar	Shuhar, rānī ḍukar
Brute	Mṛuga	Mṛigamu, ḡoḍḍu	Mirugam	Haiwān, pashu	Hewān
Buck	Ganduhulle	Mogaduppi	Kalamān	Kālwiṭ	Harno
Buffalo	Emme	Géde	Yerumai	Mhais	Bhens, pádo
Bull	Vṛishabha	Yeddu	Rizhabam	Pol, saṇḍ	Godho, saṇḍ
Calf	Karu	Dúḍa	Kanruk kutti	Wānsrun	Wachharduṇ
Camel	Ōnte	Lotipita	Oṭṭa gam	Uṇṭ	Uṇṭ
Chameleon	Haitegudda	Tonḍa	Pachónān	Saradā	Sarado
Cat	Bekku	Pilli	Pónai	Manjār	Blāḍi
Cattle	Danagalu	Pashuvulu	Aḍu māḍukaḷ	Gurūn	Dhor
Colt	Ganḍu kuduremari	Gurupu pilla	Kudraik kutti	Shingārūn	Wachheṇuṇ
Cow	Akalu	Avu	Pasu	Gāy	Gāy, gāi
Deer	Hulle	Jinka	Mān	Hārān	Hārān
Doe	Irri	Aḍajinka	Penmān	Hārpi	Hārānī
Dog	Nāyi	Kukka	Nāy	Kutrá, shwān	Kutro
Elephant	Ane	Yénugu	Yánai	Hattī, gaj	Háthi
Elk	Kāḍavi	Kanju	Kāḍamān	Sāmbār	Sábar
Ermine	(no word)	Tellani aḍavi pilli	(no word)	Sinjyáb, kákum	Sinjyáb, kákumḍ
Ewe	Henguri	Penṭiméka - penṭi-gorre	Penṇāḍu	Mendhi	Mendhi, gheṭṭi
Foal	Kudurémarī or Kat-Hindu	Gurupu pilla	Kutti	Shingārūn	Wachheṇuṇ
Flock		Manda	Mandai	Kalop	Tolun
Fox	Chendike nari	Guntanakka	Kullānari	Khonkaḍ, konkaḍ	Kolho
Frog	Kappe	Kappa	Tavalai	Beḍuk	Deṛko
Goat	Aḍu	Méka	Vellādu	Bokaḍ	Bakruṇ
Hare	Mola	Chevula potu	Musal	Sasā	Saso, saslo
Horse	Kudure	Guramu	Kudirai	Ghodā, wāru	Ghodo
Hound	Béte náyi	Vetakukka	Véṭtai náy	Paradhitsā kutrá	Shikāri kutro
Hyena	Kattekiraba	Gorabotu	Kazhudaip puli	Taras	Dipḍun
Jackal	Kappalu nari	Nakka	Nari	Kolhá	Shiyál
Kid	Aḍumar	Méka pilla	Vellāttuk kutti	Karāḍón	Bakrinuṇ bachchuṇ
Lamb	Kurimari	Gorre pilla	Aṭṭuk kutti	Koṇkrūn	Gheṭṭinuṇ bachchuṇ
Leopard	Shivaṅge	Chiruta puli	Shruttai	Chittá	Chitto

Florian	(no word)	Kāmedipittā	Varagu kōzhi	(no word)	(no word)
Fowl	Kōli	Pakshi	Kōzhi	Kombaden	Marghān, kukdān
Game	Bētagalu	Veta mrigamu	Vētaip paravai	Paradh, shikār	Shikār
Goose	Bātu	Peddabātu	Periya vāttu	Hañs	Hañs
Hawk	Dēge	Dēga	Dēkai	Bahiri sasānā	Bāj, shakro
Hen	Pette	Petta	Pettai	Koimbađi	Marghi
Heron	Heggokkare	Kōnga	Kurugu	Baglā	Baglo
Hoopoe	Kondē haki	Kūduduguvva	Kuk kuruvana pakchi	Hudhud	Hudhud
Jungle Fowl	Adavikōli	Adavikōdi	Kāttuk kozhi	Rān kōmbađēn	Rāni kukđo
Kite	Haddu	Gadda	Parundu	Ghār	Samđi
Nightingale	(no word)	(no word)	Sagórap patchi	Bulbūl	Bulbul
Ostrich	(no word)	(no word)	Tikkuruvi	Shāhā mrig	Shāhāmrīg
Owl	Gūbe	Gudlagūba	Andai	Ghubađ	Ghuweđ
Parrot	Gini	Chiluka	Kilip pillai	Popađ	Popađ
Partridge	Kaujuga	Kauñzupittā	Kavdari	Titar, kawađā	Titar
Peacock	Navilu	Nemali	Mayil	Mor	Mor
Peahen	Heñnu navilu	Pentinemali	Penmayil	Lāndor	Dhel
Pheasant	(no word)	Pedda nēla nemali	Kāttu chéval	Kukkut kōmbađā, kukkut kumbhā	Kakkut kumbđo
Pigeon	Pārvāla	Pāvuramu	Purā	Kabutar	Khabutar
Quail	Lāvuge	Kolankipittā	Kāđai	Lāwā	Lāvri
Sparrow	Gubbi	Urapitsuka	Vūrk kuruvi	Chimani, chidi	Challi
Spur-fowl	Kāđukōli	Chimatakōdi	Mullang kōzhi	Rān kōmbađā	Rāni kukđo
Wagtail	Kumbāra gubbi	Dāsarpittā	Vājāttuk kuruvi	Khanjan, khanjrit	Dhobi chario, mamolō
	<i>Minugala.</i>	<i>Chépalu.</i>	<i>Machangal.</i>	<i>Mase.</i>	<i>Machhlān.</i>
	(no word)	(no word)	Karuvādu	Bobil	Bobilo
Bombelo	Nali	Pita	Nandu	Khenkaden	Karchalo
Crab	Hāvumīnu	Pāmu chépa	Vilāngu	Niwata	Rām, lewato
Eel	(no word)	(no word)	(no word)	Hilsā	Hilsā
Hilsa	(no word)	Yerra māga chépalu	(no word)	Mahāsir	Mahāsir
Mango-fish	(no word)	Gulla chépa	(no word)	Tapshi	Tapshi
Oyster	Chippumīnu	Tsanduvāyi chépa	Matti	Kālav	Kālu
Pomfret	(no word)	(no word)	Vavāl min	Sarañgā	Chhamanui
Porpoise	Kai minu	(no word)	Kađar panri	Gāđā	Dariái dukar, gāđo

Vermin	Kita	Purugulu	Pandangalai, azhikkun	Kide, kid mung'i	Kidi mankoḍi
Wasp	Kadaja	Tummida		Kulavi [genduk kul	Dilūn pādūnāri māth
White ant	Geddalu	Cheda		Sel	Udhai
	<i>Kallugaiṇ muntadū.</i>	<i>Ratnamulu modalayinavi.</i>			
Agate	Vaidūrya	(no word)	Vaidūryam		<i>Dagaḍ wagaire.</i>
Alum	Paṭikāra	Paṭikāramu	Pḍik karam	Akik	<i>Patharo wagere.</i>
Amethyst	Māṇkya	(no word)	Sevandikal	Turti, phatki	Akik
Antimony	Surma	Surumā	Nīlājanak kal	Yakūt	Fatki, fatakḍi
Brass	Hittāle	Ittaḍi	Pittalai	Surmyāchi dhātū	Yakut
Cat's-eye	Gōmēdhika	Vaidūryamu	Pūnaik kan gal	Pittai	Surmo
Chrysal	Sphaṭika	Sphaṭikamu	Paṭikam	Lasopyā	Lasapio
Copper	Tāmbra	Rāga	Sembu	Bilor, kānts	Kāch, billor
Coral	Havala	Pagadamu	Pavazham	Tāmben	Trāmbuṇ, tarāmbuṇ,
Carnelian	Holeva kallu	Kuruvindarāyi	(no word)	Pōṇṇiēṇ [dhrā akik	Parwālan [tāmbuṇ
Diamond	Vajra	Rava	Vairam	Tāmbra kinwā pān-	Lāl, dholo akik
Dross	Nore	Chittāmu	Sittam	Hirā	Hīro.
Emerald	Pache	Patsa	Pachai	Mal, kṭ	Mel, kāt
Flint	Chakkumukkikallu	Chekimukirāyi	Sakkai mukkikal	Pāts	Pānuṇ
Gold	Chinna	Banguru	Pon	Gār	Chakmakni pathri
Iron	Kabbiṇa	Inumu	Irumbu	Soneṇ	Sonuṇ, sunuṇ
Jet	Kāraṇji	(no word)	Karunḍiai	Lokhaṇḍ	Lohoduṇ, loḍhuṇ
Lapis lazuli	Odave	Ratnamu	Iratinam	Sange mtsā	Sange musā
Lead	Vaidūrya	Vaidūryamu	(no word)	Ratu	Jwāher, ratn
Leadstone	Shisa	Sisamu	Iyam	Lājaward	Lājaward
Marble	Sūjikanṭakallu	Sūdanturāyi	Kāndakkal	Siseṇ	Sisun
Metal	Alēmānikallu	Chaluvārāyi	Salavaik kal	Loh chumbak	Loh chumbak
Mine	Lōha	Lōhamu	Lōgam	Saig marwar	Araspālān
Mineral	Gani	Gani	Kani	Dhātū	Dhātū.
	Lōhadhātu	Ganilōni vastuvu	Tādu	Dhātūchi khān	Dhātūni khāṇḍ
				Khanij	Khanij (i.e., what
					comes out of a mine,
					etle khāṇḍmānthi
					je nikie te)
Pearl	Muttu	Mutyamu	Muttu	Moti	Moti

ENGLISH.

KANARESE.

TELUGU.

TAMIL.

MARÁTHÍ.

GUJARATÍ.

Quicksilver

Ruby

Sapphire

Silver

Steel

Sulphur

Tin

Topaz

Touchstone

Turquoise

Apparel.

Boot

Bracelets

Brocade

Button

Cap

Chain

Cloak

Clothing

Coat

Cotton

Drawers

Ear-rings

Embroidery

Fan

Girdle

Glove

Gown

Handkerchief

Pádarasamu

Kempu

Nílamu

Bellí

Ukku

Gandhakamu

Abhrakamu

Tagaramu

Puşyarágamu

Woragallu

Firojáráyí

Pádarasa

Kempu

Níla

Bellí

Ukku

Gandhaka

Abhraka

Tagara

Pushyarága

Ore kallu

Nílada kallu

Udugu.

Mója

Balegalu

Sarige butta páttu

Gundi

Kulláyi

Sarapani

Dodduchatte

Vastragalu

Chatte

Alle

Challana

Hattakaduku

Niráji

Bsanige

Datti

Kaigausanige

Niluvaigi

Kuivastra

Rasam

Kembu

Nílam

Velli

Yegu

Kandagam

Abarékku

Tagaram

Pushparágam

Vurai kal

Níla rattinak kal

Búts jódu

Kudagam

Sittirap pattádai

Pottán

Kullá

Sangili

Porvai chattai

Vuduppu

Nedunjattai

Panju

Nisár

Mattik kág

Púttaiyal

Visiri

Araik kattu

Kaimér sódu

Gavun

Kaik kuttai

Pará

Mánk, lál

Shani, nil

Rupeñ

Tikhen

Gandhak

Abhrak

Kathil

Pushkaráj

Kasoñi

Phirojá

Poshák.

Bút

Chudá, kar bhúshan

Kinkháb

Gundí, buntáw

Topi

Sánkhil

Ghongad, mothá

Wastren, pañgharu-

Daglen, ángarakhá

Kápús

Ijár, páyámá

Bali

Kashidá

Pañkhá, vijhaná

Kamar, kamarbañd

Hát moja

Gann, dzhaga, peshwáj

Rumál

Páro

Mañek, lál

Shani, nilam

Rupu, cháñdi

Tikhui, khañuñ, polád

Gandhak

Abarak

Kalhai

Pushkráj, pokhráj

Kasoñi

Piroje

Poshák.

But

Ponhoñich, chuñi, ka-

Kinkháb

Boriyui

Topi

[daglá Sankli, sánkal

Ghughad, mhofo

[nen daglo

Lugdán, wastr

Angrakho, daglo

Ru

Ijár, leñgo, páyámo

Chokdán, kundal,

kadí, wáliyui

Resamui, or jarmui

bharat, chikan

Pañkho, winjho

Kamarbañdh [táná

Háthmui mojuñ, das-

Gawan, jáimoi, jhago,

Rumál [peshwájh

Linen	Batte	Nálubatta	Nárehálai	Tágácheñ kápad	Semui kapduñ
Lining	Astaru	Astiri	Vullurait tuni	Astar	Astar
Loop	Kupike	Utsu	Kaññi	Biradeñi, phásá	Fánsó, fáisto, gáiyuñ
Necklace	Kañthasara	Kañthasari	Kañ ñasaram	Mál, hár, galú patá	Kañthí, hár, gop, málá
Needle	Súji	Súdi	Vúsi	Sui, sú	Sov
Pocket	Jébu	Jébu	Sáktu	Khísá	Gájwuñ, khissuñ
Pin	Gundusúji	Gundusúdi	Kundúsi	Tántuñi	Tánk, táñkñi
Ribbon	Navára	Nadá	Ribin	Keshmí phit	Resamí fit
Ring	Ungura	Ungaramu	Taiyal	Angathí, mudrá, mudí	Winí
Seam	Dunduholige	Nádimikuttu	Kamisu	Shiwan, dúp	Siwan
Shirt	Chikka soge	Chinna tsokká	Sódu	Khamis	Khamís
Shoe	Jódu	Muchche	Patthu	Jodá, páypos, motsá	Jodo, pagtrakhún
Silk	Patthu	Patthu	Mun tánai	Reshim	Resam
Skirt	Sharagu	Koñgu	Sattaik kai	Gher, ghol	Gher
Sleeve	Sogétólu	Tsokká cheyyi	Kál mejódu	Báhi, astani	Bánhe
Stocking	Mejódu	Mejódu	Angustán	Páymodzá	Pagnun mojuñ
Thimble	Angustán	Angustánu		Angustán	Angusthni, angóthí,
					angóthadí
Thread	Dára	Dáramu	Núl	Sut, dorá	Doro
Turban	Págá	Págá	Talaip págai	Págotēñ, muñdāsen	Págdi [ghumto
Veil	Musuku	Musuku	Muk kádu	Burkhi, ghungat, oñ-	Burkho, ghungat,
Velvet	Mukamal	Mohamalu	Mugamal patthu	Makhmal	[ni Makhmal
Woollen	Tupataddu	Banátu	Kambili	Loikaricheñ	Unnuñ
Food.				Ann.	Ann.
Asparagus	(no word)	Ahramu.	Asparégas	Asparegas	Asparegas [dhá
Appetite	Hasivu	Alkali	Pasi	Bhúk, kshudhá	Ruchi, bhúk, kshu-
Barley	Javagódi	Bárlibiyamu	Vár kóduimai	Jaw	Jaw [rándheluñ
Boiled	Kudishiddu	Wandina	Vévitta	Ukadlélá, rándhlélá	Ukáleluñ, báfeluñ,
Beef	Hirémámsa	Pedda mánsamu	Máttirachi	Go máns	Go máns
Bean	Chapparadavare	Chikkudugáya	Pinsu	Ghewdá, wárwá	Walol
Bread	Rotti	Rotte	Rotti	Bhákar, polí, páñw	Rotli, polí, pánuñ
Breakfast	Belaggina úta	Tsuddi	Témesai	Nváhári, nástá	Hájari, násto
Brinjal	Badané káyi	Vankáya	Kattarik káy	Wángen	Wengan, wantág
Bottle	Shise	Buddi	Puñti	Shisá, kupá	Siso
Brocoli	(no word)	(no word)	Brocoli	Brokoli	Brokoli

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARÁTHI.	GUJARÁTÍ.
Broth	Mánisa sára	Cháru	Ānam	Kalats	Serwo
Butter	Benne	Venna	Vennaiy	Loní	Mánkhan
Cabbage	Kóvisapalya	Kósukúra	Kóvic kirai	Kobí	Kobí
Cauliflower	Hávinakóvisu	Pedda kósukúra	Káli pillavar	Káliphlauwar	Káliflowar
Cheese	Junnu	Dzunnu	Sunnuk katti	Panir	Panir
Cork	Benḍu	Biradā	Káru	Búts	Búch
Cream	Kene	Migada	Páledu	Malai	Malai
Curds	Mosaru	Perugu	[mu] Tayir	Dahín	Dahín
Dainty	Nájókada bhakshya	Ruchigala padárdha-	Rusiyána vastu	Pakwánn	Mishthán, pakwán, swádishit ann
Dinner	Madhyánada útā	Vedibhójanamu	T'ni	Jewan, bhojan	Jaman, bhojan
Drink	Pániya	Tágé vastuvu	Pánam	Pey, pine, pinyátsá padáarth	Piwún, piwáno pa-
Feast	Habba	Panduga	Virundu	Jewanáwal, mejwáni,	Ujáni, majbáni
Flesh	Mánisa	Mámsamu	Mámsam	Más	Máns, gost
Flour	Hittu	Pindi	Mávu	Píth, kaník	Lot
Fried	Huridaddu	Péchina	Poritta	Talalelen	Taleluñ
Glass	Gáji	Gádzupáttra	Páingū páttiram	Kánts, káñchehen	Kách, káchnuñ wán-
Gravy	Mánisa rasa	Mánisa rasamu	Mámsa rasam	Grewí, máns ras, ábe	Mánsno ras
Greens	Káyi palyagalu	Akukúra	Kirai	Sháká, bhájá	[gost] Tarkári, shák bhánjí, shák tarkári
Guest	Avutanakke bandava	Atithi	Virundáli	Pahná	Paroṇo
Host	Avutaná iduvava	Grihastu	Virmididuvón	Yajmán, ghar dhaní	Ghar dhaní, yajmán
Jam	Murambá	Tándra	Jám tittippu	Murambá, murabbá	Murabo
Jelly	(no word)	Sharabattu	Jelli	Jeli	Jeli
Knife	Chúri	Katti	Katti	Tsákú, surí	Cháku
Milk	Hálu	Pálu	Pál	Dádh	Dádh
Millet	Navaṇe	Mokkajonnalu	Tinai	Barag, warí	Wari
Mixed	Hachchida	Chitakagottina	Kondina	Chhindlen	Khímo karwo, ghuñd-
Mustard	Ssaiwe	Áválu	Kadugu	Ráyí, mohrí	Rái [dhanun máns
Mutton	Kurí mánisa	Véta mánisamu	Attirachi	Méndharáchi ságoti	Ghetánu or men-
Napkin	Kai gudde	Rumálu	Napkin	Tuwál	Mhoḍuñ luchhwáno
Oil	Enne	Núne	Yenney	Tel	Tel

Pickle	Uppina káyi	Urugáya	Lonchen	Athámpui
Pepper	Menasu	Miriyálu	Káleñ miri	Mari
Plate	Pingáni	Tat̃ta	Rupyáchen sámán, básan, bashi	(silver) Ruperi sái- man; (a plate) ri- kábi, thál̃i
Roast	Sutta	Sega dzupina vastuvu	Bháñe	Sekwun, bháñwui
Rice	Akki	Annamu	Tándul, bhát	Bhát, chokhá
Salt	Uppu	Uppu	Mith, lon, lavan	Mithún, lúñp
Spoon	Chatpi	Vyanjanamu	Sás	Sás
Stewed	Sautu	[mu Karand̃i	Chamchá	Chamcho [rándhelu
Sugar	Bésida	Vetsachosina áhára-	Mánd agnitsá pák	Dhime dhime tápe
Supper	Sakkare	Tsakkerá	Sákar	Kháñd [nuñ bhojan
Sweetmeats	Rátri út̃a	Rátribhójanamu	Rátrichen bhojan	Wálún, sandhyá kál-
Tablecloth	Mithayigalu	Mitháy	Mithái	Mithái
Tray	Méjébatte	Méjá duppati	Dastar khán	Dastarkhán
Veal	Támbája	Tat̃ta	Tabak	Tabak, khumcho
Vinegar	Karuvina mánsa	Dúda manisamu	Wánstráchi ságutí	Wáchhardáñuñ
Wheat	Kádi	Kádi	Shirká	Sarko [máñs
Wine	Gódi	Gódhumalu	Gahún	Gahuñ
	Drakshimadya	Draksha-saráyi	Draksháchi dárú	Darakhno dárú
	<i>Mane mutugala</i>	<i>Illu s-cimánulu</i>	<i>Ghar, gharántaleñ</i>	<i>Ghar ane gharno</i>
	<i>Muntáññu,</i>	<i>modalayinavi.</i>	<i>samán, wagaive.</i>	<i>sáñman ityódi.</i>
Arch	Kamánu	Kamánu	Kamán, mehráb	Kamán, meheráb
Bag	Chila	Gótánu	Pishwi, thalli	Kothli, theli, wátwo
Basket	Gúde	Gampa	Topli, páti	Topli, toplo [gáñjho
Barber	Kshaurakanu	Mangalavádu	Hajám, nháwi	Hajám, wálañ,
Bearer	Horuvavanu	Bóyi	Áñpárá; (of pákí)	Bhoi, áñpnár, láwnár
			bhoi	
Bath	Bachchalu mane	Snánamu	Hamám, nháni	Náháwáni or snán- karwáni jágá, náñ-
Bed-room			[rang mahál	hánpi, hamám
Beam	Malaguva kópe	Padakatillu	Nidzávyáchi kholi,	Suwno ordo
Bench	Tole	Dúlamu	Bál, bahál, tulai	Peheđ
	Kálu mañe	Balla píta	Bánk	Bánk

ENGLISH.	KANARESE.	TELUGU.	TAMIL	MARÁTHÍ.	GUJARÁTHÍ.
Bell	Gañje	Ghanta	Mani	Ghont	Ghañt [palangdi
Bedstead	Mañcha	Manisamu	Kattil	Khát, palang	Khátlo, palang, toliyo,
Bedding	Hañje	Parupu	Kattil mettai	Bichháná	Godun, pathar,
Blanket	Kaĩbali	Gongađi	Sĩmai kambili	Burnús, kambli, dhá- bai	bichhánún
Box	Pettige	Pette or dabbī	Petti	Peti, dabi	Peti, dábdi
Board	Hañje	Palaka	Palakai	Phali, takhtá	Páiyun
Bolt	Agali	Gadiya	Tazhppál	Khál, adkan	Agio, bili, aṭkan
Brick	Itige	Itikeráyi	Sengal	It, wit	Int
Bucket	Báni	Nĩlu tođé pátra	Kattotti	Pohryá, baladi	Dol, bálđi
Building	Kaṭṭađa	Kaṭṭadamu	Kaṭṭadami	Imarat	Imarat
Candle	Meñada bátti	Vatti	Mezhuku vartti	Men batti	Min batti
Carriage	Bandi	Bandi	Vaydi	Wáhan, gáđi	Gáđi, wáhan
Carpet	Ratnakambali	Ratna kambali	Samukkalam	Satranji, gálitsá	Setranji, setrang,
Casket	Barapi	Samputamū	Simizh	Dabba	Dábdo [gálecho
Cellar	Nelamálige	Nelamálige	Nilavarai	Phat, chír	Bhonenruñ
Chink	Shĩlu	Bitika	Vedippa	Tal ghar	Tad, fát, chír, chíro
Chamber	Kothadi	Gadi	Arai	Kholi	Orđo
Chimney	Hoge góđu	Pogagóđu	Pugai kúñđu	Dhuráñden	Dhurwáđiyun
Chair	Kurchi	Kurchi	Narkali	Khurshi	Khurshi
Chest	Dođda pettige	Bóshanamu	Periya petti	Peti, hadpá	Peti
Cistern	Toṭṭi	Nĩlatotti	Nirtotti	Tánki, kúñđ	Tánki, kúñđ, táñkun
Cook	Adigeyavanu	Vantavađu	Samaiyar karan	Aṭsári, swayaĩpáki, babarchi	Rasoioyo
Corner	Múle	Múla	Múlai	Kon, koprá	Khuṇpo
Counting-house	Daṭara kháni	Kothí	Papachálai	Peṭhi	Peheđi, dukán
Comb	Bachanige	Duvvena	Sippu	Phađi	Káñski [puṭhuñ
Cover	Muchchala	Gavisena or mĩta	Múđi	Dzhánkan	Dhánkpuñ, peṭbáđun,
Coverlet	Hodduke	Palaĩgu pošhu	Duppatti	Palaĩg pošh,	pásoda, Chádar
Cup	Batlu	Ginne	Kinam	Pyalá	Pyáluñ
Cupola	Kalasa	Górigummatamu	Stúbi mañdapam	Ghumat	Ghumat [jholi
Cradle	Toṭlu	Toṭla	Tottil	Páñá, dzholi	Pápuñ, ghodiyun,
Curtains	Teregaļu	Dómatara	Tirai chílai	Pardá	Pardá

[illegible]

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARATHI.	GUJARATI.
Pot	Gadige	Kunda	Pānai	Bhāndēn	Wāṣan
Roof	Sūru	Paipūri	Kurai	Chhappar	Chhāprun
Scissors	Kattari	Kattara kōla	Kattari kōl	Kātar	Kātar
Servant	Sévakanu	Naukaru	Vēlai karan	Tsakar, sewak, dās	Chākar
Sheet	Hachchada	Duppaṭi	Duppattī	Chādar, pāsodā	Chādar, pīchhōḍī, (of paper) ṭaw
Slave	Gulāma	Uḍigapuvāḍu or khāsa	Adimai	Gulām, dās	Gulām, dās
Snuffers	Kudikattari	Dipapu kattara	Vilakka kattari	Diwyāchi kātar	Gul kātarṇi
Soot	Abbūji	Karadūpamu	Oṭṭadai	Mas	Dhōis
Stair	Sōpāna	Meṭṭu	Marappaḍi	Jinā, shiḍi, dādar,	Dādar, nīsarni [yūn
Step	Meṭṭu	Aḍugu	Karpaḍi	Pāyri	Pagṭhiyūn, bānhān-
Storey	Antastu	Mēda	Mēl mettai	Mājla, mālā	Māl, meḍo, mājlo
Sweeper	Gudisuvava	Uḍchēvāḍu	Perukku kiravaḷ	Dzhāpūwālā	Jhāḍu karnār
Table	Mēje	Mējābāla	Mēsai	Mej	Mej
Tailor	Chippiga	Darjivāḍu	Taiyaṛ karan	Shimpī	Darji, sui
Terrace	Māḷige	Tārusu	Talam	Gachchī, āgāshī	Agēsi
Tile	Heichu	Penku	Oḍu	Kadl, wīt	Naliyūn, int
Top	Tudi	Midde or kona	Mēpuram	Sheṇḍā, shikhar	Toch, shikhar
Tongs	Ikkala	Patakāru	Kuraḍu	Chimṭā	Chīpiyo
Torch	Divatige	Diviṭi	Pandam	Mashāl, diwaṭi	Masāl, kākḍo
Torch-bearer	Mashālji	Mashālji	Masālji	Diwaṭya, mashālchi	Masālchi
Wages	Sambaḷa	Jitam	Sambajam	Rozmurā, pagār, mu-	Pagar, majurnā
				shāharā	paisā
Wall	Gōde	Gōda	Suvar	Bhī t	Bhīt, karho, diwāl
Washerman	Agasanu	Tsākalavāḍu	Vapān	Dhobi, pariṭ	Dhobi
Water-carrier	Niru horuvava	Nillu-techchēvāḍu	Tanpīr k karan	Panākya	Bhiski, pānṭi bharnār or lāwnar, panfāri
Window	Kitiki	Kitiki	Janal	Khidki, bāri	Bārī
Wood	Kattige or mara	Mānu	Maram	Lakḍḍ	Lākḍun
Bit	Kadivāla	Kallepumukka	Kadivālati nirumbu	Lagām	Kadṭiṭ lagām
Bridle	Lagāmu	Kallemu	Kadivālam	Lagām	Lagām
Curry-eomb	Karāru	Gorapamu	Kurappam	Kharārā	Kharelo
Girth	Thadi	Tanguvāru	Tanguvār	Tang	Tang
Martingale	Jērbandu	Mukhapatṭa	Martingal	Jerband	Jer bandh

ENGLISH.	KANARESE.	TELGU.	TAMIL.	MARATHI.	GUJARATI.
Orange	Kithlāinu	Kichehili paṇḍu	Kichili p pazham	Nāring	Nāringi
Peach	(no word)	(no word)	Peach pazham	Shaphālā, pēh	Saftālu
Pear	(no word)	Anāsa paṇḍu	Pear pazham	Nāshpālā	Per
Pine-apple	Anāsu	Ariti paṇḍu	Annāsip pazham	Anānas	Anenās
Plantain	Bāle	Drākṣha paṇḍu	Vāzhaip pazham	Kelēn	Kelun, kelun
Plum	(no word)	Dādima paṇḍu	Plum pazham	Alū bukhār, āmbes	Alu bokhār
Pomegranate	Dālāmbi	(no word)	Madulam pazham	Dālimb	Dādem
Quince	Bédānā	[du Quince pazham	Quince pazham	Bedānā	Bedānā
Raisins	Drākṣhi haṇḍu	Yēndina drākṣha paṇ-	Kāynda mundirikai	Manukā	Kālī darākḥ
Sugar-cane	Kabbu	Cheruku	Karumbu [pazham	Uṇs	Serāḍi
Tamarind	Hunishē	Chinta paṇḍu	Puliyam pazham	Chinch	Kimli
Walnut	Akrōṭa	(no word)	Walnut kottai	Akhol, akhroḍ	Akhroḍ
		<i>Chettu.</i>	<i>Marangai.</i>	<i>Dzheden.</i>	<i>Jhaddo, vritāpho.</i>
	<i>Marangai.</i>				
Bambū	Biduru	Veduru	Māngil	Biāmbū	Wāns
Blackwood	Keimara	Nalla mānu	Karuppu maram	Sisav	Sisam
Boxwood	Pettigēmara	(no word)	Punnai maram	Devadār	Dewadār
Coffee	Būndu bija	Kāfi vittulu	Kāppicheḍi	Bund	Bund
Cypress	Suru	Chikati mānu	Pungamaram	Sarū	Sarwu
Fig-tree	Attimara	Shīma mēḍi chettu	Attimaram	Anjūr, aijirācheṇ	Anjirnu jhād
Mallows	Khangūni	Bella pākuchettu	Tatticheḍi	Shakarṭeti, dilpasant	Gole-kheru, sakarteti,
Myrtle	Pannirugida	(no word)	Myrtle maram	Matli	[dilpasant
Pine	Anāsu	Dēvadāruvrikṣhamu	Sadikkāy maram	Saral	Shanobar
Tamarisk	(no word)	(no word)	(no word)	Tāmarisk	Chinnī
Teak	Tēgu	Teku mānu	Tēkka maram	Sāg	Sāg, sāgwān
Vine	Drākṣhi gida	Drākṣha tīga	Tirākcha kodī	Drākṣhāsā wel	Drākṣhnā wēla
Anise	Solūpu	Sōpu	Sombu cheḍi	Shepu	Anisu
Asparagus	(no word)	(no word)	Asparagus	Nāgdaun	Nāgdon
Beet-root	(no word)	(no word)	Beet-root	Inglish bit	Chakundar
Cabbage	Kōvisapalya	Kōsukūra	Kōvik kirai	Kobi	Kobi
Capsicum	Mēnashina kāyi	Mirapakāya	Simai mulakāy	Mirchi	Marchun
Caraway	(no word)	Yelakulu	Sōmbū	Waryāli	Waryāli
Cardamum	Erilakti	Gāzaragadda	Yēlak kāy	Weldorā, welchi	Elchi
Carrot	Pitakānda		Carrot	Gādzar	Gājar
		<i>Trees.</i>			

Chamomile	Shávantige	(no word)	Sámanti	Babúná	Babúná
Coriander	Kottumbari bíja	Kotimira	Kottamalli	Dhape	Dhánnáni, Kothmír
Cresses	Turuka sásive	Adélukúra	Cress	Hálm, áhíniw	Hálem
Anemone	(no word)	(no word)	Jádimalli kai	Gulálá	Gullálá
Jasmine	Mallige	Malle	Támaraí	Jái	Champelli, jái
Lily (water)	Náidale	Tellakaluva	Púchenđu	Súsán, bhuf kamal	Kamal
Nosegay	Hávinatúráyí	Turáyí		Turá	Fulno daro, or toro, or goto
Poppy	Póstugida	Gasagásá	Kasa kasá	Aphúchen dzhár	Khaskhasnui or affi-
Rose	Gulábi	Gulábi	Rójá	Guláb	Gulál
Tulip-tree	Basari	(no word)	Pávurasu	Lálá	Lálá, gullálá
Violet	Mále	(no word)	Violet pu	Banaphshá	Banafs
Wreath	Patte	Danda	Púmalai	Málá, gajrá, wepi	Fulni málá or hár
Bark	Kávi	Baradu	Marappattai	Sál	Chhál
Berry	Moggu	Káya or pañđu	Sipurkáy	Láhán phai	Dánádár fal
Blossom	Kale	Mogga	Pungottu	Mohor	Mohor, mor
Branch	Kusuma	Mañđa	Kilaf	Dáhálí, khándi	Dálí, dānkhi
Fibre	Huvvu	Nára or úda	Nár	Tañtú	Reṣhí, chhiṣṭhūn
Flower	Méṇa	Puvvu	Pá	Phul	Ful, puṣhp
Gum	Ele	Banka	Pisin	Goñd, dñk	Guñdar
Leaf	Gida or sosi	Aku	Ilai	Pán	Pátruñ, pán
Plant	Béru	Chettu	Nattu	Ropá	Ropo, chhod, chhodwo
Root		Véru	Kizhangu	Múl, pál	Mul, muliyun, jad,
Trunk	Buda	Módu	Adimaram	Khod, kañd	jadlyun
Cucumber	Sauté káyi	Dosa káya	Vellarik káy	Káñdi	Jháññun thad
Fennel	Sópu	Pedda jilakara	Sadak uppi	Shewapá, shepu	Kákañi
Flax	Sañabu	Dzanunu	Sanal	Dzawas, tag	Suwá, suá
Garlic	Bellulli	[káyi Tellagañđa	Vellaip pónđu	Lasun	Sen
Gourd	Sóre káyi or kumbaia	Pottigummadi káya	Suraik káy	Bhomplá, dañgar	Lasan
Hemp	Náru	Dzanapa nára	Sanambu	Tág, san	Koholun
Indigo	Nñli	Nñlimandu	Aviri	Níl, kálíguli	Sen
Ivy	(no word)	(no word)	Ivik koñi	Aivi	Gali
Leek	Uñgeñde	(no word)	Níla venkáyam	Káñđu	Ashak pecho
Lentil	Alasandi	(no word)	Payapu	Masúr	Kando
					Masúr, masúrni dál

ENGLISH.	KANARESH.	TELUGU.	TAMIL.	MARATHÍ.	GUJARATÍ.
Lettuce	(<i>no word</i>)	(<i>no word</i>)	Lettuce	Letyús	Káhu
Linseed	Agashe	(<i>no word</i>)	Siru sanal virai	Alshi	Alasi
Mint	Pudiná	Pudini	Tulasí	Pudiná	Fudno
Nettle	Kopa	Duradagondi	Kánjori	Kháj kolti	Kowech
Nightshade	(<i>no word</i>)	(<i>no word</i>)	Vish appúdu	Ringní	Bhoeringní
Onion	Irulli	Ulligaḍḍa	Venḡayam	Kándá	Kándo
Parsley	Achámóda	(<i>no word</i>)	Parsley	Ajmod	Ajmid
Peas	Batáni	Batánlu	Paṭṭáni	Wátáne	Wátánán
Rue	Sadápu	Sadápa chettu	(<i>no word</i>)	Shitáb	Sitáb
Saffron	Arishana	Kuikuma puvvu	Manjal	Keshar	Kesar
Sorrel	Pullamburechi soppu	Pulichintáku	Sukkan Nóri	Tenká	Chuko, khatumro
Spinache	(<i>no word</i>)	Batsalikúra	Kirai	Pálak	Palak, choláni bháji
Squill	(<i>no word</i>)	Adavi, tellagaḍḍa	(<i>no word</i>)	Kándrá, kánkaḍ	Kákad
Thistle	Dattiri	Kusuma chettu	Mulli	Úktará, kánte dho-	Útkato
Turnip	(<i>no word</i>)	(<i>no word</i>)	Turnip	Salgam	[bhani nali
Jet-d'eau	Nirina háyike	(<i>no word</i>)	Nirt tárai	Káranjachi toṭi	Fuwaráni, or karath-
Aqueduct	Káranji	Kálava	Váyk kál	Nal, pát	Pánino nal, pát
<i>Arable Land.</i>	<i>Hasandáwa bhúmi.</i>	<i>Séyapu bhúmi.</i>	<i>Sey kal nilam.</i>	<i>Jiridit dzamin.</i>	<i>Jardet jamin.</i>
Barley	Jave godi	Bárlí biyyamu	Varkódumai	Jav	Jav
Barn	Kanaja	Dhánypu kottu	Kalanjuyam	Kothár	Kothár, páluñ
Bran	Tavuḡu	Tavuḡu	Tavi ḡu	Konḡá	Thulún, chálán
Cart	Bandi	Motabandi	Sumai vanḡi	Gaḡá	Gáduñ
Chaff	Hottu	Pollu	Padar	Bhús	Bhusún
Corn	Dhánva	Dhánypamu	Tániyam	Dhánva	[dzamin Anáj
Farm	Géni bhúmi	Idzára	Sakupadi	Dharyane ghetleli	[járo
Farmer	Raitanu	Kápu	Payir seykiravan	Dhārekari	Ijáre kitheli jamin,
Field	Hola	Polamu or chénu	Pulam	Ijáradár	Ijáradár
Grass	Ganke hullu	Pachchika	Pullu	Shet	Khetar
Harrow	Guddali	Pápatumu	Parambu	Gawat, tsár	Ghás
Harvest	Suggi	Kóla	Aruppu	Kulav, dāntalen	Kólav
Hay	Onahullu	Yendu kasuva	Vulartina pul	Haigám, Kápníche	Mosam, kápnino wak-
Hedge	Béli	Kanche	Véli	divas	hat
				Wálaleñi gawat	Sukun ghás
				Kupan	Wáḡi, jhāḡi

Handbndry	Vyavasāya	Vyavasāyamu	Vivāsāyam	Shetkām, kṛṣhṇi karm	Khetno dhandho
Laborer	Gēmegāra	Kamatagādu	Al	Madzūr, bigānī	Mājūr
Landlord	Neladevėjamāna	Néla khāvandu	Nīlak karam	Phajindār, dzamindār	Jamindār
Meadow	Holamāla	Pachchika polamu	Pulttarai	Kurap	Medān, ghāsno wādo, [bīd
Plough	Négilu	Nāgali or araka	Kalappai	Nāngar	Hol [nār
Reaper	Koyyuvava	Kotagādu or kodavali	Arup paruk kiravan	Lānī karnārā	Dhādnār, kāpnī kar-
Reaping-hook	Kudugōlu	Kalupu tisē āyud-	Arivai	Wilā	Dātardūn, kāpnī kar-
		hamu			wānuī, or kātār-
					wānuī hathiyār
Rice	Akki	Biyyamu	[gamu Arisi	Tāndūl	Chokhá, bhāt [nār
Sower	Bittuvava	Vittēvādu or dzađđi-	Viraik kiravan	Pernārā	Wāwnar, ornār, rop-
Spade	Guddali	Salakapāra	Manvetti	Pāwdeñ, khoreñ	Pāwado
Straw	Góđhullu	Gađđi	Vaik kól	Pēndhá	Parāl
Stack	Mede	Kāda or tođime	Pór	Ganj, ganjī, kumbherī	Ganjī, kuñdwun
Tenant	Okkalu	Kāpu or kápuramu	Paykari	Bhādekari, dhārekari,	Gaņotio, khedut
		vundē vādu		sārekari, kúl	
Wheat	Góđi	Góđhumalu	Kódumai	Gahún	Ghabun [werān
Wild	Adavi	Adavi	Kādu	Osād dzágá	Jangal, pađtar jamín,
Yoke	Noga	Kāđi	Nukattađi	Dzukađ	Jhusri
Yoke of oxen	(no uorā)	Woka araka yeddulu	O'rē kuñđai	Dzot, dzođi	Baladni khāndh
Of Banking and	Sāvukaratana va	Sāvukaruvu vyap̄taramu,		Sāvukari va dzamā	Sāvukari ane jame
Accounts.	Lekhaviśaya.	lekhalu, viñini gur		khartz gđ prakarñi.	kharchné hisāb.
Account	Lekka	Lekka	Kanakku	Khāteñ	Hisāb, khātun
Acquittance	Bidugađe	Chellu chíti	Sellu chíttu	Pharakhti, pharakhti	Fāragati
Address	Ari or vilāsa	Vilāsamu	Mél vilāsam	Pattā	Thāmo kāñun
Advance	Mungađa	Santsa karamu	Mun pañam	Agáú dilela aiwaj,	Ang upar or agáu
				tagái	ápunu, takāwi
Advertisement	Prakatana	Prakatana	Vilambaram	Dzāhurat	Jāher khabar
Agent	Mutālīka	Adatidāru	Kumastā	Adtyā	Adtyo
Agreement	Odambadlike	Vođambadika	Vudan pađik kai	Karār, karārnāmā	Kabulat, karār
Answer	Uđarāne	Javābu	Padi luttaravu	Dzawāb	Jawāb, jabāp
Apprentice	Abhyasisuvava	Pani nértsukoné	Vélai kattúk	Shāgrđ	Shikāđi
		chinnavādu	kiravan		
Asset	Jindagi	Sammati	Āsti		Māl milkat

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARÁTHÍ.	GUJARATÍ.
Auction	Eḷa	Vēlamu	Yēlam	Līlārw	Līlāhm
Balance	Bāki	Niluva or bāki	Niluvai	Bāki	Bāki
Banker	Sāvukāra	Sāhukāru	Kāṣuk kaḍaika kāran	Sāwakār	[manuṣhya Sarāf
Bankrupt	Divāji	Divāletina vāḍu	Dulābi	Divālen	Dewāliyo
Bill	Rashīdu	Chīṭi	Sellu chīṭṭu	Hundi, chīṭhī	Hundi, āṅko
Bond	Patra	Patramu	Pattiram	Khat	Khat, khātun
Broker	Dalāji	Tagari	Tara garī	Dalāl	Dalāl
Business	Kelasa	Pani or vartakamu	Vēlai	Kām	Kām
Buyer	Koḷuvava	Konévaḍu	Koḷu kiravan	Kharidār	Kharid dār
Capital	Mōladhana	Mōladhanamu	Mudharpanam	Bhāndwaj	Bhāndol, punji
Charges	Kharchugaḷu	Selavalu	Selavu	Kharts	Kharach
Commerce	Vyāpāra	Vartakamu	Vartagam	Vyāpār	Wepār
Constituent	Erpaḍisuvaṇa	Niyāmakuḍu	Viyāpāri idattil pa- nam vaittavan	Adatyā	Aḍtio
Contract	Guttige	Gutta or idzārā	Kuttakai	Maktā	Ijāro, udhaḍ
Credit	Parapatya	Dzama or parapati	Varavu	Pat, dzamā	Pat, sāb, jame
Creditor	Sālakoḍuvava	Appu ichchinavāḍu	Kaḍan koḍuttavan	Dhanko	Leṇdar, sāhukār, māgnār
Custom-house	Sunkada mane	Sāvaru kachehēri	Avat turai	Māndwi	Furje, māndawi
Date	Tēdi	Tārikhu	Tēdi	Tārikh	Tārikh, tithi, mīti
Day-book	Dinapustaka	Rōdzuchithchā	Kurip peḍu	Rodzkirod, rodnāmā	Rojmel, rojnāmū
Debit	Kharchu	Chellu or kharchu	Selavu	Udhār	Udhārwm, udhār
Debt	Sāla	Appu	Kaḍan	Karḍ	Karaj
Debtor	Sāla gāra	Appu tiskonnavaḍu	Kaḍan patṭavan	Rinko	Karajdār, dēndār
Delay	Alasya	Alasyamu	Tamasam	Ushir	Dhāl, wilāmb, war
Demand	Tagāde	Aḍagaḍamu	Taṇḍal	Magpe	Udhārānī, tagādo, māngwm
Evasion	Chapāyisōpa	Tappintsukōvaḍamu	Purattu	Tālātāl	[sabab
Excuse	Nepa or vyāja	Sāku	Sāku	Nimitya, bāhānā,	Anākānī
Export	Raftu	Yegumati	Yēttumadi	Māl duse bāndari ra- wānā karṇe	Bānhānūm, nimit
Factor	Mutālka	Koṭhīdāruḍu	Viyāpāri	Gumāstā, kārbhāri	bāndare rawāne karwo [māsto]
Famine	Kṣhāma or bara	Kātakamu	Kāshāmam	Dukāl	Aḍatio, kārbhāri, gu- Dukāl

Goods	Sámánu or jínasu	Saraku	Mál	Mál
Grain	Dhánya	Dhánnyam	Dhánya	Dánpán [dhándho
Handicraft	Kaikelasa	Shilpamu	Hátkám	Háthe kám karwáno
Import	Ámadu	Digumati	Bandaránt mál ánané	Ámdáni, bándarmán
Interest	Bađđi	Vađđi	Byáj	mál láwawo (of money) byáj, biáj; (influence) wag wa- silo
Lease	Patte	Kaulu or karáru	Patá	Pafo
Leisure	Sávakásha	Tirika	Wel, phursat	Fursad, fursat, aw- kásh, sáwkásh
Letter	Khattu	Uttaramu	Patr, chiththi, kágad	Kágalpatr
Loan	Sála	Cheyibadulu	Usanwár	Uchhinu
Loss	Násha	Náshamu	Totá, nuksáni	Toto, nuksán
Manufacture	Utpatti	Sétapani	Kárkhána	Kárkhánu
Market	Bajáru	Bajáru	Báđzár	Bajár, chauñtuñ
Memorandum	Yáđastu	Yáđastu	Yáđi	Iádi
Merchant	Vartakanu	Vartakuđu	Vyápári, udamí	Wepári
Merchandise	Vyápárajinasu	Vartakanamu	Mál	Mál
Message	Suddi	Vartamánamu	Nirop	Sándeso
Money	Haņa	Rúkalu	Paiká	Náññu, paisá
Mortgage	Adamána	Tákattu	Gáhán	Gháññu, gírwí
Note	Chithi	Purópi	Chithi, patr	Chiththi patrí
Overplus	Migáte	Pettsu	Jyásti, phájil	Bákí, fajál
Packet	Tabalaku	Katta	Lakhotá	Lakhoto
Partner	Bhágastanu or pálu- Pálikápu	[gáranu Katta	Bhágíđár, sarakatí, hissedár	Bhágiyo, pañyálo, hissedár, pañtíđár
Passport	Rahadári	Rahadári	Parwána, dastak	Parwano
Payment	Sandáya	Ivvađamu	Deņe, bharņe	Bharñuñ, ápuñ
Peddler	Hákaru	Hákaru	Pheríwála	Ferito
Penalty	Dandá	Dandana	Gunhegári, danđ	Gunhegári, danđ
Penny	Vistára	Vistáramu	Pushkal	Pushkal, ghanuñ
Pledge	Adamána	Tákattu	Gáhán, táran	Gíro, sán, hađap
Post	Daridra or bađatana	Tapálu or áñhe	Tapál, đák	Đák, tapál
Poverty		Dáridriyamu	Garibi	Garibi

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARATHÍ.	GUJARATÍ.
Auction	Éla	Vélamu	Yélam	Liláñw	Liláñm
Balance	Báki	Niluva or báki	Niluvai	Báki	Báki
Banker	Sávkára	Sávkáru	Kásuk kadaik káran	Sawakár	[manuṣya Saráf
Bankrupt	Diváli	Diválettina vádu	Dulábi	Diwáñ	Dewáliyo
Bill	Rashidu	Chíti	Sellu chittu	Hundi, chiththi	Hundi, áñkḍo
Bond	Patra	Patramu	Patiramu	Khat	Khat, khátun
Broker	Daláji	Taragari	Tara gari	Dalál	Dalál
Business	Kelasa	Pani or vartakamu	Vélai	Kám	Kám
Buyer	Kolluvava	Konévaḍu	Kollu kiravan	Khariddár	Kharid dár
Capital	Máladhana	Máladhanamu	Mudrapanam	Bhándwal	Bhándol, puñji
Charges	Kharohugaḷu	Selavalu	Selavu	Kharts	Kharach
Commerce	Vyápára	Vartakamu	Varattagam	Vyápár	Wepár
Constituent	Eṙpaḍisuvava	Niyámakuḍu	Viyápári idatil pa- nam vaittavan	pa-Adatya	Adtio
Contract	Guttige	Gutta or idzárá	Kuttakai	Maktá	Ijáro, udhad
Credit	Parapatya	Dzama or parapati	Varavu	Pat, dzamá	Pat, sáb, jame
Creditor	Sálakoḍuvava	Appu ichchinaváḍu	Kadan koḍuttavan	Dhanko	Leñdar, sáhukár, mángnár
Custom-house	Sunikada mane	Sáyaru kachchéri	Áyat turai	Mándwi	Furje, máñdawi
Date	Tédi	Tárkhu	Tédi	Tárkh	Tárkh, tithi, míti
Day-book	Dinapustaka	Ródzuchithchéhá	Kurip poḍu	Rodzkiñd, roznámá	Roimeñ, rojnámun
Debit	Kharehu	Chellu or kharchu	Selavu	Udhár	Udhárwun, udhár
Debt	Sála	Appu	Kadan	Kardz	Karaj
Debtor	Sála gára	Appu tísukonnáváḍu	Kadan patṭavan	Rinko	Karajdár, deñdár
Delay	Alasya	Alasyamu	Tamasam	Ushir	Dhál, wilámḇ, war
Demand	Tagáde	Aḍegaḍamu	Tañdal	Magne	Udharáñni, tagádo, mángwun
Evasion	Chapáýisóna	Tappintukóvaḍamu	Purattu	Tálátal	Anákáni [sabab
Excuse	Nepa or vyája	Sáku	Sákku	Nimitya, báháñá,	Bánháñun, nimitt
Export	Rafu	Yegumati	Yéttumadi	Mál dñsre bañdarí ra- wáná karñe	Rawánagi, mál bije bañdare rawáne karwo [mást)
Factor	Mutálíka	Kothidáruḍu	Viyápári	Gumástá, kárbhári	Adatio, kárbhári, gu-
Famine	Ksháma or bara	Kátakamu	Kashámam	Dukál	Dukál

Goods	Sámánu or jinasu	Saraku	Saraku	Mál	Mál
Grain	Dhánya	Dhánnyamu	Dhánnyam	Dhánya	Dánpáni [dhañdhio]
Handicraft	Kakelassa	Shilpamu	Kaivélai	Hátkám	Háthe kám karwáno
Import	Ámadu	Digumati	Irakumadi	Bandarait mál ápane	Ámdáni, bándarmán
Interest	Bađđi	Vađđi	Vađđi	Byáj	mál láwawo (of money) byáj, biáj; (influence) wag wa- silo
Lease	Patte	Kanlu or karáru	Kuťakai	Patá	Pató
Leisure	Sávákasha	Tirika	Sávákasam	Wei, phursat	Fursad, fursat, aw- kash, sáwkash
Letter	Khattu	Uťtaramu	Kađidam	Patr, chiththi, kágad	Kágálpatr
Loan	Sála	Cheyibadulu	Kadan	Usanwár	Uchhínui
Loss	Nashita	Nashítamu	Nashítam	Totá, nuksáni	Toto, nuksán
Manufacture	Utpatti	Sétapani	Seyarkaip poru	Kárkhaná	Kárkhanui
Market	Bejaru	Bejaru	Sandai	Báđzar	Bajár, chaunítui
Memorandum	Yáđastu	Yáđastu	Yáđastu	Yáđi	Iáđi
Merchant	Vartakanu	Vartakuđu	Vartagan	Vyápari, udami	Wepári
Merchandize	Vyáparajinasu	Vartakamu	Vartaga charaku	Mál	Mál
Message	Suddi	Vartamanamu	Solli Anuppudal	Nirop	Saideso
Money	Hana	Rukalu	Panam	Paiká	Nánpun, paisá
Mortgage	Adamána	Takatnu	Adagu	Gáhán	Gharenú, girwi
Note	Chitti	Puróni	Sittu	Chithi, patr	Chiththi patrí
Overplus	Migate	Petstun	Vubari	Jyásti, phájil	Báki, fájil
Packet	Tabalaku	[Gáranu Katte	Sippam	Lakhotá	Lakhotó
Partner	Bhágastanu or pálu- Pálikápu	Pálikápu	Panguk káran	Bhágáđar, sarakatí, hissedar	Bhágiyo, panťyálo, hissedar, pántidár
Passport	Rahadári	Rahadári	Rádári sittu	Parwána, dastak	Parwano
Payment	Sandáya	Ivvađamu	Pananjeltutudal	Dene, bharne	Bharui, ápwui
Peddler	Hákaru	Hákaru	Tirindu virkiyavan	Pheriwála	Ferio
Penalty	Dańda	Dandana	Tañdam	Gunhegári, dańđ	Gunhegári, dańđ
Plenty	Vistára	Vistáramu	Migudi	Pushkal	Pushkal, ghanui
Pledge	Adamána	Tákattu	Iđu	Gáhán, táran	Gíro, san, hađap
Post	Tapálu or aiche	Tapálu	Tapál	Tapál, đak	Đak, tapál
Poverty	Daridra or bađatana	Daridriyamu	Tarittiram	Garibi	Garibi

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARÁTHÍ.	GUJARÁTÍ.
Price	Bele, dharane or kraya	Vela	Kirayam	Kimat	Kimmat
Principal	Asalu	Asalu	Mudhar panam	Muddal, mál (principle motive), ádhár, hetu	Multatw, niyam, (principle) káran, hetú
Profit	Lábha	Kdayamu	Lábam	Naphá	Nafó, lább, fáedo, hán-
Property	Sottu	Sottu	Sottu	Málmilkat	Mál milkat [sil]
Rate	Dara	Dara	Vidam	Dar, bháw	[sid Bháw, dar
Receipt	Rashidu	Rashidu	Pattú chittu	Páwati, pohonich, ra-	Ponhoñich, kabaj, rasid
Rent	Bádige	Adde	Vádakai	Bháden	Bháden
Sample	Mádari	Mádari or móstaru	Mádari	Namuná	Namuno
Scarcity	Bara	Arudu	Arumai	Kamtái	Tangi, achhat
Seller	Máruvavanu	Amnévadu	Virkiravan	Wiknára	Bechnár
Shop	Angadi	Angadi [kamu	Kadai	Dukán	Sahí, matun
Signature	Oppa or daskatu	Chévralu or santa-	Kai yezhuttu	Sahi	Kul, ekándar berij
Sum-total	Aitu	Verasi	Mottam	Ekándar berij	Wepár, udyam, dhan-
Trade	Vyápára	Vartakamu	Viyá páram	Vyápár, udím, dhandá	Wepár, udyam, dhan- dho
Trustee	Jimmedára	Sommutana-paramu- gá-unteu konnavádu	Poruppáli	Jimmedár	Jumedár, jumo lenár
Usage	Achára	Acháramu	Vazhakkam	Tsál, wahiwát, shiras- tá	Sírasio, mámulohál, wahiwat, dháro
Wages	Sambala	Jítamu	Sambalam	Rojmurá, pagár	Pagár, majuri
Warehouse	Ugrána or kóthi	Giddangi	Sámankidangu	Wakhár	Wakhár
Wealth	Sampattu	Bhágayamu	Selvam	Daulat	Dolat
Wharf	Amadu raftina ghatta	Digumatrévu	Yéttirakkumadi pan- numidam	Dhakká, ghát	Dauko, ghát
<i>Of Shipping.</i>					
	<i>Jahajige sámánu yéri- suva vishaya.</i>	<i>Vádalánu gurinchi.</i>		<i>Galbata sambandh.</i>	<i>Wánhán bhábat.</i>
Anchor	Langaru	Langaru	Nangáram	Nángar [tar, hori	Langar
Boat	Doni	Padava	Padagu	Bot, machwá, náu,	Bot, machwó, hodí
Cable	Langarubagga	Mótu	Amáru kayiru	Hamár	Hamár
Cargo	Jahajina saraku	Vádasarku	Kappar sarakku	Tarwáwarsá mál	Wánhán upar cha- phawelo mál
Commander of forces	[váyi	Adhikári	Kappaladikári	Tándel	Nákhubá, tándel
Compass	Sénadhipati or daja- Digdarasinyaitra	Kantapu súdi	Tisal arikarui	Hoká	Hokáyauti, hoko

Ferry-boat	Haragólu	Dóne	O'dam	Tar	Tar
Flag	Kodi or nisháni	Kodi	Kodi	Báwtá, nishán	Wáwato, nishán
Mast	Náveya kamba	Vádestambhamu	Páymaram [paivan]	Dol	Dol
Mate	(no word)	Zatakádu	Kappladikarikuttu-	Málam	Málam
Oar	Huttu	Teddu	Tañdu	Walen	Halesui
Passenger	Bhatesári [páshva]	Bhatesári	Pirayának káran	Utáru	Utáru
Prow	Jahajina mukha	Váda mundaritatthu	Kappalinmupakkam	Nál	Nál
Rope	Hagga	Tádu	Kayiru	Dor	Dorañui
Rudder	Uttu	Tukkáni	Sukkán	Sukán	Sukán
Sail	Háyi	Váatsépa	Kappar páy	Shír	Sahad
Sailor	Návigánu	Vádayádu	Kappallá	Khalláshí, náwári	Khárwó, khalási
Stem	Tumbu	Vádayokka mundari	Kappal irupurat te-	Warám	Warám, áabúso
		bhágamu	yum serk kung kattai		
Twine	Snabina huri	Dzanapuri	Sanar kayiru	Sutal	Sutál
Voyage	Samudra yána	Sábaru	[karra Kappal yáttirai	Jal prawás, saphar	Safar
Yard	Adda mara	Vádestambhapu	adda Pá virikkumarand	Parwan, káthí	Parban, káthí
Of Law and Judicial Matters.	Kánuu va vyavahára	Nyáya, sambandha-		Káyaddí wa nyáya	Káyaddí tathá áddát
	vishayagaia kuritu.	maina vishayamulu		prakarñi.	prakarñi.
Abuse	Baigala	Tittu	Adikkira mittal	Shirí, gál; (to bad use),	Gál; (to misuse), ger
Acquittal	Bidugadi	Vidula	Vidudalai	gair upyog	rite annal karwo
				Sutne, muktatá	(to obtain) Chhutí ja-
Adultery	Hádara or vyabhi-	[chára	Vipa sáram	Vyabichár	nyaparádhí thar-
Amputation	Angahiná máðóna	vyabicháramu	Anga sédanam	Torne, kápne, aig-	wui [chinálui
		mu		chhed	Vyabichár, badkarin,
Arbitration	Madhyasta	Madhyasthamu	Panjáattu	Pantsát	Angchhed, aigkáp-
Arbitrator	Madhyastagára	Madhyasthuðu	Punjáattuk káran	Pants, lawád	wui, shairno koi
Attorney	Vakilu	Vakilu	Vakil	Wakíl	awayaw kapwo
Award	Tirpu	Tirpu	Tirppu	Pantsátá niwáda,	Panchát, lawádi
				tsáit tsáit	Panch, lawád
					Wakíl
					Panchát námui,
					panchno tharaw
					or chukádo

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARATHI.	GUJARATI.
Bail	Jáminu	Dzámínu	Jámín	Dzámín	Jámín
Bribery	Lanchaguli tana	Lantsamu	Lanjám	Lánts	Láñch, ruswat
Civil Court	Adálatu kótu	Vyayahárasabha	Civil córttu	Diwání adálat	Diwání adálat
Chain	Sarapañi	Golusu	Vilangu	Bipi, berí	Bēdi
Clause		Prakarapamu	Pirivu	Rakam	Rakam
Clerk	Mutsaddi	[bólu Karanamu	Rayasak káran	Kárkún	Kárkun
Confession	Oppikolluvike or ka-	Woppu kóvadamu	Ottuk kolludal	Kabuláyat	Kabulat
Convict	Tappitasthanu	Nérasthudu	Kuttaváji	Aparádhí tharilelá	Aparádhí thareluñ
Conviction	Sabítu	Néramu sthápintsa-	Kuttaváji yenu tirmá	gunhegar tharilelá	máñas
Copy	Karada or nakalu	damu	mittal	Gunhyáchi shábiti	Gunhánisábitino thá-
Crime	Tappu or tappita	Nakalu	Nakal	Nakkal, prat	Nakal
Criminal Court	Faujdarí kourtu	Néramu	Kuttam	Gunhá, aparádh	Aparádh, gunho
Decree	Tirpu	Danḍa sabha	Criminal Córttu	Fauzdári adálat	Fojdári adálat
Defendant	Prativádi	Tirpu	Tirpu	Hukúm námá, niwádá	Hukmámuni, fesalo,
Deed	Patra			niwedo	
Denial	Inkárú	Prativádi	Pridivádi	Pratiwádi	Pratiwádi, Dádí
Divorce	Viváha bandha visar-	Patramu or káryamu	Sádanapattiram	Khat	Khat, Dastáwej
Evidence	Sákshya	[jane Lédanadamu	Maruttal	Nakár, niñhedh	Nakár, inkár, niñhedh
Executioner	Galligehá kuvavanu	Parityágamu	Vivágamósanam	Wiwáh sambáñdh	Chhedo fádí ápwó
Executor	Amalu naḍisuvavanu	Sákshyamu	Sáchi	Puráwá	Puráwó, sáhedí
Ex-parte	E'kapaksha	Uridisé bantrótu	Túkkil pódu kiravan	Ántak	Fáñsi denár
Fee	Rusum	Neravérchéváu	Executor	Mritlekhs tsálawanára	Mrityu patr chala-
Fine	Aparádhá or julumáne	Yéka pakshapuvichá-	Ora talai yán	Ek-tarphí	Ek tarafi
Forgery	Spiēstane	Rusumu	Kattanam	Dasturi	Dasturi
		[rapa	Aparádam	Dand	Dand
		Tappu dastávėzu	Poyyáy vundu panna-	Banáu dastaiwaz, ba-	Khoṭo banáwatnodas-
		sristinchinanéramu	[dal	náúdastaiwaz karne	
Gaol	Bandikháne	Chera	Sipai chálai	Turung, bañdishálá	Turung, kedkhánun
Gallows	Gallumara	Urimánu	Táku marám	Pháñs	Fáñsinán lákñāñ, fāñ-
Highwayman	Dárikattuvakalla	Dárikottí dóchéváu	Vazhi katti parippa-	Wát máryá	Wátpádu
Hanging	Tógopa	Uridiyadamu	Túkkir pódu dal	Tángne, pháñsi depe	Fáñsi dewi, latkáwa-
Judge	Nyáyádhipati	Nyáyádhipati	Niyádi padi	Nyáyádhish	wun, tángwūñ
					Nyáyádhish

Legacy	Sáyuvága itta ásti	Marapa shásana púr- vakamugá ichchina sottu	Marapa sádana poru] Mritlekhdán	Mritlekhdán
Legatee	Moktyári prakára ástiya tegadu kolluvavanu	Marapa shásana prakáramu ástini pondevádu	Marapa sádana poru] Mritlekhdánádihikári	Mritlekhdánádihikári
Murder	Kole	Khúni	Khún	Khún
Murderer	Kolemádidavanu	Khúni chésinavádu	Khumi, khún karnará	Khúni, khúnkarnár
Nonsuit	Nirvyájya	Vyájyamunu raddu chéyadamu	Vazhakut talupakai Námaudzúr	(no word)
Notice	Istýaru	Prakatana or yeruka	Súchaná, dzáhirát	Jáher khabar, suchná
Oath	Pramápa	Pramánamu	Shapat	Sam, sogan
Pardon	Kshame or mannañe	Mannippu	Máphi, kshamá	Kshamá, máfi
Perjury	Tappupramápa	Apramánamu	Khofá shapat	Khofá sam
Plaintiff	Vádi	Vádi	Wádi	Wádi, faryádi
Prison	Kaidukháne	Cherasála	Kaid khána	Baithi khánu
Prisoner	Bandivána or kaidi	Kayidi	Kaidi	Kedi
Proof	Ruju	Ruzu	Ruju	Puráwo, pramán
Punishment	Dandane	Shiksha	Shikshá	[dan Shikshá, sajá, nashtat
Quarrel	Jagala	Dzagadamu	Kadzzá, tanťá, bhái-	Kejfo, kanťas, klesh,
Reader	O'duvavannu	Chadivévádu	Wástanará	Wáchnará [kalah
Respite	Tadedu idóna	Tirpu nilpi petta-damp	Shikshechi takkubí	Mehetal
Right	Hakku or bádhya	Bádhya	Hakk	Hak, kharuñ, sáchuñ
Scourge	Korade	Koradá	Tsábuk, kordá	Chábako, kordo
Sentence	Shikshátirpu or Na-shidunáme	Tirpu	Shikshetás tharaw	Sajano tharaw
Suit	Vyavahára or vyájya	Vyájyamu	Mukaddama, khatlá	Mukardamo, khatlo
Summons	Sammanu	Tala bu chñi	Sammán	Saman
Testator	Maranashásanagára	Marapa shásanamu	Mritlek karnará	Mrityu patr karnáro
Theft	Kallatana	vrási tsachchéváu	Tsori	Chori
Thief	Kallanu	Dongatanamu	Tsor	Chor
Tribunal	Nyáyasthána	Donga	Adálat, nyáya sabhá	Adalat, nyáya sabhá

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARÁTHÍ.	GUJARÁTÍ.
Trial	Vichárene	Vichárena	Vicháranai	Insáph, tsaukashí	Tajwí, insáf, tapás
Will	Maranashána	Maranashánamu	Maranashánam	Mrityu patr	Wasiet námún
Witness	Sákshi	Sákshi	Sáthik káran	Sákshí	Sáhedí, sákshí
<i>Of Governments.</i>					
Ally	<i>Dhoretanada vishaya.</i>	<i>Doratanamulanu gurinchi.</i>		<i>Rájya prakarni.</i>	<i>Ráj prakarni.</i>
Ambassador	Samákhyedára	Kattubáturádu	Ikkiyamána rájá	Dost	Dost
Authority	Rávabhári	Rávabhári	Stánádi padi	Wakíl	Wakíl, elehí [kárí
Alliance	Adhikára	Adhikáramu	Adikáram	Sattá, adhikár	Sattá, adhikár, adhi-
	Samákhye	Vihítamu	Vuđandai	Saigan mat, ek mat,	Dostí, ek mat
				dostí	
Boundary	Sarahaddu	Poliméra.	Yellai	Símá, hadd	Hadd, sím
Canopy	Asamánagiri	Pandili	Mera katti	Chhat	Cháñdráwo, chhat
Capital	Rájadhání	Rájadhání	Rája dání	Ráj dhání	Rájdhaní
City	Patna	Patnamu	Pattnam	Shahar	Sheher, Nágur
Coin	Nánya	Nányamu	Nápiyam	Nápen	Súkkó, Námpuñ
Courier	Harakáranu	Harkará	Túđan	Jástúđ	Jásud, Jásus
Crown	Kiríta	Kiritamu	Kirídám	Mukút	Mugat, táj
Dynasty	Ráiyabhára	Doratanamu	Rája vamisam	Wañsh	Wañsh [yam
Deputy	Náyabu	Náyabu	Iranđan durai	Wakíl, kárbhári, du-	Wakíl, kárbhári, [náyab
Duty	Kelasa or terige	Pani	Aluval	Dharm	Kám, kángiri, jakát
					dharm
Edict	Nirúpa	Shásanamu	Sattam	Rájágyá	Rájágyá, rájáno
Emperor	Chakravarti	Chakravarti	Sak kravarti	Pádsháhá	hukm, farmán
Empress	Sárva bhaumini	Chakravartiyokka	Iráni	Pádsháhá	Bádsháhá [ráñní
		bharya		Pádsháháchi strí	Bádsháhání strí,
Excellency	Ghanate	Shrēshthta	Sirappu	Rája shrí, álja	Alijá, ráje shrí
Exchequer	Khajáne	Bokkasamu	Pokkisha sálai	Dzamábándichí ka-	Jamá bándhíni ka-
				cheri	cheri
Foreigner	Paradēshadavanu	Paradēshasthūdu	Anniya désattán	Pardeshi manushya	Pardeshi, párakán
					rájnu mānpas
Faction:	Bandukattu	Kakshi	Kátohi	Tat, phali, paksh	Tóli
Gentleman	Dodđamanushyanu	Peddamanishi	Durai	Grihasth	Grihasth [páluni
Granary	Kapaja	Dhanyapukottu	Kalanjyam	Kothar	Kothar, dānpānu

Inhabitant	Vāsathanu	Kāpurasthūdu	Kudiyānavan	Rahiwāsi	Rehewāsi
Journey	Prayānavu	Prayānamu	Pirayānam	Prawās	Musāfarī, prawās
King	Arasu	Rādu	Rāja	Rādā	Rāja
Lane	Sandu	Sādu	Teru chandu	Ali, galli	Gali
Levee	Sabbe	Rājadarshanamu	Pirabu tarisanam	Darbār	Darbār
Majesty	Mahatwa	Mahima	Mēmai	Shrimant, rājeshri	Shrimant, rājeshri
Mint	Tenkasāle	Tankashāla	Tanga sālai	Tānksāi	Tānksāi
Monarch	Bhūpati	Rādu	Makārāja	Rādā	Pādshāhā, rājā
Native	Swādeshasthanu	Swadeshasthūdu	Sudēsattān	Mūtsā rāhānārā	Asāno rehewāsi
Night-watch	Rāgāvalu	(no word)	Jāman	Rātirsā pāhārā	Rātini choki pohoro
News	Samāchāra	Samācharamu	Samācharam	Khabar, bātmī	Khabar, samāchar
Nobleman	Gayastanu	Goppa manishi	Piraba	Amir, umraw	Amir, umraw
Patent	Paravāne	Nātana kalpanādhi-	Patent	Sanad	Sanad
		kāra patrika			
Pomp	Heime	Jambhamu	Dambam	Daul	Dhumdhām, dol
Populace	Prajābāhulya	Prajalu	Pirasai	Lok	Wasti, lok
Port	Révu or bāndaru	Vādarévu	Révu	Bāndar	Bāndar
Province	Dēsha	Tālkā	Nādu	Prānt	Prānt
Queen	Rāpi	Rāpi	Rājātti	Rāpi	Rāpi
Quarter	Dikku or mūle	Pēta	Tisai	Dzágá, thikān, bhág	Bhág, jagá, thekai-
Rebellion	Phitūri	Rājadrōhamu	Kudigaludaiya kala-	Band	Band
Register	Lāvanapatti	Lekka or lekka pēttē	Padivu pustagam	Noindh, noindhanī	Noindh
		vādu			
Republic	Prajādhoretana	Prajala doratanamu	Kudi Arasa nādu	Prajāsattākarāja	Prajā sattā karānu jāy
Refinee	Parivāra	Parivāramu	Parivāram	Pariwār, khatlā	Khatlo, pariwār
Riot	Gullu or kalaha	Allari	Kalādi	Gardi, dangā	Hullaḍ [dar
Secretary	Kāryadarshi	Kāryadarshi	Kāriya darisi	Chitnis	Chinawās, shriraste-
Signet	Mudre-yu or moharu	Mudra	Mutirai.	Mudrá, mohartab	Shikko, mohor
Spy	Bēgugāranu	Vēgulavādu	Vēvu karan	Her	Gupt jāsus
Stage	Majili	Majili	Majil	(day's journey) madzal	Majal
				(scaffolding), mālā	
State	Sthitiyu or samsthā-	Rājāmu	Irāchiyam	Sthiti, sañsthān	Sañsthān, ráj, awas-
	[navu				thā, sthiti
Street	Bēdiyu	Vīdhi	Teru	Rastā, galli	Moholo, rasto, galli
Successor	Uttarādhikāriyu	Vembadigāvachché-	Puvandavan	Jāynishin, kramānu-	Jāya nashin

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARATHÍ.	GUJARATÍ.
Subject	Kulava or okkalu	Kápu	Kudi	Prajá, raiyat	Raiyat, prajá
Throne	Simhásanavu	Simhásanamu	Singásanam	Sinhásan	Gádi, sinhásan
Titles	Birudávaliyu	Birudulu	Pattam	Marátab, kitáb	Kitáb, alkáb, marátab
Town	Patnavu	Pattanamu	Pattanam	Kasbá, shahar	Kasbo, seher
Traitor	Drohiyu	Drohi	Vanjanu	Wishwás ghátaki, rájdrohi	Fituri, fitur karnár, wishwásghátaki, rájdrohi
Treaty	Odambadikeyu	Samádhánamu	Samádána patirikai	Tahnámá	Tah, tahnámun
Treasurer	Khejáníyu or Bokkasadavanu	Khejání	Pokkishak káran	Khejinádár, bhándári, kildár	Khejání, bhándári, kildár
Tribute	Kappavu or kápíke	Kappamu	Kappam	Khañdani	Khañdani
Traveller	Bhátasáryu	Bhátasári	Pattai sári	Prawási	Musáfar, prawási, watemárgu
Tyrant	Janakanákanu	Krúrudu	[du Koñungólarasan	Daulmi	Julangár
Usurper	Apaháryu	Akraminatsukonnava-	Aba garik kiyavan	Apahár karnará	Chhinwi lenár
Umbrella of state	Rájachhatryu	Rájachhatramu	Pú chakrak kudai	Chhatr	Chhatr
Viceroy	Divánanu	Yuvarája	Arasanukku vadil Álu kiravan	Rádza pratinidhi	Ráj pratinidhi

Professions and Trades.	Vruttagaṇu va Vydpáragāṇu.	Vrittilu vydpāra-nulu.	Dhañde va kasāb.	Dhañd ane kasāb.
Armorer	Ayudhagarānu	Ayudhamulu chésé-	Shastra kár	Hathiyár banáwanár
Artificer	Yantragarānu	[vādu Sirpi	Kárgar, shilpi	Kárgar
Artist	Shilpakarānu	Shilpi	Kasbi, kárágir	Kisabi, kasabi
Baker	Rotiyavānu	Rottelukálchévādu	Bhājipárá, rotivālá	Bhathipáro
Beggar	Bhikshakanu	Bitsagādu	Bhikári	Bhikhári, mángan lok
Blacksmith	Kamirānu	Karamalavādu [du	Lohár	Luwár [wehnár
Bookseller	Pustaká máruvānu	Pustakamulammévā-	Pustake wíknará	Pustak or chopadi
Brazier	Kanchugarānu	Kaṇsaravādu	Pitácheñ kám kar-	Kaṇsáro, píñai kám
Bricklayer	Kámátagarānu	Tápigādu	Gawāñdi [nará	Kadiyo [karnáro
Butcher	Katikānu [nu	Katikavādu	Kasáy káran	Khátaki
Carpenter	Ojanu or badigeyava-	Vadlavādu	Tachan	Suthár
Confectioner	Mitháy garānu	Mithayichési ammé-	Mitháiwálá	Supádiyó, halwáwálo,
Cook	Adige yavānu	Vañtavādu	Samaiyal sey kiravan	Rasoiyo

Dancing-girl	Sūleyu	Bōgamudi	Nāttiyap peṇ	Kaḷawantīn	Nācken, rānjāni, kalāwantāṇi Gāndhī
Druggist	Gandiganu	Mandula-angadiṇṇu	Marundu sarakku vi- yāpāri	Gāndhī	Raṅgrej, raṅgārī Nābandh
Dyer	Baṇṇakattuvavanu	Tāyavēseṇṇu	Sāyak káran	Raṅgārī	Kāchhio, pastāgiyo
Farrier	Lāla kattuvavanu or ashwa vaidyanu	Lādamukattiṇṇu, sālstri	Lādug kaṭṭu kīravan	Nābandh	Gāndhī, kariyāṇṇān- wālo
Green-grocer	Kāyi palyagaia an- gaḍi yavanu	Kūragāyalu-ammē- vādu	Kāy kizhaungu viṇ kīravan	Kāy	Sonī
Grocer	Tēyele sakkare mui- tāda angadiyavanu	Chillara sarukulu am- mévādu	Palasarakku kādai	Pasārī, kīrānyā	Chābuk swār, ghoḍā Pārādhi [palotnār Jhawērī Gāroḍī Kāpadiyo [wālo Wājantīwālo, wājitr- Chitārō Waidya, waid Khedūt [wehénār Wahitāro, majur, Doradān wannār Jingar Pathar upar naksi athwāakshar khod- nār, murti karnār
Goldsmith	Akksāleyu	Kamsalavādu	Tattān	Sonār	Bharwādo Dukāndār Kūrāf Mochi Gawayio Shastrawaid, wābād kāpiyo waid Darji, sui
Horse-breaker	Ashwashikshakanu	Ashwashikshakuḍu	Kudirai pazhakkuvōn	Ghode shikawīnārā	
Hunter	Bētegarānu	Vētegarānu	Vētaik káran	[yan Pārādhi	
Jeweller	Ratnavartakanu	Ratnālavartakuḍu	Vuḍaimai pannu kīra-	Jawherī	
Juggler	Gāraḍiganu	Gāraḍividdēgarānu	Seppaḍi vittai káran	Gāroḍī	
Linen-drawer	Battē vartakanu	Baṭṭalavartakuḍu	Javulik kadik káran	Kāpādkārī	
Musician	Saṅgitaḍiganu	Vādyagādu	Vāddiyak káran	Wājantī	
Painter	Chitrāgarānu	Chitragādu	Varnak káran	Chitārī	
Physician	Vaidyanu	Vaidyūdu	Vaitiyanu	Waidya	
Ploughman	Uluvavanu	Dunnēvādu	Vazhavan	Nāngaryā	
Porter	Kūlvānu	Kūlvādu	Mūtaik káran	Molkārī, helkārī	
Ropemaker	Haggā māduvavanu	Tālvuvēsiammēvādu	Kayipu tirik kīravan	Dor karnārā	
Saddler	Jinugāranu	Jinulukuttinchiam-	Jmī taik kīravan	Jingar	
Sculptor	Kettigēgarānu	Shilpi [mévādu rivan	Padumai sedukku ki- rivan	Mūrtikār	
Shepherd	Kurubānu	Gollavādu	Aṭṭi daiyan	Dhangar	
Shopkeeper	Angadiḍiganu	Angadiṇṇu	Kāḍaik káran	Dukāndār	
Sawyer	Garagasadvānu	Rampagādu	Vāi vēlaik káran	Kārāf	
Shoemaker	Muchhiganu	Muchchelukkuttēvādu	Sōdu taik kīravan	Mochi	
Singer	Hāduvavanu	Pātakuḍu	Pādagan	Gawayī	
Surgeon	Shastra vaidyanu	Vraṇa vaidyūdu	Raṇa vaittiyan	Shastra waidya	
Tailor	Chippiganu or darjiyu	Darjivādu	Taiyar káran	Shimpi	

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARÁTHÍ.	GUJARÁTÍ.
Turner	Kadetihiyuvavanu	Tarimenapattēvādu	Kaḍai chay káran	Kátári	Kharáḍi, sanghāḍio
Vintner	Oyin sárāya vartakānu	Woyinu sarāyi ammēvādu	Tirāṭha sārāyam vir kiravan	Wain dāru wikipārā	Wain dāru wechnār
Waterman	Nirivananu	Nīlutechehēvādu	Tannirk káran	Pānakyā	Pānpi wālo, pānpi bharo, pānpi bharnār
Weaver	Néyuvavanu	Sālevādu	Séniyan	Koṣṭhī	Wankar
Workshop	Kelasadamaneyu	Panichéseshalamu	Tozhir sālai	Dukan	Dukan
Anvil	Adigallu	Dāgali	Pāṭṭaḍai	Airan	Harap
Awl	Bairigeyu	Are	Seruppu taik kiravūsi	Ar, topaṇ	Ar [parshu
Axe	Kodliyu	Goddali	Kōḍālī	Kurhād, parashū	Kurhād, kuwhāḍo,
Brush	Kūrchavu	Burusu	Purusu	Kutśā	Kutch, kuñchāḍo
Chisel	Uli	Uli	Vuli	Vindhane	Windnuh
Compasses	Kaivāravu	[savu	Kampāsu	[vélai Kaiwār	Karkatek
Enamel	Chitravarnadakela-	(no word)	Palavarnappaiṅgu	Minā	Mino, minākām
File	Aravu	Akurāyi	Aram	Kānas	Kānas, retāḍi
Fish-hook	Gālavu	Gālamu	Tāṇḍil muī	Māse dharanyātsā gai	Māchhlān pakadwāno
		[geyu			ānkado athwā
Furnace	Kolumiyu, agiṣṭhī-	Kolimi	Valaik kālam	Bhatti	wāgal
Gilding	Mulām	Molāmpāni	Pon mulām	(to gild) Rasawīne,	Bhaṭṭhī
				mulāmā dene	Rasawū, dhol,
Glue	Vajravu	Vajramu	Vachiram	Shiras	mulāmo chadhā-
Hammer	Sammatigeyu or suttigeyu	Sutte	Sutti	Hātoḍā	wawo
Hand-mill	Kaigānavu	Chinna tiragali	Kai ēndiram	Dzāteṭ, gharat	Saras
Inlay (to)	Appige	Chekkadapu pani	Paḍippu vélai	Dzaran kām	Athoḍ
Line	Sālu, pāṅkti	Paṅkti, gita	Kayiru	Dori	Ghañṭi
Loom	Maggavu	Maggamu	Neyal tari	Māg	Masālo bāndhwo,
Leather	Chakkalavu, charmavu	Tolu	Padanittā tōl	Tsāmāde, kātadeñ	jaḍāwa kām
Mallet	Koḍatiyu	Koyya sutte	Koṭṭāppuṭi	Mugri	Dori
					Wan karat sāl
					Chāṇḍui
					Mogari

Mould	Achchu yerakavu or manpu	Pótaatstu	Achu	Sántśa	Bibuni, sánchez
Nail	Mole, uguru	Chíla	Ani	Khili	Chunik, khiso
Net	Bale	Vala	Valai	Dzajen	Jal, jálun
Paint	Bainavu, varnavu	Varnamu	Vanam	Rang	Rang
Plane	Hatri, bósalu	Chitrika	Sivuli	Randa, roinkhi	Rando, rondo
Press	Tasseyu	Atstu	Alai	Tśap, dábnýáchen yantra	Chámp, dában, dáb-
Ruler	Rúlu kattige	Rulukarra	Vurulaik kattai	Ankhi	Ankani
Saw	Garagasa	Rampamu	Vál	Karwat	Karwat, karwati,
Sieve	Jarade	Dzalleda	Salladai	Tśalan	ádýun
Screen	Mare	Tera	Padal	Pardá	Chánpí, chálpi
Shuttle	Láli	Náde	Nónázi	Dhoten	Pardo
Tool	Áyudha or hatýaru	Koramuttu	Áyudam	Hatyár, ádt	Kántlo
Water-mill	Jalayantara	Jalayantramu	Níryandiram	Pán tsakki	Hathiyár
Wind-mill	Gályantra	Gálitiragali	Katta liyakappadu-yantram	Pawan tsakki	Pánpini chakki
Wedge	Gúta or bene	Ménu	Ambu	Pátsar	Pawan chakki
Wire	Tanti	Tanti	Kambi	Tár	Fáchar, mekh, khuní
<i>School and College.</i>					
Author	Granthakarta	Granthakarta	Kirandu kartta	Grantha kár	Granthkar
Ball	Chanđu	Chendu	Pandu	Chendu	Dađo
Bat	Dođe	Átaló chendu	[karra Pandadikkung kól	Phali, dándú	Fali, dándýun
Blot	Chittu	Tudupu	Karai	Dág	Dágh, dágho
Book	Pustukavu	Pustakamu	Pustagam	Pustak	Chopadi, pustak, pothi
Chapter	Adhyayavu	Adhyayamu	Addiyam	Adhyaya	Adhyaya, báb [asan
Column	Patakavu	Varasa	Patti	Asan	Koštak, khánú,
Conclusion	Muktáya	Mugunpu	Nílmudivu	Shewat	Samápti, chhedo
Copy	Nakalu, karadá	Nakalu	Piradi	Prat	Prat, nakal
Dictionary	Akarádiyu	Nighantuvu	Agarádi	Kosh	Kosh, shabda san-
Dunce	Dađanu	Dzađuđu	Mudan	Akshar shatru	graha
					Bewakuf, akshar sha-
					[trú
					<i>Shalid wa vidyaya. Nishal ane vidyaya.</i>
					<i>Shalid wa vidyaya.</i>

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARÁTHI.	GUJARÁTÍ.
Education	Viddeyu	Tsaduvu	Padippu	Shikshá	Kelawani, vidyá, shikshá
Exercise	Sádhaka	Sádhakamu	Appiyásam	Abhyás	Abhyás
Fable	Kaṭṭu kaṭhe	Kaṭha	Kattukkadai	Goshṭ, kathá	Wat
History	Charitra	Charitra	Sarittiram	Itihás, bakhar	Itihás, bakhar, tawá-
Index	Súchi	Súchi	Aṭṭavanai	Anukramaniká	Anukramaniká, sámk-
Ink	Sháyí	Shirá	Mai	Shái	Shái, rushnái
Leaf	Bāndu	(of a tree), áku; (of Yédu a book), patramu		Patr, pán	Pānu, pátru
Lecture	Upanyása	Prasaṅgamu	Vupaniyasam	Vyákhyán	Vyákhyán, bháshān
Lesson	Páṭha	Páṭhamu	Páḍam	Dhār, páth	Dhār, páth
Line	Pañkti	Pañkti	Vari	Regh, ol	Liti, ol, pañkti, hár
Margin	Anchu	Pakka	O'ram	Rakáná, kánth	Hánsio
Maxim	Paddhati	N'itirákyamu	Pazhamozhi	Mhan, wachan	Kehewat, wachan
Page	Putá	Putá, poraṭa	Pakkam	Prishṭh	Prishṭh, safo
Paper	Kágada	Kákitamu	Kaḍudasi	Kágad	Kágad
Pen	Páná	Péná	Péná	Lekhní	Kalam
Pencil	Shisada kaṭṭi	Pensalu	Pensil	Pensil	Pensil
Pen-knife	Chúri	Tsáku	Penákatti	Tsáku	Chakhu
Pasteboard	Kágadada aṭṭe	Atta	Artai	Jádá kágad	Jádó kágad
Play	Áṭa	Áṭa	Vilaiyáṭṭu	Khel	Ramat, khel
Play-fellow	Jotegára	Aḍukonévádu	Vilaiyáṭṭu tozhan	Khelgadi	Bhílu
Play-ground	Áṭadasthala	Aḍukonésóṭṭu	Vilai yádagira idam	Kheipiyáchi dzágá	Ramawáni jagá
Poet	Kavishvara	Kavi	Kavirayan	Kavi	Kavi
Preface	Píṭhike	Píṭhika	Mugavurai	Prastáwaná	Prastáwaná, díbacho
Professor	Shikshakanu	Panditudu	Vasaguran	Widyá guru	Widyá guru
Prose	Vachanakavya	Vachanamu	Vasagam	Gadya gáthá	Gadya, gáthá
Proverb	Gáde	Sámite	Nidimozhi	Mhan, áṇá	Kehewat
Rule	Sútra	Sútram	Súttiram	Ríti, kánu	Ríti, kánu
Rhyme	Prása	Antaniyamamu	Yedutaki	Yamak	Thamak
Rod	Kólu	Pettamu	Tendippuk.kól	Chhadi, káthi	Ohhari, lakri
Scholar	Vidyārthi or pandita	Vidyārthi	Pallik kḍḍattup pillai	Shishya	Nishálya, shishya
School	Sáli	Baḍi	Pallik kḍḍam	Sháfa	Nisháli

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARÁTHÍ.	GUJARÁTÍ.
Smelling	Ghránéndriya	Vásana tsúdaḍamu	Nátam	Ghrán	Ghrán
Tasting	Rasanéndriya	Ruchitsúdaḍamu	Suvai	Rasná	Rasná
Touching	Sparshéndriya	Tákaḍamu	Vúru	Twak	Sparsh
Element	Bhúta	Bhútamu	Pádam	Tatwa	Tatwa
Figure	Rúpa, prátima	Ákáramu	Rúbam	Akrítí	Akrítí, ákár
Fragrance	Vásane	Vásana	Vasanai	Suwás	Sugandh, suwás
Hardness	Káthinya	Káthinyamu	Kadinam	Kathinpaná	Kathanpanu
Reflection	(thought) yochane ; (image) pratiphalanam		Piradi vimbam	Paráwartan	Paráwartan
Relish	Ruchi	Ruchi	Virupam	Swád, ruchí	Swád [bháshar]
Speech	Váku	Váku	Pésudal	Sambháshan, wápi	Sambháshan, wámpí,
Silence	Mauna	Maunamu	Mavunam	Maun	Maun, chup [do
Shade	Nerajū	Níḍa	Nizhul	Chháya	Chháya, sejo, chháya-
Size	Ákára	Pramánamu	Piramánam	Ákarmán	Ákarmán, kad
Softness	Márdavya	Mettana	Meduvu	Mridutwa, maḍpaná	Narmpanu, maḍpanu,
				mridutwa	
Sound	Shabda	Dhvani	Sattam	Awáj, shabd	Awáj
View	Driṣṭi	Tsúpu	Parvai	Darshan, dekháw	Darshan, dekháw ;
Admiration	Ashcharya	Ashcharyamu	Adisuyam	Sánandashcharya	(purpose) matlab
Anger	Kópa	Kópamu	Kóbam	Rág	Wakhán, stutí, sánai-
Awe	Hedarike	Bhayamu	Payang karam	Dhák	dashcharya
Belief	Nanbika	Nanmika	Nambikkai	Wishwás	Ris, krodh, gusso
Choice	Pasandu	Ishtamu	Ishtam	Pasaní	Dhák, bhay, bñhík
Compassion	Karune	Kanikaramu	Irakkam	Dayá	Wishwás
Curiosity	Kutúhala	Telusukóvalenané ichchha	Vinódam	Jijnásá	Pasandatá
		Asammati	Veruppu	Náwad, apríti	Dayá
Dislike	Sandéha	Sandéhamu	Sandégam	Saishay, saideh	Jijnásó
Doubt	Spardhe	Póti	Vellu muryarchi	Pratispardhá	Apríti, anagamatuñ
Emulation				Pratispardhá	Shak, saishay
					bará-
					barí, irsha

Envy	Hottékichchu	Asúya	Porámai	Hewá	Adekhai, shatrúbláw, balwun
Enjoyment	Bhóga	Anubhavamu	Anubavam	Upabhog	Upabhog
Error	Tappu	Tappu	Pizhai	Tsúk	Bhúl, chúk, khot
Fear	Anjike	Bhayamu	Payam	Bhay	Bhay, bho [mairí]
Friendship	Snéha	Snéhamu	Smégidam	Maitrí, dostí	Dostí, sneh, mitrái,
Guilt	Tappita	Néramu	Kuttam	Aparádh, ainiyáya	Aparádh
Happiness	Sukha	Saukhyamu	Pákkiyam	Sukh	Sukh
Hatred	Hage	Viródhamu	Pakai	Dwesh	Dwesh
Hope	Kórike	Kórikai	Kórikai	Ashá	Ashá, umed [ijat]
Honor	Maryáde	Gauravamu	Perumai	Pratishhá	Ábru, pratishhá, mán,
Ignominy	Avamána	Avamánamu	Izhuvu	Apratishhá	Gerábru, apratishhá, apamán, geriat, fajetf
Ignorance	Agyána	Avivékamu	Múdtattanam	Agyán	Agyán, ajánpanun
Jealousy	Asúye	Wórtsalénitanamu	Kurodam	Matsar	Matsar, adekhái
Joy	Santósha	Santóshamu	Sandózham	Anand	Anand, khushf
Knowledge	Gyána or vidde	Gnyánamu	Arivu	Gyán	Gyán
Love	Snéha or móha	Móhamu, ásha	Anbu	Priti	Priti, het
Mercy	Daye	Kanikaramu	Kirupai	Kshamá buddhi	Kshamá buddhi
Misery	Daurbhágya	Daurbhágyamu	Tunbam	Dainya, garbí	Garbí, dukh, ápadá,
Memory	Gyápaka	Gnyapti, gyápakamu	Gnápagam	Yád, áthawan	Yád, iád [dínatá]
Opinion	Abhipráya	Abhipráyamu	Abhipráyam	Mat, abhipráya	Mat, anumat
Pain	Béne	Noppi	Nóvu	Dukh, vyathá	Dukh, wedaná, vyathá
Pleasure	Ullása	Santóshamu	Védikkai	Sukh	Sukh, mój
Reason	Kárapa	Hétuvu	Putti	(intellect) buddhi ; (cause) kárap	Buddhi, kárap
Refusal	Nirákaraṇe	Vaddanaḍamu	Maruttal	Nakár	Ná, nakár, inkár
Shame	Náchike	Siggu	Vetkam	Láj, lajjá, sharam	Sharam, láj
Sorrow	Vyasana	Vyasanamu	Visanam	Dilgiri, duhkh	Dalgiri, dukh
Temper	Guna	Gunamu	Kupam	Swabháw	Swabháw
Understanding	Buddhi	Telivi	Telivu	Samaz, buddhí	Samjan, buddhi
Vanity	Ahanákara	Ahanákaramu	Serukku	Pokalpaná	Dambhapanun [pañ]
Wisdom	Vivéka	Vivékamu	Vivégam	Sháhánpan	Dáhapan, shánhanu-
Zeal	Shraddhe	Shraddha	Sirattai	Ashhá	Asthá, dílojfi

ENGLISH.

KANARESE.

TELUGU.

*Of landing and going to
an Hotel.*

*Jahajinda ilidu satrakke
hóguvada kuritu.*

*Váda digadamu putakúlla
in̄tiki póvadamu vītini
gurīnchi.*

I want to go ashore.
Is this your boat?
Will you take me ashore?

Nánu dadakke hógabéku.
Idu ninna dóniyé?
Nānna dadakke voyyut-
tíyá?

Mému gattuku póvalenu.
Idi ní padavéná?
Mammuna gattuku tísu-
koni pótvá?

What will you charge?
These boxes are all mine?

Nínu yesh̄tu kéluttiyé?
I pēttigegālellá nannavu.

Nívu yēni adugutávu?
I pētellānni mávi.

Put them in the boat.
Is the surf high to-day?

Ivugālannu dóniyalli idu.
Indu ale balavé?

Vá̄tini padavaló unt̄su.
Nédu karallu balamugá
kōttutunnavá?

Is there much current?

Indu praváha hechché?

Nédu nīndá praváhamu
unnadá?

How long will it take to
land?

Dadakke iliyalikke yesh̄tu-
hottu hīdítu?

Gattuku poyi chéradanaku
yēnta sépu pāttunu?

I want a palanquin.

Nanage ōndu páلكi béku.

Máku woka páلكi káva-
lenu.

Take me to the hotel.

Nānna satrakke voyyi.

Mammuna putakúlla in̄tiki
tísukoni pó.

Which is the best hotel?

Yávalu ōllé satra?

Putakúlla in̄d̄laló yédi
nīndá manchidi?

How far is it off?
In what street is it?

Adu yesh̄tu dúra?
Adu yáva bídiyellidhe?

Adi yēnta dúramu?
Adi yé vídhiló unnadi?

Go quickly, but don't shake
the palanquin.

Bégahógu páلكiyānnu ka-
dalisabéda.

Twaragá pó, páلكi kudi-
līntsa vaddu?

Take up the palki.

Páلكiyānnu mélakkeyettu.

Páلكi yettu.

Set it down.

Adānnu kélage yidu.

Páلكi taggu.

Put it in the shade.

Adānnu nerālalli yidu.

Dánni nīdaló unt̄su.

Where are the Khaskhas
tattis?

Lámichhada tāttigālu
yelli?

Vāttivéru tādikelu yek-
kaḍa?

Throw water on them.

Avugālaméle níru chellu.

Vá̄ti mída níllu tsallu.

Torch-bearer, run a little
before me.

Māshál̄ji, nanage swalpa
mundági vódu.

Māshál̄chi kōnchemumáku
mūndugá parugettu.

Keep to the lee-side.

Gá̄lige kélagadeyágiru.

Gá̄liki tsátugá vellu.

Don't let the torch flare in
my face.

Nānna mokhadahatra dí-
vātígeyānnu urisa béda.

A dívīti segamá mukhá-
niki tagalaniyyaku.

I want to stop at Mr.
——'s house.

Nánu — dhorémanéli
yiliyabéku.

— doragá̄ri in̄tló mému
nilavavalenu.

Call there on your way to
the hotel.

Nínu satrakke hóguvada-
ríli allige bá.

Nívu putakúlla in̄tiki poy-
yé̄tappudu akkaḍiki pó.

I will pay no more than
the regular tariff.

Kātleginta hechchu kúli
nánu koḍuvadilla.

Nyá̄yamaina nírahunamá
kānté adhikamu mému
ivvamu.

Here Khidmatgár, pay
these men.

Khijamat̄tugará, yilli bá,
yivarige kúli koḍu.

Khidmatgár idiyo vīñḍ-
laku kúli ip̄p̄nt̄su

If you overcharge I will
complain to the Magis-
trate.

Nínu jāsti kharchu haki-
dare nánu méjast̄ré̄tina
bāl̄li phiryádu mádūta-
tēne.

Nívu adhikamugá putsu
kōnté méjast̄rētu vári
vadda phiryádu chés-
támu.

TAMIL.

MARÁTHÍ.

GUJARÁTÍ.

*Karāi irangi sattirattukku
pogiradai kurittu.*

*Utarūn potskhānyānt
dzānyāvishyīn.*

*Wāñhānmāñthi utarine
pochkhāne jawā bābat.*

[gavēnum.

[āhe.

Nān karaikku irangi po-
idu vunnudaiyap padagā?
Yennai karaikku ittukon-
du pōvāyā?

Malā kinārīn dzāvyācheñ
Hī tujhī boṭ āhe?
Tūn malā kinārīn nesl?

Mhāre kināre jawuñ chhe.
A tamārō hōḍi chhe?
Tuñ mane kināre lei jashe?

Nī yennak kētp pāy?
Inda potṭigalellām yennu-
daiyadu.

Tūn kāy gheslīl?
Yā sarv peṭyā mājhyā
āhet.

Tuñ shuñ leshe?
A saghlī peṭi mhārī chhe.

Avagaḷai padagi lēttu.
Inṭeya dinam alai balamā
iruk kiradā?

Tyā boṭīnt ghāl.
Ādz lātā moṭhyā āhet.

Teone hōḍimāñ muk.
Āje pāñṇīñi ghañī chhoḷ
māre chhe?

Nī rōṭṭa madigamā iruk
kiradā?

Pānyās phār oṭh āhe.

Āje pāñṇīñi ghañī tāñ
chhe?

Karaik kiṭṭuk koṇḍu pōga
yennēram sellenu.

Kāñthīñ dzānyās kiti wēl
lāgel?

Kāñthe utarwāñe keṭṭi wār
lāgshe?

Yenak kuru savvāri vēnum

Malā pālkhī pāhije.

Mhāre pālkhī joie.

Yennai sattirattukku ittu-
koṇḍupō.

Malā potskhānyānt ne.

Mhane pochkhāne lei jā.

Yedu nēṭṭiyāna sattiram?

Sarvāhūn tsānglā pots-
khānā koṇṭā?

Sarva kartāñ sārūñ poch-
khānuñ kayuñ chhe?

Adu yevvaḷavu dūram?
Adu enda teruviliruk
kiradu?

To kiti dūr āhe?
To koṭhḷe rastāwar āhe?

Te keṭṭuñ āghuñ chhe?
Te kayā rastā upar chhe?

Sikkiramāyppō, pallakkai
kulukkāde.

Lawkar tsalā, parañtu pāl-
khīs hiske deūñ nakā.

Jaldī chālo, pañ pālkhī
hālāwo māñ.

Pallakkai yeḍu.

Pālkhī utslā.

Pālkhī uñchako.

Adai irakku

Utarā.

Ūtaro.

Adai nizhalilēvaiyi.

Tilā chhāyēñt ṭhewā.

Tene seḷe rakho.

Taṭṭigaḷengē iruk kinṛana?

Wālyāche pārde koṭhe
āhet?

Wāḷāñā pārḍā kālḷhāñ
chhe?

Avagaḷin pēril tañṇir tēlī.
Tī vaṭṭik kārā, yenak ku-
man māle oḍu.

Tyāñwar pāñ shimpā.
Mashālchī mājhe purheñ
dzarā tsal.

Teonī upar pāñṇī chhāñto.
Masālchī, jarā māri āgaḷ
chāl.

Yennayin azhukkai oru-
pakkattilvai.

Wāryāche samorche dishe-
kāde tūñ rāhā.

Je tarafṭī pawan āwato
nathī te taraf rche.

Tī vaṭṭiyin sudarai yen
mukattil padā diruk-
kattum.

Mashāl mājhetonḍapurheñ
āñūñ nako.

Masālñi jhāl mhārā mho-
ḍāñ upar āwawā nahī de.

Nān palāna durai viṭṭil
yiluruk kavēnum.

Malā—che gharīñ utara-
vyācheñ āhe.

Mhāre salāññāñne tāñhāñ
utarwuñ chhe.

Nī sattirattukku pōyayiḷ
kūppidū.

Potskhānyānt dzātāñā te-
theñ tsalā.

Pochkhāne jatāñ tāñhāñ
thāñe jajo.

Niyāyamāna kūliyai tavira
adigamāy koḍukka māṭ-
tēñ.

Nirkhāhūñ mī dzāstī deṇār
nāhī.

Huñ nirakh kartāñ wad-
hāre āpiś nahī.

Kidmatgārē, indamanida-
ruruk seluttip pōḍu.

Khidmatgār! yā manush-
yāñche paise tsukiv.

Khidmatgār, ā māñṇasonā
paisā chukwī āp.

Nī yadigam kēṭṭpāyāñāl
miyāḍipadikku piriyādu
seyvēñ.

Tuhmī adhik māgāl tar mī
mājistretākāde phiryād
karīñ.

Tame wattuñ māgsho to
huñ māgistretēñ tyāñ-
hāñ phariyād karīsh.

ENGLISH.	KANARESE.	TELUGU.
Hold your tongue. Go about your business.	Ninnabáyi muehchiko. Ninna kelasakke hógu.	Nórumuyyi. Ní pani tsátsukoni nívu pó, or idi ní zóli kádu. Wokarokarugá mátláðan- di.
Let one speak at a time.	Sartige obba mátláðali.	Badulu máta mátláðaku.
Don't say another word.	Mattoñdu mátu hélábéða.	Naukarlanu kuduritsu ko- vadamunu gurinchi.
<i>Of Hiring Servants.</i>	<i>Naukarara kulige ittukol- luvada kuritu.</i>	
What is your name ?	Ninna hesarénu ?	Ní pérémi ?
Of what caste are you ?	Nínu yávajáti ?	Nívu yékulasthudavu ?
I am in want of a servant.	Nanage obba chákara béku	Máku woka naukaru káva- lenu.
What wages do you re- quire ?	Níneshtu sambalá kélut- tiye ?	Nívu yeñta jítamu adugu- tavu ?
I will not give so much.	Nánu ashtu koðenu.	Nénu aña ivvanu.
With whom did you live last ?	Nínu yidakke muñche yá- rahatra yiddi ?	Íntaku muñdu nívu yevari vadda koluvu untívi ?
How long were you with that gentleman ?	Nínu á sáhébarabálíi eñ- tukála iddi ?	Ádoravadda nívu yenná!lu untívi ?
Have you a character from him ?	Nínu ávarinda yógiyatá- patriketegadu konñiyá ?	Áyana vadda nívu yógya- tápatrika tisukoni un- nává ?
Have you any objection to travel ?	Payanakke ninage yéná- darú ađdivuntó ?	Déshamulu tiragađánaku nku yémainá akshé- pana kaddá ?
Have you any friends who will be surety for you ?	Ninagejáminu kođuvasné- hitaru yárádarú vunté ?	Ní snéhitulaló yevarainá niku zámínu istará ?
You must keep exact ac- counts.	Nínusariyági lekhkhá yiða béku.	Nívu lekkalu sariggá peṭ- tavalenu.
Write down all that is ex- pended.	Kharcháddannellá bari.	Khirtsu ainadañta vrási peṭtu.
Don't omit the smallest item.	Atyañta chillare bábañnu saha biða béða.	Yeñta chinna paddunayiná vadili peṭṭa vaddu.
I agree to take you.	Niñna ittukolluvadu na- nage sañmati.	Ninnu untukóvadamuna- ku máku samma tamé.
I will give you a trial.	Nánu ninage kelasá koṭṭu nóđutténe.	Ninnu konnállá dáká un- tsukoni tsastámu.
<i>Of Dressing and Washing.</i>	<i>Uđña ra snánd mđđña.</i>	<i>Baṭṭalu vésukóvadamu sná- namu ohéyadamu, vēñini gurinchi.</i>
Call me early.	Nañna nasikke yebbisu.	Mammuna pendaládelepu.
Call me at five, or a quar- ter-past.	Nañna aidugantege ya aidúkálu gantege yeb- bisu.	Aidu aidumkálu ghañtaku lépu.
Have water ready for a bath.	Snánakke níru siddha pa- ḍisu.	Snánániki nílлу siddhamu chéyi.
Have some warm water ready.	Swalpa bishi níru tayáru mádu.	Konchemu véñnállu sidd- hamu cheyyi.
Let the water be as cold as possible.	A níru kúđidaštū tañnage yirali.	Nílлу yeñta tsallagá unté auta mañchidi.

TAMIL.

MARATHÍ.

GUJARÁTÍ.

Vun váyai múdu.
Vun velaiyai pár.

Ov oruttanáy pésattum.

Véronrum pésádé.

*Kúlik kdrarai yamattu
kíradai kurittu.*

Vunadu péyar yenna ?

Ní yenna jádi ?

Yenak kuru vélai yál tevai.

Vunakku yevvalavu sam-
balam vénum.

Ná navvalavu sambalam
kodukka máttén.

Kadaisiyil ní yáridattili-
rundáy ?

Ní anda duraiyidattil yev-
valavukálam irundáy ?

Ní avaridattil náchatchi
kadudási vangmáya ?

Ní yáttirai seygiradarku
yádorú tādaiyundá ?

Vunakku jámin galuku
tagunda siné gidargal
vundá ?

Ní sariyana kanakku vaik-
kavēndum.

Sila vazhinda dellám ez-
hudu.

Arppavastuvai kúda vidádé

Nán vunnai vaittuk kol-
lam.

Nán vunnai sódippén.

*Kulittu vuditti kollu-
giradai kurittu.*

Yennai sikkiramáy ezhup-
Anju alladu anjekál ma-
nikki ezhuppu.

Kulikka tannir áyittama
iruk kírada.

Konjam sudu tannir tayará
iruk kírada.

Kúdiya varaiyil jalam
kulindiru kattum.

Tsup ráhá.
Tuhmi áple kámás dzá.

Ek ekás bolún dyá.

Átán bolún nako.

Tedkar thewanyá viṣhayin.

Tujheñ náy káy ?

Tujhí dzát koñ ?

Malá ek tsákar páhije.

Tuñ káy pagár gheshl ?

Mí yewharhá denár náhi.

Tún shewatín koñáche ye-
theñ hotás ?

Tyá grihasthá dzawal tún
kiti diwas hotás ?

Tyácheñ ábripatr tujhyá
dzawal áhe ?

Musháphari karnyás tulá
káhiñ harakat áhe ?

Tulá dzámín ráhi asá koñi
tujhá dost áhe ?

Tulá hishob barobar the-
walá páhije.

Kharts hoil tewhrhá sarv
lihi.

Kiti hí lahán rakam asli
tarín galún nako.

Tulá thewanyás mí ráziñ
áhe.

Mí tujheñ kám páhiñ.

*Poshak gháñewadghhñe
yáviṣhayin.*

Malá laukar háñk már.
Malá páñch wádtán kiñ-
wá sawá páñch wájtán
háñk már.

Snánás páñi tayár thew.

Káhiñ uṣhñ páñi tayár
thew.

Páñi thanñ asel titkeñ
tsángleñ.

Chháná raho.
Chál já; tuñ tárúñ kám
kar.

Ek ek japane wará phartí
bolwá deo.

Hawe bolsho nahin.

Chdkaro rákhwá bdbat.

Tárúñ nám shuñ ?

Tuñ kai ganyátno chhe ?

Mháre ek chákhar joie.

Tuñ ketlo pagár leshe ?

Huñ etlo badho nahin
ápish.

Tuñ chhel wehelo kone
tánhán hato ?

Tuñ te grihasthání páse
ketlá dáhádásudhí hato ?

Tári páse tenun ábru patr
chhe ?

Musáfari karwáne tamne
kañ harakat chhe ?

Táro jámin tháe ewo koi
táro mitr chhe ?

Táro barábar hisáb rákhwo
joie.

Kharach tháe te saghalo
lakhí muk.

Jú rakam hoy to pañ muki
deto ná.

Tane rákhwáne huñ ráji
chhuñ.

Huñ tárúñ kám joish
pachhi wát.

*Lugdñ peherwáñ tathá
náhdwá bdbat.*

Mane vehelo uthádije.
Mane páñch sawá páñch
wáge hák márje.

Náháwánuñ páññi taiyár
rákh.

Thodúñ ek unñhuñ páññi
taiyár rákh.

Páññi tárhuñ hoy tetlun
sáruñ.

ENGLISH.	KANARESE.	TELUGU.
Pour it over me from the masak.	Ada mogeyinda naína-méli suri.	— lónuñchi námída poyyi.
Where are my bathing trousers?	Nañnasnána chellana velli.	Mému snánamu chését-appuđu tođukkoné idzaru yekkađa ?
Bring two clean towels—one hard, one soft.	Ogeda tuválegalu yerađu tattá. Ondu mutta, onđu úchu.	Tsalava chésina woka mutaka tuválanunnu woka sanna tuválanunnu tísu-koni rá.
Bring a bason and soap.	Támبالavanu sabukáranínú tattá.	Nilla pallemunnu sabbunnu tísukoni rá.
Pour the water over my hands.	Naína kaigalaméle níru háku.	Má chétula mída nilla poyyi.
Tell the barber to come.	Kshaurakanna barahélu.	Mangalavánni rammanu.
I would rather shave myself.	Nanage náné kshaurámá-đikótténe.	Mémé kshauvaramu chésukonťamu.
Where are the razors and strop ?	Kshaura kattiyá tólú yelli?	Mañgala kattalunnu padunu petťé tólunnu yekkađa ?
Look for my brushes.	Naína varáhakurchagała huđuku.	Má burusulu yekkađa unnavó tsóđu.
Brush my coat.	Naína angiyánnu vóresu.	Má kótu burusutó tuđuvu.
Give me a clean shirt and stockings.	Nanagegeda kamshyánnú méjódugalañnú kođu.	Utikina shartunnumédzólunnu té.
Find my slippers.	Naína keragałañnu nóđu.	Má dzóllu yekkađa unnavó tsóđu.
This is not clean.	Idu chokaťavági yilla.	Idi murikigá unnadi.
This is very dirty.	Idu bahala máshi yidhe.	Idi nindá dummugá unnadi.
Tell the washerman to call.	Agasáinna bara hélu.	Tsákalavánni rammani cheppu.
Give these clothes to him.	I batťegalañnu avanige háku.	I batťálu váníki veyyi.
Count the number of pieces	Vastragala sañkheyañnu yepishiko.	Ivi yehni batťaló yeñtsu.
If he does not take more pains I will discharge him.	Avanu iñnú duđiyade id-dare aváña tegadu hákutténe.	Iñtakante bága tsalava chéyakunte váñni tósi-véstámu.
Put out a white jacket and clean shoes.	Bilísogeyañnú chokaťavá-dajódugalañnú horage yiđu.	Woka tella tsokkánunnu tudichina dzóllunnu baíta petťu.
Before you close the mosquito curtains, beat all the musquitos out with a towel.	Ninu tereyañnu mađisuva-dakke muñche sollegalannellá tuvále yinda hođedu biđu.	Dóma teralu chérchi kaťadánaku mundugané woka tuvátató dómala-nannitini tólivéyi.
Let the feet of the bed stand in water, to keep the ants off.	Iragalu báradáñtemancha-dakálugalañnu niralí yiđu.	Chímálu yekkakunda mantapu kóllanu nílaló untu.
The bearers must pull the pankhah all night.	Rátriyellá bestaru panká yeľeya béku.	Bóyilu rátri ańta panká lága valasinadi.

TAMIL.	MARÁṬHĭ.	GUJARĀTĭ.
Maski lirundutanñirvúttu.	Masketún teñ májhyáwar ot.	Masakmáñthi mhári upar red.
Kulikkaiyi luduṭṭi kollu-giṛu kál saṭṭai yenge?	Májhi snán karṇyáchi ijár koṭhe áhe?	Mhári náhávání ijár káñ-hán chhe?
Onṛu getṭiyum, onṛu me duvumánu iraṇḍu tuvalaigalai koṇḍuvá.	Ek dzará, áñi ek maú ase don swachha ṭuwal án.	Ek jáḍo ane ek naram ewá be sáph rumál láw.
Orupáttiramum savukkáramum koṇḍuvá.	Tast wa sában án.	Giñḍi ane sábu láw.
Yenkainpéril taṇṇir viḍu.	Májhe hátáwar páñi ot.	Mhárá háth upar páñni red.
Savaragañai varachollu.	Náhvyálá yenyás sáñg.	Hajámne áwawáne kehe.
Nándáne savuram seydu kolvén.	Malá wátateñ kiñ mí áple hátin hajámat karin tar bareñ.	Huñ mhári melej hajámat karish to sáruñ.
Kattigalum tittugira varu mēge?	Wastre wa paláṭaṇe koṭhe áhe?	Astrá ane ṭapasíyuñ (stráp) káñhán chhe?
Yen mayir karuvigaḷai téḍu.	Májhe barás koṭhe áhet te páhá.	Mháráñ barás káñhán chhe te jo.
Yen saṭṭaiyai tuḍai.	Májhe ḍagalyás barás már.	Mhárá ḍagláne barás már.
Yenak koru kamisaikum kál mejotṭayum koḍu.	Malá swachha khamís wa páe moje de.	Mhane sáph khamís ane pagnáñ mojáñ áp.
Yen sappáṭtai tédi yeḍu	Májhiñ sapáteñ shodhún kárh.	Mhári sapáṭ shodhi káhaḍ.
Idu vella yalla.	Heñ sáph náhi.	A to sáph náhi.
Idu migavum azhukká-yiruk kiradu.	Heñ phár maḷkaṭ áhe.	A bahu meluñ chhe.
Vaṇṇáne kúppuḍu.	Dhobyás yenyás sáñg.	Dhobíne áwawáne kaho.
Inda vuḍuppugaḷai avani-dattil póḍu.	Hín wastreñ tyás de,	A lugaḍáñ tene áp.
Vuḍuppugaḷai yēṇṇu.	Tiñ kitín áhet tiñ moz.	Te keṭlāñ chhe te gap.
Adiga jakkir adaiyá-yiruk-kamalpónál taḷlip póḍvén.	To ádhik mehnat na gheíl tarmí tyás kárhúnṭákín.	Te wattí mehenet náhi karshe to huñ tene ká-háḍi mukish.
Oru vellai saṭṭayayum veñ-maiyána sappáṭṭeyum veliyilvai.	Páñdhreñ ḍaglen áni sáph dzoḍeñ kárhún ṭhew.	Dholuñ wáskuṭ ane sáph joḍá báhar káhaḍi muk.
Ni kosa valaiyai podugira munnale tuvalai nále kosukkalai yellám oṭṭu.	Machhardáni bañd karṇy-áche púrvin ṭuñwáláne sarv machhr háñkún kárh.	Machhardáni bañdh kartán pehelán tuwále karine badhá machhar háñki kárh.
Mamjattin kálgaḷil yerumbu varáḍap paḍikki taṇṇirin peril vai.	Muñgyá tsarhúnnyet mha-nún palañgáche páy pányāñt ṭhew.	Palañgna paiyá páññimáñ muko oṭle kiḍi na charhe.
Póyigal irá muzhuvadum pangavai izhukkavēṇḍum.	Hamáláne sarv rátr pañ-khá oṛhalá páhijet.	Bhoioe ákhi rát pañkho kheñchwō joie.

ENGLISH.

KANARESE.

TELUGU.

<i>Of Meals, and Dining Out.</i>	<i>Ahḍravaṇṇu horage ūṭa māḍuvadaṇṇu kuritu.</i>	<i>Ahāramulu, baiṭa bhoja-namu chēyaḍamu vitiṇi gurinchi.</i>
Bring a cup of tea after my ride.	Nanna kudurésavāri yā-danaṇṭara nanageoṇdu baṭlu tenīru tattā.	Mēmu gurrapu savāri velli rāḡaṇē ginneḍu teniḷlu tīsukoni rā.
I like it strong.	Adu nanage kaṁmage yirabēku.	Aṇḍulō tēyāku tsālā vēsi ghātugā cheyyavalenu.
This is not sweet enough.	Idu shī sāludu	Indulō tipī tsālādu.
I like it weaker.	Adu maṭṭāgi kaṁmage yirōna nanage pasāṇdu.	Intakāṇṭe takkuvā āku veyyavalenu.
Put plenty of milk.	Bahāḷa hālubiḡu.	Ninḡā pālu pōyi.
Don't bring cow's milk, but buffalo's milk.	Emmē hālēhortu ākaḷa hālu tarabēda.	Avu pālu vaddu, gēde pālu te.
Do you call this milk?	Ninu yidaṇṇu hāleṇṭa hēluttīyā?	Idi pālēnā?
There is more water than milk.	Idaralli hālīgīṇṭa nīru hechchāgi yidhe.	Indulō pālu koddinni ṇiḷlu yekkuvāṇunnu unnavi.
Take care the water boils before you make the tea.	Ninu tēnīru māḍuvadakko muṇche nīraṇṇu kudisu.	Ṇiḷlu bāgā kāgina saṅgati kanukkoni tarvāta aṇ-dulō tēyāku paḍavēyi.
Put a teaspoonful of brandy, or a little ginger in it.	Adaralli voṇḍutēnīrusaṇṭu tumbā brāṇḍiyannādarū tusa shuṇṭhiyannādarū hāku.	Aṇḍulō chinna garīṭeḍu brāṇṭiainā koṇchemu allamu ainā veyyi.
I don't like green tea.	Hashiyelē tēnīru nanage shēraḍu.	Patṭsani tēyāku māku sa-ripaḍādu.
Let it be all black.	Adu yellā karrage yirali.	Aṇṭā nallaṭidē veyyi.
Bring breakfast quickly.	Belagina ūṭavaṇṇu bēga tattā.	Tsaddi twaragā té.
Bring the eggs, some hard boiled and some not.	Koḷī moṭṭegalaṇṇu kelava channāgi bēyisi kelava bēyisade tattā.	Bāgā ūḍikina guḍlu konni ūḍakanivi konni tīsukoni rā.
These eggs are not fresh.	I koḷimoṭṭegaḷu hostalla.	I guḍlu kottavi kāvu.
What are the best sorts of fish?	Modālu tarada mīnugaḷu yāvavu.	Chēpalalō yēvi nīḡḍāman-chivi?
Let me have mango fish and hilsa.	(Unknown).	Yēṛamaḡa chēpalu hilsā anē chēpalu té.
Get some black pomfret, and some white.	(Unknown).	Konni nalla tsaṇḍuvāyi chēpalu konni tella tsaṇ-ḍuvāyi chēpalu té.
Let me have two or three sorts of curries.	Nanage yeraḍu mūru bagē palyagaḷu tā.	Māku reṇḍu mūḡu vid-hamula kūralu kāvale-nu.
Toast some bread, and butter it well.	Tusa roṭṭiyaṇṇu suṭṭu adakke chandāgi beṇṇē savāru.	Koṇchemu roṭṭe nippu seganu kālchi dāniki tsakkagā venna rato.
I have several friends coming.	Nanna baḷige aneka snēhi-taru baruttāre.	Mā snēhitulu ghānā maṇḍi vastunnāru.
Get breakfast for four.	Nāḷku maṇḍige beḷaginū-tavaṇṇu siddhā māḡu.	Naluguriki tsaldi siddhamu cheyyi.

TAMIL.

MARÁTHÍ.

GUJARÁTÍ.

Poganam posittalai kurittu.

Jewanya viṣhayin̄ wa dusre phikāṇin̄ jewādyā viṣhayin̄.

Jamvā būbat ane būhar jamvā jamvā būbat.

Nān savvāri seydu vanda
pirppādu oru kōppai
tētānni koṇḍuvu.
Adu kāramā irukkavēn-
ḍum.
Idukku tilippu pattādu.
Idukku tittippu pattādu.

Mi ghodyāwarūn phirūn
ālyāwar malā chyāhātsā
pyālā de.
Malā kaḍak chyāhā
āwadto.
Hā tsānglā goṛ dzhāla
nāhī.
Malā phikkā āwadto.

Huñ ghodā upar pharīne
āwun̄ tyār pachhī mhane
chāhānūn̄ pyālūn̄ āp.
Mhane kaḍak chāhe bhāwe
chhe.
A joie tewī mīthī nathī.
Mhane phskī bhāwtī.

Adigu pālvar.
Pasuvam pālvēṇḍam yeru-
maipāl koṇḍuvā.
Inda pāle vēṇumā.

Pushkal dūdḥ ghāl.
Gāycheñ dūdḥ ānūnako,
mhashicheñ ān.
Heñ dūdḥ kāy? or hyālā
dūdḥ mhantāt kāy?
Yānt dūdḥāhūn̄ pānī jāst
āhe.

Ghaṇu dūdḥ reḍo.
Gaenuñ dūdḥ nahī lāw,
bhesnuñ lāw.
A dūdḥ ke? or āne dūdḥ
shuñ kaho chho?
Emāñ dūdḥ kartāñ pāññī
wattuñ chhe.

Nī tī paṇṇugir darkku
munnudāga tanniyai
semmayāy kāchu.
Adil oru tē karandi pirān-
deyai vidu alladu in-
jiyai pōḍu.

Tsāhā karnyā pūrvin̄ paṇ-
yās karḥ yetūn̄ de.
Ek tsamtsā brāñḍī, kiwā
thorke señ āleñ tyāñt
ghāl.

Chahā karyāñ pehelāñ
pāññine ubhāro āwawā
dejehoñ.
Temāñ chāhā piwāno
chamcho bharine brāñḍī
athwā jarā ek āndun
nākh.

Pasamai yāna tī yenakku
vudavādu.

Malā hirwā tsāhā āwadāt
nāhī.

Mhane lili chahā bhāwti
nathī.

Karuppu tī yāy yirukkaṭ-
ṭum.

Sarv kālā asūn̄ de.

Badhī kālī rehewā de.

Siggiramāy kala chapāḍu
koṇḍuvā.

Nāstā laukar ān.

Nāsto jaldi lāw.

Vévikkapattadum vévikk-
ap paḍādadumāna sila
mutṭaigal koṇḍuvā.

Ukāran kathīñ dzhālelīñ
kāhīñ āñḍīñāñ ānī kā-
hīñ tashī nadzhālelīñ ān.

Thodāñ ek bāfelāñ ane
thodāñ ek adhakacharāñ
indāñ lāw.

Inda mutṭaigal pudidalla.
Néttiyaṇa mīnga ḷe du.

Hīñ āñḍīñ tājīñ nāhīnt.
Tsāngle tsāngle dzātīchī
māsī koñtī?

A indāñ tājā nathī.
Kai kai jātnī mūchhli
aras chhe?

Mānga mīnum ilasā mīnum
yenakko koḍu.

Malā tapshī wa hilsā de

Mhane tapshī ane hilsā
āp.

Sila karu vavālunj sila
vellai vavālunj koḍu.

Kāhīñ halwā, wa kāhīñ
sarāṅge ān.

Thodāñ ek halwā ane tho-
dāñ ek chhamnāñ lāw.

Iraṇḍu alladu māṇṇu vi-
damāna kari vagaiga
lāgaṭtinu.

Don tīñ dzātīchīñ kālavan̄e
mājhe sāthīñ kar.

Mhāre sārū be traṇ jātnī
karḥi kar.

Konjam rotṭiyai suttu nan-
rāy vennai taḍavu.

Pānwātsā tsatyā shek, ānī
tyāñs loñ tsānglēñ lāw.

Pānuññī kātli sekīne te
upar sārīpathe māñkhañ
chopad.

Vegu sinēgidargal varu-
vārgal.

Mājhe kityek maitr yeṇār
āhet.

Mhārā keṭlā ek dostdār
āwawāñ chhe.

Nālu pērukku kālā chap-
āḍu tayār paṇṇu.

Tsaughāñ purtā nāshtā
tayār kar.

Chār jāṇne sārū nāsto
taiyār kar.

ENGLISH.	KANARESE.	TELUGU.
Hand that gentleman a knife, fork, and spoon.	A sáhibarige voñdu kattiyannú mññannú sauttannú kodu.	Woka katti, mullu, garite á doragári chétiki tisi iyyi.
Give him a clean cup and saucer.	Atanige chokataváda voñdu baññannú taññeyannú kodu.	Woka kadigina ginne taññá áyanaku iyyi.
Take care there is good cream, honey, and fruit.	Alli voññé keneyannú jénu tuppavaññú haññannú jágrate mádu.	Mañchi mágada venna paññu unaavémó tsúdu.
Don't smoke the milk.	Hálige hoge hákabéda.	A pálu poga tsúra niyyaku.
Take care the coffee is not burned, and that it is well ground.	Káññyannu suttu hógadaññeyú chennági huñi yá-guvanteyú jágrate mádu.	Káññi vittulu mádi póñniyyakundá jágratagá tsúchi váñini tsakkagá poñi chéintsu.
I should like some game.	Nanage kelavu bête béku.	Yévainá véta pakshulu kávalenani mákiññta-mugá unnadi.
Tell me the name of each thing as I eat it.	Nánu útámáduññá iruvága prati padáarthada hesaraññú nanage hélu.	Mému tinétappudu prati vastuvu péru chepputú rá.
Say—This is an ortolan, snipe, quail, partridge, or floricane.	(Unknown).	Idi parige piñña, idi ulláñki piñña, idi púñidi piñña, idi kaudzu, léka kámi léñi piñña ani cheppu.
Where is the cold meat and the ham?	Taññalu máññsavú haññi-todeyú yelli?	Tsaddi máññsamu paññi toda yekkada?
Put the tea-pot here, the coffee-pot at the other end, and the salt-cellar at the sides.	Téniru pátravaññu yillú káñi pátravaññu áché konélu uppu pátraga-ññu maggalallú yiñu.	Té niñña pátra ikkada káñi pátra á konanu up-puginñelu pakkalanu untu.
The bread is bad and gritty.	I rotte ketñaddágiyú kallu mayavagiyú yidhe.	I rotte maññhidi kádu inñulú rállu unnavi.
I am going to dine out.	Nánu horage bhójanakke hógutténe.	Mému bhójanáñiki bañña póbótámu.
Direct the bearers where to go.	Hógabékáda sthalavaññu bestarige hélu.	Póvalasina tsótu bóyññato cheppu.
Let one man carry a torch or a lantern.	Obbanu divaññige yanná-gali láñdaranná-gali hi-dikoññu hógali.	Wokaññu diviñi ainá láñda-ru ainá paññuka póvala-sinadi.
Mind you stand behind my chair and attend to my wants.	Náñña kurchiyahiññe ninñu nanage bekáddaññu mádu jatana.	Nívu má kurichí venaka nilutsuññi máku kávala-sinadantá ivvavalasinadi.
Give me a glass of wine.	Nanage voññu gáñi baññu drákñhi sáráyavaññu kodu.	Máku ginñeññu woyinu sáráyi té.
Is there red wine as well as white?	Drákññisáráya kempáddú bilidú idheyé?	Yerrati woyinu sáráyinni tellañi woyinu sáráyinni unnava?
Don't fill the glass so full.	Gáñi baññannu aññtu púra tumiba béda.	Añña niññá á glásulú póya-vaddu.

TAMIL.

MARÁTHÍ.

GUJARÁTÍ.

Anda turaikku oru kattiyum mullum karapdiyum kodu.	Tyá grihashthás surí, wa kanfá wa tsamtsá de.	Te grihashthne chhari, kantho ane chamcho ap.
Avarukku oru tatthung kóppayung kodu.	Tyás ek swachh pyálá wa bashí de.	Tene ek sojun pyáluñ ane rikábí ap.
Ange nalla páledum ténumpazhamum irukkiradu pattiram.	Tsánglí malai, wa madh, wa phaleñ tayár thew.	Sárimalai, madh, anemewo taiyár rákhje hoñ.
Palai mugaráde.	Dudhás dhurakaṭawún nako.	Dúdhne dhumádo lágwá detoná.
Káppik kottai nallay varuppadavidu millai idippadavu millai pattiram.	Káphás karapawún deún nako, ápi tí tsánglí dalíw.	Káfine bañi jawa detono; ane te sári jhiññi daláwje.
Súdáda yenakku manadirukkiradu.	Shikár ánaleli sámpadel tar tsánglí.	Kaiñ áñgelo sikár male to sáruñ.
Nán sáppidugira pódu andanda vastúvin pér chollu.	Mi ek ek padáarth khát dzáin taseñ tyácheñ malá náu sáñg.	Huñ khátó jáuñ temmhane dar ek janasnúñ nám kehetó já.
Idu ortolan, snipe, kuyilenrum kavudári yenrum, florican yenrum, chollu.	Há ortolan áhe, kiñwá snáip áhe, kiñwá láwá áhe, kiñwá titúr áhe, kiñwá florican áhe, asen sáñgat dzá.	A ortolan chhe, athwá snaip chhe, athwá láwarí chhe, athwá titár chhe, athwá florican chhe, em kehetó já.
Irattiri mamisamum panni todayu menge?	Thañde máñs, wa ham kothe áhe?	Thañdo gost ane hám káñhán chhe?
Té táñpi páttirattai ittalaí ilung káppi páttirattai attalaí ilung vuppu sísak kalai pakkañg kalilum vai.	Tsáhádání yethen thew wa káwádání palikaḍle shewatás thew, wa nimakdání bádzús thew.	Cháhádání ahiyán muk, káwádání pele chheḍe, ane nimakdáníñi bájue muk.
Rottí kettadam tavuḍu mága irukkudu.	Páñw wáit, wa katsakaḥh áhe.	Páñuñ naṭharuñ ane kastarwáluñ chhe.
Nán veliyilé pagal sappádu sáppida pogirén.	Mi báber jéwáwyás dzát áheñ.	Huñ báhar jamwá jáuñ chhañ.
Ini nán póga véñḍiya yidattai póvigaḷukku chollu.	Kothe dzáwyácheñ áhe teñ hamáláñs sáñg.	Káñhán jawuñ te hamálne kehe.
Oru pógi oru tívattiyai yágilumlandalai yavadu konḍu pogattum.	Mashál kiñwá kandyá ekás ghenyás sáñg.	Ek jañne masál agar fánas lewáñuñ kehe.
Yenakku pinnále irundu yenakku véñḍiyadu galai kodakkapár.	Aikalens? tún májhe khurchiche páthimágeñ ubhá ráhñuñ malá jeñ lágel tyáchi tajwij thew.	Sámhbalyuñ alyá, tuñ khurshini páchhal ubbo ráhine mhane je joie tenf tajwij rákh.
Oru gilásu vuyin yenakku kodu.	Malá wáñ dárúcheñ ek glás de.	Mhane wain dárunuñ ek glás ap?
Ange vellai cháráyamum segappu charayamum irukkirada?	Támbaḍi wa páñdhri yá donhi dzátitsá wáñ áhet?	Dholo ane ráto ehen játno wain chhe?
Kilásil avvalavu niraiya viḍáde.	Glás itkeñ agdín bharuñ nako.	Glás etluñ badhuñ bhar-toná.

ENGLISH.	KANARESE.	TELUGU.
That is enough.	Adu saku.	Adi tsalunu.
Bring me a tumbler of water.	Nanage vondu dodda gáji baṭlu níru tegadu konḍu bá.	Woka ṭamblaru nīḷu tīsu-koni rá.
Get me some chicken.	Nanage tusa kóḷimari tá.	Máku kóḍipillala kúra koṇchemu té.
No more, I thank you.	Innu béda, ninage vandaná máḍutténe.	Inṭa tsalunó.
Hand me the vegetables.	Nanage káyi palyagaḷaṇnu koḍu.	A káya kúralu iṭlá té.
Give me pepper, mustard, vinegar, and salt.	Nanage menasú sásuveyú káḍiyú uppú koḍu.	Miriyalu, ávalu, káḍi, uppú iyyi.
Give me a glass of beer after the curry.	Palyá vuṇḍa méli nanage vondu gáji baṭlu bir sáráya koḍu.	Kúra tinna tarwáta woka glásu biru sáráyi te.
Give me the rice.	Nanage anná koḍu.	Annamu té.
Give me a small plate for the cheese.	Juṇnu geddege nanage vondu chikka taṭṭeyaṇnu koḍu.	Dzunnugadda peṭṭadánaku woka chinna pallemu iyyi.
Where is the butter-knife?	Beṇṇeya chúri yelli?	Venna tisé katti yekkaḍa?
Cool the wine with salt-petre.	Kaḍḍuppininda drákshi sárayavaṇnu tamṇáyu.	Surékárapu nīḷaló woyenu sáráyi buḍḍi peṭṭi tsallagá undéṭaṭṭu cheyyi.
Ice the water and the soda water.	(Unknown).	I nīḷlanunnu sóḍávátarununu maṇṭugaddu nīḷaló uṇchi tsallagá undéṭaṭṭu cheyyi.
<i>Of a Journey.</i>		
I am going to Allahabad to-morrow.	Nánu nále Allahábádige hógutténe.	Prayḍnamunu guriṇchi. Mému répu Alahábáduku póṭámu.
I shall go by dák.	Nánu tapálinalli hógut-téne.	Mému añchela mída pó-támu.
Where is the post-office?	Añchékachéri yelli?	Tapáláphisu yekkaḍa?
I want bearers to — — —.	Phaláni sthalakku nanage bestaru béku.	Phaláni tsóṭiki máku bó-yélu kávalenu.
What must I pay?	Nánu yénu koḍabéku?	Mémémi ivvavalasinadi?
Must I give largesse?	Nánu yinám koḍabékó?	Mému bahumánamu ivva-valená?
What is the custom?	Paddhati hyáge? [koḍu.	Mámúlu yetlá?
Give me a receipt.	Nanage vondu rashidu	Mákoka rasidu iyyi.
Tell the bearers their reward depends on their conduct.	Inámu avara naḍavadike-yannu hididu yidhe yeṇṭa bestarige heḷu.	Bóyilato váru naḍutsu kó-vaḍamunaku taginaṭṭu váríkibahumánamuivva baḍunani cheppu.
If they go quick they shall be well paid.	Avaru churukági hóḍare avarige chandági koḍuve.	Váru twaragá póṭé váríki mañchi bahumánamu ippiṇṭabaḍunu.

TAMIL.	MARÁTHÍ.	GUJARÁTÍ.
Adu pódum.	Titkeñ pure.	Teṭluñ bas chhe (or) teṭluñ ghaṇuñ thayuñ.
Yenakku orutamilar taṇṇir koṇḍuvá.	Pányácheñekṭamblar malá āp.	Mhāre sáru pāñṇinuñ ek ṭamblar lāw.
Yenakku konjam kózhi kunjaḡalai koṇḍuva.	Koṇḡbaḡiche pilácheñ thoṛkeñseñ mās malá āp.	Marghínāñ bachyāñnuñ thoḡuñ ek māñs mane muk.
Periya vupagaram pódum.	Nako nako, pure.	Nahí, nahí, ghaṇuñ thayuñ.
Yenakku marakkarigal koṇḍuvá.	Bhājí mazkaṛe kar.	Sák bhājí mhāri taraf lāw.
Yenakku muḡagum kádu-gum káḡiyum vuppung koḡu.	Káḡeñ miriñ, wa mohryá, wa shirká, wa mīṭh malá de.	Mhane marí, rái, sarko, ane mīṭhuñ āp.
Karikkup piragu yenakku oru kilásu bir koḡu.	Karhí khállyá nañtar malá ek ḡlās bharuñ bir de.	Karhí khádhá pachhí mhane ek ḡlās bharine bíar āp.
Yenakku chór koṇḍuvá.	Malá bhát de.	Mhane bhát āp.
Sinnu kaṭṭikku oru chinna kóppai koḡu.	Panerá karitāñ malá ek dhákṭi baahí de.	Panírne sáru mhane ek uhání ríkábí āp.
Vennai katti yengé ?	Lonýátsá tsákú koṭhe áhe ?	Máñkhanní páḡi káñhāñ chhe ?
Vedi vuppaik koṇḡu wine kulirpanna.	Soryāne wáin thañḡ kar.	Súrakhār wate wain ṭáḡho kar.
Tanniraiyum sóḡá tañpi-rayum kaṭṭiyákkú.	Páni wa sóḡá wáṭar bar-phāne ḡar kar.	Pāñṇí ane sóḡá wáṭar barafatí ṭáḡhuñ páḡ.
<i>Orupiraiyāñṭaikkurittu.</i>	<i>Pravḡḡed wiṭhayiñ.</i>	<i>Musáfiari bábat.</i>
Naláikku nāñ Allahabadku pogirén.	Udyá mí Aláhábádes dzāñār áhe.	Huñ kále Alahábád (Prayág) janār chhuñ.
Tapálil póvén.	Mí dáñket dzáñ.	Huñ Dákmāñ jaish.
Tapálapisu yengé ?	Dáñkechí kacherí koṭhe áhe ?	Dákní kacharí káñhāñ chhe ?
Palána idattukku poga povigal véñum.	Malá — paryañt hamál páhijet.	Mhāre falāñṇāñ ṭhekañāñ sudhí bhoio joie chhe.
Nāñ yenna koḡukka véñum ?	Malá káy dyáweñ lágel ?	Shuñ āpuñ ?
Nāñ inām kodukka véñuma ?	Malá inām dyáweñ lágel ?	Mhāre inām āpuñ paḡshe ?
Vazhakka menna ?	Shirastá kasá káy áhe ?	Shirasto sho chhe ?
Yenakkoru irasidu koḡu.	Malá páwátí de.	Mhane pōñhoñch āp.
Povigalukku avargal sem-maiyáy nadandu koḡu-várgalanál inām kodukkappadu menru chollu.	Hamálāñs sāñḡ kiñ wartāñḡ páhūñ tumhás inām miḡáwyácheñ teñ miḡel.	Bhoione kehe chál chalgat joyá pachhí inām mal-wāpuñ hashe te malshe.
Avargal siggiram póvargalanál avargalukká kúli nanráy koḡukkappaḡum.	Dzar te laukar tsáltíl tar tyāñs tsāñḡlí masúri miḡel.	Jaldí chálshē te teone ṭhik majurí malshe.

ENGLISH.

If they put the palki down to rest one or two must remain with it.

Have done with your smoking and go on.

As you value your place see that there is a torch-bearer with each set.

See that he has abundance of oil for each stage.

How far is it to ——— ?

What sort of road is it ?

Are there any rivers or water-courses ?

Can they be crossed, and if so, how ?

Are there plenty of supplies at each station ?

What kinds of food are there ?

Is there good and wholesome water ?

Is this water from a tank, river, or well ?

Shew me where you got it.

What is the name of that village, fort, or mountain ?

What temple or mosque is that ?

Is there a European bangle or a native inn for travellers ?

Is this bed clean ?

Are there any bugs, fleas, or other insects ?

Is there any epidemic in the village ?

KANARESE.

Avaru talārishi kolluvadakke palkiyannu kelage ittare obbanu yā ibbaru adara hatra irabēku.

Ninu hogēbattiyanu nilisi mundakke naḍi.

Ninna udyōgadalli ninage āshe yiddare jote vondakke vobba mashāljiya yirisu.

Prati majiligā avanalli tumba yenne yiruva hānge mādu.

— adu yeṣṭu dūra yidhe ?

Adu yenthā dāri ?

Alli nadigalu káluvegalu yāvādādarū untē ?

Avugalaṇnu dāta kūḍite, hāngādare hyānge ?

Prati majilinallū padārthagalu bahālavāgi aveyē ?

Alli yāva bagē āhāragalu iruttave ?

Alli ollē ārogyavāda nīru idheyē ?

I nīru kerédō, hojédō, yā bhāvidō ?

Adu ninage shikkida sthalavannu nanage tōrisu.

Agrāmada, kōṭeya, yā parvatada hesarēnu ?

Adu yāvaguḍi, yā mashīdi ?

Alli bhāṭesarigalige ingarījara baṅgale yāgalī hindū satra vāgalī irutadeyē ?

I hashige chōkaṭavāgideyē ?

Alli tigane kūre yā béré hulagaḷuēnadardaveyē ?

I grāmādalli anṭu vyādhi ēnādaru untō ?

TELUGU.

Baḍalika tirtsukōvāḍamu-naku pālākī tagginat-taitē wokaḍu iddaru dāni vadda unḍavalasinadi.

Pogatsuttalu tāgaḍam tsālīnchi naḍavandī.

Niku udyōgamu mīda lakshyamū untē āyā dzata bōyilāt woka mashālchī unḍēlāgu jāgrata cheyyi. Prati majilīkī kāvalasinānta tsamuru vānīvadda unṇadā tsūdu.

— adi yēnta dūramu ?

A bhāṭa yetuvantīdi ?

Akkaḍa yēllu kālualu yēmainā unnavā ?

Vāṭini dāṭi pōvatsunā aṭlā aitē yetlā dāta valasinadi ?

Prati majilīḍonunnu kāvalasinānta sāmāgrī dorukunā ?

Yē tarahā āhāra vastuvulu dorukunu ?

Akkaḍa manchi ārogya-mainā nīllu unnavā ?

Idi guṇṭa nīllā, yēṭi nīllā, bāvi nīllā ?

Adi yekkadi nūnchi techchināvō tsāpu.

A vūri pēru, kōṭa pēru, kōṇḍa pēru yēmi ?

Adi yēmi guḍi, lēka yēmi masīdu ?

Akkaḍa bhāṭasārlugā unḍē doralu digadānaku baṅgālā gāni nallavāṇḍlu digadānaku satramugāni unṇadā ?

I parupu dulpinadēnā ?

Anḍulō nallulu gāni min-nallulu gāni purugulu gāni yēmainā unnavā ? I vūllō jāḍyālu yēmatnā kalavā ?

TAMIL.

Ilaippárumbadiku pallákai
avargal kizhé vaittál
adóde oruvan alladu
iraṇḍu pēr tarittu irukká
vēṇḍum.

Suruttuk kudittáchuda
nudattu.

Ní palána vidattukku póga
vēṇḍiya diruppadál pi-
ridi settúkam masálchi
irukkrána venru pár.

Orvaru piridi majulukkum
tévaiyána yenne iruk-
kiradá pár.

Palána idattukku yevva-
lavu dúram?

Anda róttu yeppadi iruk-
kiradu?

Ange yédávadu yérigal vá-
yákkálga! irukkiradá?

Ar tándi pogalámá appa-
diyánál yeppadi pógi-
radu?

Orvaru mukánilum podu-
máná surapporá iruk-
kiradá?

Ange yevvida pojana miru-
kiradu?

Angenalladum rusigaramu
máná tappir irukkiradá?

Inda tappir kuḷattu taṇ-
pirá áttu tappirá alladu
kiṇattu tappirá?

Yengé irundu adai koṇḍu
vandá yenru káttu.

Anda kiramallinuḍaiyavum
kóttainuḍaiyavum pé-
renna?

Anda kóvil alladu górikku
pérenna?

Ange yáttirai kárarukku
vellai kárarukku panga-
lavávadutamizharukku
sattiramavadu vundu?

Inda mettai suttamá irak-
kiradá?

Angé yédávadu múttaiga-
lum ikkalum alladu
matta púchigalu munda?

Anda kirámattil yedávadu
sástira pallik kúdami-
rúkkiradá?

MARATHÍ.

Wisánwá ghenyás te pal-
khí khálin utartil taréká
doghání pákhí dzawal
ráhaweñ.

Tambákhú ophnyácheñ
pureñ hoññ dzá, átán
tsalá.

Tulá tsákarichí garaj asel
tar darek dzodá barobar
mashálchi thew.

Sámhbál tapyá tapyá pur-
ten tel tyádzawal asún
de.

— yethún kitín lám b
áhe?

Rastá kasá káy áhe?

Nadyá nále káhin áhet?

Tyá pár utarwel; utarwel
tar kashen?

Dar mukámás páhije titká
sidhá sarañjám miḷe?

Tethen káy káy khápyáche
padáarth miltát?

Tethen tsánglen páni áhe?

Hen páni talyácheñ, kiñwá
nadicheñ, kiñwá wihiri-
cheñ áhe?

Hen kothún ánales ten
malá dákhíw.

Tyá gánwácheñ, kiñwá
dongarácheñ náu káy?

Ten koṇten deul, kiñwá
koṇti mashíd?

Tethen utáru lokán kari-
tán European lokántsá
bañglá áhe, kiñwá
dharmshálá áhe?

Há bichháná swachh áhe?

Dhenkún, písá, wagaire
káhin áhet?

Gánwát káhin rogáchi
sánth áhe?

GUJARÁTÍ.

Wisámo kháwáne pákhí
utáre to ek be jāne
pákhí páse rehewuñ
jose.

Tambáku piwánuñ patáwo
ane hawe cháló.

Tane tári chákarini garaj
hoe to dar ek jodi sáthe
masálchi rákh.

Majle majal sudhi poñ-
hoñche tetlun tel rákh-
wání tajwij rákh.

Te ahiñánthi ketlun ádhún
chhe?

Rasto kewo chhe?

Kain nadi nálán chhe?

Teo pár utaráshe? ane
utaráe tem hoe to shi
rite?

Dar ek mukáime jose tet-
lun sídhun sáman mal-
she?

Tánhán kháwání janas
shu shu male chhe?

Tánhánun páñni sárun ane
nirogí chhe?

A páñni taláwnun chhe ke
nadinun ke kuwánuñ?

Tuñ kánhánthi láwyo te
mane dekhád.

Te gámnun, athwá killá-
nun, athwá parwatnu
nám shu?

Te kayun deherun, athwá
kai masíd?

Musáfar lokone waste tán-
hán yuropiyan lokono
bañglo chhé, ke dharam-
shálá?

A bichhánun sáf chhe?

Mánkan, cháñchaḍ wagere
kain chhe?

Gámmán kain rog chhe?

ENGLISH.	KANARESE.	TELUGU.
Is there small-pox, cholera, or fever ?	Illi shidubū, vāntibhēdi, ya, jwara untō ?	Mashūchakamu, maraḍi, lēka jwarālu unnavā ?
Is this a healthy place ?	Idu ārogyavāda sthalavē ?	Idi saukhyamaina sthalamēnā ?
Is it so now ?	Adu yīga hāge idheyē ?	Ippuḍu saukhyamugā unnadā ?
Has any sick person slept on this bed lately ?	Munche yī hāshigemēle yāva vyādhista nādarā malagi konḍu iddanē ?	Iṭivala rōgiṣṭhī yevā-dainā i-paḍakamāda paṇḍukonnādā ?
What was his ailment ?	Avana jādyavēnu ?	Vāḍiki yēmi vyādhi ?
Call the sweeper and let him clean the place.	Jhaḍmāliyannukari, avanu i sthalavaṇṇu gudisali.	Jhaḍumālīni pilichi i sthalamu uṭṣamanu.
Take care where you pitch the tent.	Takka sthalā nōḍi gudārā hoḍisu.	Dērā yekkaḍa koṭṭistāvō bhadram.
Let it be in a dry place.	Adu opagida sthaladalli irali.	Podi nēlanu koṭṭintsu.
Are there any snakes, scorpions, or other reptiles here ?	Illi yēnādarū hāvugaḷu chēḷugaḷu ya yitara jan-tugaḷu vuntō ?	Ikkāḍa yēmainā pāmula tēllu, lēka, itaramaina pākē jantuvulu unnavā ?
I shall ride this stage in preference.	Nānu yī majilige vishē-ṣhavāgi kudurē savāri māḍuttēne.	I majililō gurrapu savāri chēya gōrutunnānu.
<i>Of Sickness and consulting a Doctor.</i>	<i>Vyādhiyānnū vaidya non-dige mātḍḍōṇavānnū kuritu.</i>	<i>Vyādhi, vaidyudhiki tsūpa-damu viṭṭi gurinōhi.</i>
What is the matter with you ?	Ninage mai yēnu ?	Nīku woḷlu yēmi ?
I have got a fever.	Nanage jwara.	Nāku jwaramu tagilinadi.
When were you taken ill ?	Ninage yāvāga kāyile kā-nishitu ?	Nīku yeppuḍu jwaramu tagilinadi ?
Last night at bed-time.	Ninne rātri malaguvāga.	Rātri paḍukō boyyēṭap-puḍu.
What do you complain of ?	Ninage yīga yēnāgi yidhe ?	Nīku undē bhādha yēmi ?
I have great pain and giddiness in the head.	Nanage bahāḷa talenōvū mayakavū āgi yidhe.	Nātala tirugutū ninḍā nop-pigā unnadi.
My skin is very hot, and I have great thirst.	Nanage dēha bahāḷa tāpa-vāgiyū bahu bāyārike yagi-yū yidhe.	Nā woḷlu ninḍā kāgutū nāku vidāhamugā unnadi.
Let me feel your pulse ?	Ninna dhātu nōḍalisu ?	Nī dhātuvu tsūḍanī ?
Shew me your tongue ?	Ninna nālige yaṇṇu nanage tōrisu ?	Nī nāluka tsūpu ?
Have you a bad taste in your mouth ?	Ninna bāyika iyāgi idheyō ?	Nī nōru chēdugā unnadā ?
Yes ; I have great clamminess and a very bitter taste in the morning.	Havudu, nanage beliggye bāyī bahāḷa antāgiyū kaiāgiyū idhe.	Avunu tellavāri pūṭa nā nōru ninḍā jigatagā-nunnu kaṭika chēdugā-nunnu untunnadi.

TAMIL.	MARÁTHI.	GUJARATI.
Ange siru ammaiyeum váudi pédiyum káchalu munda?	Dewí, kiñwá wákhá, kiñwá, táp áhe?	Shítlá chhe, ke wákho, ke táw?
Idu savukkiya mána vi- dama?	Hí nirogí dzágá áhe?	A jagá nirogí chhe?
Ippóda appadiyé irukki- radá?	Hallín tí nirogí áhe?	Hamṇán nirogí chhe?
Indap padukkayil áravadu munnále paḍuttirundár- gaḷá?	Kóní ádzárf manushya yá bichhánýáwar alikaḍe nizlá hotá?	Hálmañ á pathári upar koi máñduñ máñṇas sutuñ hatuñ?
Avan yenna viyádi yaga irundán?	Tyás káy hot ase?	Tene shuñ thatuñ hatuñ?
Perukkiravanai kúppittu anda idattai suttanjey yattum.	Dzádúwalyás boláw, áni tyás hí dzága dzáḍanyás sáng.	Jhádu karnárne boláwíno tene jagá báharwánuñ kahe.
Anda kúḍáratṭai yenge adikki ray paṭṭiram.	Sámabhál dzágá páhún tambú már.	Jagá joine tambu márje.
Adai káynda yidattil adik- kaṭṭum?	Suke dzágewar már.	Sukle jagáe táññje.
Angé yédávalu pambuga- lum té! gaḷumalladum mat- ta púchigaḷumundá?	Yetheñ káhin sáp, bitsú, kiñwá itar kiññ áhet?	Ahiñyáñ kai sáp athwá wichhu athwá bijáñ jaññ janáwar chhe?
	Hí mazal ghodyá warún karáwí aseñ malá áwadten.	A majal ghaḍá upar jawá- nuñ mhane game chhe.
<i>Viyáḍiyai kurittum vaiyid- diya naik kurittum.</i>	<i>Áḍḍripāṇḍ wiṣhayin, wa waidyacheñ anumāt ghenyd wiṣhayin.</i>	<i>Māñḍwāḍḍ bābat ane waidni salāh lewḍ bābat.</i>
Vunak kenna? yenna vi- yádi?	Tulá káy hoten?	Tane shuñ tháe chhe?
Yenakku churam.	Malá táp álá áhe.	Mane táw áwyo chhe.
Yeppodu viyáḍil vizhun- dáy?	Kewhán álá?	Kyáre áwyo?
Nettu ráttiri padukkíra tarunattil.	Kál rátrín niznyáchewelín.	Gai rátre sutí wakhte.
Vunakkenna viyádi?	Tulá káy hoten?	Tamne shuñ darad tháe chhe?
Yenakku remba varatta- mum talaiyil mayak- kamumirakkiradu.	Májheñ ḍokeñ dukhteñ wa bhoñwáḷ yete.	Mháruñ máthuñ bahu dukhe chhe ane bhol áwe chhe.
Yen mélu migavunúḍá irukkiradu yenakku rem- bavum tágamága iruk- kiradu.	Májheñ áng phár tápleñ áhe, wa malá phár shoṣh parlá áhe.	Mháruñ sharír ghaṇuñ tapyuñ chhe, ane mane bahu shoṣh paḍe chhe.
Nán vun narambin tádul pidittu párk kaṭṭum?	Tujhí nári páhún de?	Náḍí jowá de?
Vun nákkai káṭṭu párpóm?	Jibh dákhíw.	Jibh dekháḍ?
Vun vayil keṭṭa rusiyá yirukkirada?	Tumcheñ toñḍ wáṣṭ dzhá- leñ áhe?	Táruñ mhoḍuñ nátháru (niswádu) tháí gayuñ chhe?
Am yennávu pisin pólotti kollugira duntavira ká- lameyil vay kasappá irukkiradu.	Hoy, sakáche praharín májheñ toñḍ chikaṭ, wa phár kaḍú hoten.	Há; suwárne pahar mhá- ruñ mhoḍuñ chikpuñ ane karwuñ karwuñ tháe jáe chhe.

ENGLISH.	KANARESE.	TELUGU.
Have you any sickness at stomach?	Ninage yénádarú hotte tolesuttadé?	Níku kadupulú vikáramugá yémáiná unnadá?
Yes; and last night I vomited once.	Havudunné rátri nanage oñdu sala vántiyáytu.	Avunu ninnati rátri woka sári vánti ainádi.
Have you any appetite?	Ninage hashi váguttadeyé?	Níku ákali yémáina unnadá?
Very little, and nausea after meals.	Bahala swalpa, mattú útá-mádidaméle asanhya-vági idhe.	Konchemugá unnadi bhójanamu chésina pimmaṭa vánti vachchétattu untunnadi.
Are your bowels regular?	Ninage kálapravrutti chandági águttadeyé?	Níku kála pravrutti kramamugá avutunnadá?
I am rather costive.	Nanage mala kaṭṭi yidhe.	Náku tsakkagá kávaḍam lédu.
When were your bowels moved?	Ninage kálapravrutti yá-vága áyitu?	Níku kálapravrutti yepuḍu ainadi?
This morning.	Indu beligge.	Nédu tellavári.
Have you any pain in your limbs?	Ninna avayavagaḷalli nó-vénádarú unté?	Níku woñṭló yekkaḍanainá noppi unnadá?
No pain except in my head.	Nanna taléli hortu mat-tellú nóvilla.	Talanu tappanákuyekkaḍa noppi lédu.
You must take an emetic.	Ninu vántige tegadu koḷ-labéku.	Nívu vántiki mañdu tísukóvalenu.
Dissolve this powder in a cupful of cold water.	I chúrnaváñnu oñdu baṭlu tañpiralli kalasu.	I chúrnamu ginneḍu tsannillaló kalupu.
Drink one-half now, and the other fifteen minutes after, if the first dose does not make you sick.	Iga ardhaváñnu kuḍi, adu hotte tolasade yiddare ḥadinaiḍu nimaṣha tāli, mattardhaváñnu kuḍi.	Ippuḍu sagamṭágu añḍuvalla níku vánti kánaṭ-taité padihénu nimisha-mulaku tarwáta kaḍama sagamunnu tágu.
As soon as you feel sick drink two or three cupfuls of warm water to promote the vomiting.	Ninage hotte tolasida kúḍle vántiyáguva dak-kági yeraḍu múru baṭlu bishi níru kuḍi.	Váñti vachché taṭṭu níku tótsagané tsakkagá vánti kávaḍanaku renḍu móḍu ginnela véññilu tágu.
What must I eat?	Nánu yénu vótamádali?	Nákémi pathyamu, or né-némi bhójanamu chéyavalasinadi.
You must eat nothing today but gruel and Kánji.	Nínu indú ambaliyá ganjiyú hortu bérénu unna kúḍadu.	Dzáva, ganji tappa nívu nédéminni putteukókú ḍadu.
Do not cover yourself with too many clothes.	Ninu anéka baṭṭegaḷañnu hoddukóbéda.	Ninḍa guḍḍalu woñṭimḍa kappukóka.
Keep as cool as you can.	Ninna kailáḍaṣṭu tañpu máḍikó.	Ní shariramunaku yeṇa tsalavagaligite aṇṭa mañchidi.
I shall see you again to-night.	Ninnañnu frátri tirigi nó-ḍutténe.	Tirugá rátri vachchi ninnu tsústánu.
Give the patient these two pills at bedtime, and the draught to-morrow morning.	Vyádhistanige malaguvá-ga i yeraḍu máregalan-nú nálé beligge kaṣhá-yavañnú koḍu.	Rógiki i renḍu mátralu paḍukó boyyé tappuḍu ichchi-ákalipina mañdu répu udayána iyyi.

TAMIL.

Vayattil yedavudu nóvu vunda?

Am iráttiri oru diram vándip pañninén.

Vunakkup pasi yirukkiradā?

Inetta konjam sappiṭṭa pīrguvāndi yāgip pōgudu.

Vayattil kólā rilla dirukkiradā?

Yenakku mala banda mirukkiradā.

Ni yeppōdu salavādaikirundāy?

Inrukālamé.

Vunadu avayavangalil nōvirukkiradā?

Talai vali tavira vēré nōvillai.

Ni vāndikki yeḍuttuk kol-lavenum.

Inda tūlai oru kōppai jallattil karai.

Ippō orupangum kālmanī poruttu inda avizh dattināl vunakku vupattira millā dīrundaḷ matta-pangeyum sappiḍu.

Vunakku vupattiram kaṇḍa māttrattil adigamay vāndi yāgumbadikku iraṇḍu alladu mūnṟu kōppai sudu taṇṇir kuḍi.

Nānyennasāppidavēṇam?

Aṇamung kanjiyuntavira vēronru sappiḍa vēṇḍam.

Adiga vastirangaḷ pōṭṭu pōttuk kollādi.

Yunnar kūḍiya maṭṭu salavaiya yirukkappār.

Rāṭṭirikku marupadiyum yunnai vaṇ dupār kirēn.

Viyādikkāranukku inda reṇḍu māttrai yaipaḍukkain pōdum nāla kālamaikku inda avizh dattēyuna koḍu.

MARÁTHÍ.

Tumche potānt ḍawāḷṭēn?

Hoy, kāl rātrīn mī ekadān okaloṇ.

Tumhās bhūk lāgte?

Thorkī lāgte āni jeñwalyā-war potānt ḍhawāḷṭēn.

Tumhās parsākaḍes sāph hotēn?

Mādzhā koṭhā thorkāsā kabaz āhe.

Tumhās parsākaḍe kewhān dzhāḷēn hotēn?

Ādz sakālīn.

Tumche hāt pāe dukhtāt?

Ḍokeñ mātr dukhtēn.

Tumhās ulṭicheñ auṣhadh ghetlēn pāhije.

Hī bhukī pyālā bhar thaṇḍ pānyānt miḷwā.

Ardeñ ātān pyā āni pañdhā minitā nañtar tumche potānt kalmālālēn nāhī tarbākicheñ ardheñ pyā.

Tumche potānt kalmālūn lāgleñ mhanje wāntī tsānglī hoñyā karitān don tīn pyāle ushṇ pāñi pyā.

Mī kāy khāuñ?

Ādz tumbhīn kāhīn khāuñ nakā, pej wa kāñji pyā.

Pushkal pāñghrūṇe ghecuñ nakā.

Tumtsāne āpañās jitkeñ thaṇḍ rākhwel titkeñ rākhā.

Rātrīs tumchī mī punaḷ khabar gheīn.

Ādzārī mañuṣhyās nijte welīn don goḷyā dyā āni udyāñ sakālīn pñnyacheñ auṣhadh pājā.

GUJARÁTÍ.

Tamárā peṭmān dohoḷāe chhe?

Hā; kāle rātre huñ ek wār okyo.

Tamne bhūkh lāge chhe?

Thodī thodī lāge chhe, ane jamyā pachhī jiwarchū thāe chhe.

Tamne jhāḍo saru thāe chhe?

Mhāro koṭho jarā kabaj chhe.

Tamne jhāḍo kyāre thayo hato?

Āj sawāre.

Tamárā hāth pag dukhe chhe?

Ekuñ māthuñ dukhe chhe.

Tamāre ulṭīnuñ osaḍ khāwuñ joīe.

Ā bhūkī pyālān bhar ṭāḍhān pāñnimān melaw.

Ardhuñ haṃpāñ pīo ane pañdarminitmān tamárā peṭmān kalmale nahiñ to bākīnuñ pī le.

Tamārān peṭmān kalmāl-wā māñde eṭle sārī peṭhe okārī thawā sārū be traṇ pyālān bharīne uñhuñ pāññī pījo.

Huñ shuñ khāuñ?

Āj tame kaiñ khāso nalu, pej ane kāñje pīje.

Ghañāñ lugaḍāñ oṛhso nahiñ.

Jeṭlī thaṇḍak rakhāy teṭlī rākho.

Rātre pāchhī huñ tamārī khabar leiṣh.

Māñḍān māñnasne rātre sūtī wakhte ā be goḷī āpjo, ane pīwānuñ osaḍ kāle sawāre pājjo.

ENGLISH.

Tell him to put his feet in hot water before going to bed.

Is there any medical man in this place?

Is he a native or European?

Send for him whoever he may be.

Tell him I have been attacked with cholera, and to bring medicine with him.

Have you any cholera medicine in the house?

Have you any mustard? If so, make plasters to put on my stomach and feet.

Fill these stone bottles with boiling water and apply them to the feet.

Tell my servant not to leave me for a moment.

Of Riding and Buying a Horse.

Is the horse ready? Put the saddle well on. Hold the bridle till I be fairly mounted.

Take up the stirrup one hole.

Let the stirrup down two holes.

Tighten the girth.

Put a cloth over the horse's eyes.

Coax him that he be not restive.

Is that a riding or a carriage horse?

Keep out of the way, perhaps he may kick, bite, or rear.

KANARESE.

Avanu malaguvadakke munche avanu káluga-lánnu bishinirállida hélu.

Illi yárádarú vaidyaruñté?

Avanu yárádarú sarí avani-na kareyisu.

Nanage vánti bhédi kañ-ḍiruvadágiyú sañgáta avusti taruvanteýú avanondige hélu.

Ninna maneyelli vánti bhédige avusti idheyé?

Ninna hatra sásivépuḍi idheyé, iddare nañna hoṭṭémélú káluga-lámélu hákuvadakké mulámu mádu.

I kallu buddigaḷolage bishiniránnu tumbi avuga-lánnu kálugaḷige háku.

Nañnañnu nimishavú biṭṭiradañte nañna navu-káranige hélu.

Kuduré sawári máḍóna-vāññu kollōṇavāññu kuritu.

Kudure tayáragi yidheyé? Chandági jñu háku.

Nānu chandági adaramélu hattuvatanaka kaḍi-vāñā hiḍi.

Rikábañnu oñdu kaññu mélakke yettu.

Rikábañnu yeraḍu kaññu-gaḷu kelage biḍu.

Taṅguvárañnu bigisu.

Kudureya kaññugaḷu méle oñdu batteyañnu háku.

Chandí máḍadañte adañnu taṭṭu.

A kudure hattuvadé, bañḍige kaṭṭuvadé?

Háḍi biṭṭu yiru, voñdu véle adu vōḍḍitu, kachchitu yá muñgáḷugaḷa yettitu.

TELUGU.

Padakaku poyyētappuḍu kállu vēnnállalō untu-kommani atanitō cheppu.

Ikkāda yevāḍainā vaidyuḍu unnāḍā?

Ataḍu nallavāḍā, jātivāḍā?

Yevarainā saré pilipintsu.

Māku maraḍi sankāṭamu kanipinchinadani cheppi ataṇni aushadhamu paṭṭaku rammanu.

Iñḷo nivadda maraḍiki yēmainā aushadhamu unnāda?

Ni vadda āvālu yēmaina unnavā, unṭe kaḍupuku kállaku paṭṭuveyyaḍā-naku nūri guḍḍalaku tsarumu.

I rāti buḍḷalō uḍuku niḷḷu pōsi vāṭini kállaku wottu.

Nimiṣhamu kūḍā mam-muna vadilipeṭṭi unḍa vaddani mā naukarutō cheppu.

Gurrapu savāri pōvōḍamu, gurramu konāḍamu vīṭini gurinchi.

Gurramu siddhamugā unnāḍā?

Jini tsakkagā kaṭṭu.

Mému yekki bāgā kūr-tsunḍēḍākā kaḷḷemu paṭṭukō.

Ankevanne woka randhra-munaku paigā dzarupu.

Ankevanne reñḍu randhra-mulaku kiñḍugā diñtsu.

Taṅguváru bigintsu.

Gurramu kañḍaku aḍḍa-mugā woka guḍḍa veyyi.

Moñḍi chēyakuñḍā uñḍē-lāguna dāñni taṭṭu.

Adi yekkuḍu gurramā bañḍi gurramā?

Dāri tolagi pō, adi wokavē-la tannunu karutsunu lē-ka muñdari kállu pai-kettunu.

TAMIL.

Avan paḍukka pōgu mun-
ne avan kál kalai ven-
niril tōyikka chōllu.

Iviḍattil vayittiya iṛuk-
kiṛārā?

Avan yivvūrānā alladu
irōppiyānā?

Avan yārā ṣṛundālum kúp-
piḍu.

Yenkkup pēdi yāgu denru
avanukku choḷli marindu
koṇḍuvara chollu.

Vun viṭṭil vāndi pēdi ma-
rindu irukkudā?

Vun vittil kaḍugu iṛuk-
kudā? irundāl arachi
kālukku pattupidu.

Inda kál puttīyil sudutaṇ-
niyai nirappi kálukku
oṭṭaḍam pōdu.

Konjanēra māgilum yenna
viṭṭa pōgāmalirukkum-
baḍi yen velaik kára-
nukkudi.

*Kudirai vāngi savāri sey-
giradai kurittu.*

Kudirai tayārā yirukkudā?

Sṇiyai nanṛāy kaṭṭu.
Nān yērugira varaikkum
kaḍi vāḷattaip piḍi.

Angu paḍiyil orutuvārattai
yeduttiviḍu.

Angu paḍiyai kiḥḥ tūvu-
rattil māṭṭu.

Angu paḍiyai piguvu sey.
Kudirai kaṅgaḷai tūṇiyināl
mūḍu.

Adu murandāda paḍikku
tāsā sey.

Adu vūṇḍi kudiraiya yēru
kudiraiya?

Oḍingi yiru, oruvēlai ka-
dikkuṁ vudaikkum, ye-
riyūm alladu pinnukku
yedayum.

MARÁṬHÍ.

Nizāwyaś dzānyāche pūr-
vīn āple pāy uṣhṇ pāny-
ānt ghālā mhaṇūn tyās
sāṅgā.

Yā ṭhikāṇīn koṇī waidya
āhe?

To etaddeshiya āhe kiṇwā
European āhe?

To koṇī tarīn aso tyās
bolāwā.

Tyās sāṅg kiṇ malā wākhā
dzhālā āhe yāstav au-
ṣhadh gheūn ye.

Tumche gharānt wākhya-
cheñ kāhīn auṣhadh
āhe?

Tumhādzawal rāyā āhet?
astil tar mājhe poṭāwar
wa pāyānwar ghālṇyā
sāṭhīn tyā wātūn tyānt-
sā paṭyā karā.

Hyāchināī māticheshānt
ukaḷteñ pāni bharūn
mājhe pāy shekā.

Mājhe tsākarās sāṅgā kiṇ
tūn mājhe dzawaḷūn
dzarā hālūn nako.

*Ghodyāwar basnyā viṣha-
yīn wa ghodā kharid
karnyā viṣhayīn.*

Ghōḍā tayār āhe?

Khogīr niṭ ghāl.
Mī barobar basēn toñ par-
yāntlagām dharūnṭhew.

Rikibītsā ek burākh tsar-
hīw.

Rikib don burākh khālīn
utar.

Tāṅg tānūn bāndh.
Ghodyāche dolyāwar
pharkā ghāl.

Tyās tsutskār mhañje to
tsaḷwaḷ karṇār nāhī.

To basnyātsā ghodā āhe
kiṇwā gādītsā ghodā
āhe?

Dur ubhā rāhā, kadāchit
to lāt mārīl, kiṇwā tsā-
wel, kiṇwā upāñ yeil.

GUJARÁṬÍ.

Tene kaho ke sutāñ pehe-
lāñ potānā pag unḥāñ
pāñpīmāñ rākhe.

Ahiyāñ koi waid chhe?

Te et deshiya chhe ke Yu-
ropian?

Te game te hoe paṇ tene
bolāw.

Tenekaho ke mhanewākhō
thayo chhe wāste osāḍ
leine chālo.

Tamārā ghar māñ kain
wākhānūñ osāḍ chhe?

Tamārā ghar māñ kain rāi
chhe? hoe to mhārāñ
peṭ ane pag upar mu-
kwā sārū wāṭine leprī
karo.

A chināī māṭinā sisāomāñ
khaḷkhaḷtūñ pāññī bha-
rīne mhārā pag sheko.

Mhārā chākarne kaho ke
tuñ sahebne ek kṣhaṇ
bhar wihilo mukine ja-
tono.

*Ghōḍī upar beswā ane
ghōḍo kharid karwā
bābat.*

Ghōḍo taiyār chhe?

Jin ṭhik māñḍ.
Huñ barahar besūñ tyāñ-
hāñ sudhī lagam jhālī
rākḥ.

Rikāb ek chhed upar char-
hāw.

Rikāb be chhed niche utār.

Tāṅg khenchīne bāndh.
Ghōḍāñ āñkh upar lug-
duñ nākḥ.

Tene buchkar etle te chal-
wal kare nāhīn.

Te beswāno ghōḍo chhe
ke gādīno?

Bājue ubho rehe wakhte
to lāt mārāshe, athwā
karādshe, athwā jhār
thashe.

ENGLISH.	KANARESE.	TELUGU
Where is the saddle-cloth and crupper ?	Astaru baṭṭeyú duñchiyu yelli ?	Jini kindā vēśē tsaukapu guḍḍayunnu dumichinni yekkada ?
See that the reins are strong, and kept in constant repair.	Lagāmañnu gattiṭṭadiśi āgāgye maramattu mādiśu.	Kallepu vārlu ghaṭṭigā unnavēmō tsūtsukuntū vāṭini appuḍappuḍu bāgu chēistū unḍu.
What frets the horse ?	Yātariñḍa kuduregeshiṭṭu ?	Gurramu yeñduchēta mahātala visurutunnadi ?
Drive the flies away.	Ānonagalañnu vōdiśhibidu	Ā igalanu tōliveyyi.
Do you give the horse his grain regularly ?	Ninu kudurege huruliyañ-nukramavāgi hākuttiyā ?	Gurrāniki ulavalu kramamugā peṭṭutunnāvá ?
Never use the heel-ropes, they destroy a horse; the fore-ropes may be useful, the others seldom or never can.	Pichādi haggagalañnu upayōga paḍisalē bēda; avu kudureyañnu keḍisuttave; agādi haggā upayōgisa bahudu, itara haggagalañnu yeṣṭṭu mātravū yāvāgalu kūḍadu.	Pichādi kaṭṭavaddu, anduvalla gurramu cheḍipōtunnadi, agādi kaṭṭadamu mañchidi, pichādivalla yeñtamātrani prayōjanamu lēnelēdu.
Tell that person to get out of the way.	Ā manuṣhyanañnu hādi-biḍa hēlu.	Vāñni ḍāri tolagi pommanu.
Call out to those people in good time—the horse may gallop over them.	Ā manuṣhyarige kēlisuvahāge bēga kūgu, yilladiddare kudure avara mēle daudāisitu.	Vāñḍu dūramugā unḍagānē arichi cheppu, gurramu vāri mīdiki parugettunu.
Remove that bag; otherwise the horse may start and run off.	Ā chilavañnu tegeḍu biḍu illadiddare kudure adari ḍḍitu.	Ā sāñchini avataliki tiyi, lēkunṭē gurramu beḍiri parugettipōnu.
Bid these people give over their noise till I get past.	Nānu hōguvavarige i janara kūgadiṛa hēlu.	Mēmu ḍāṭi poyyēḍākā sāñḍāḍi chēyakunḍa unḍumani vāñḍlātō cheppu.
Don't let them come near me.	Nāñna hatra avarañnu baralisa bēda.	Vāñḍlanu mādaggiriki rānīvaku.
Groom! hold the horse, I must dismount for a little.	Kastārā! kudureyañnu hiḍi, nānu swalpa keḷage ḷiya bēku.	Gurrapuvāḍa, gurrāñni paṭṭu, mēmukonchemu digavalenu.
Put all his furniture to rights.	Adara sāmānugaḷaṇnellā sariyāgi hāku.	Gurrapu sāmānāntā sarigā veyyi.
He does not go easy.	Adu sarāgavāgi hōguvadilla.	Adi alākugā pōvaḍamu lēdu.
Take care, he will get out of your hands.	Jōke, adu niñna kaiyañnu biḍishikonditu.	Adi nī cheyi vaḍilīntukoni pōboyyiñi bhadrañ.
See, is that ground proper for the horse to go over ?	Kudurehōguvadakke ānela chandāgi idheyē nōḍu ?	Gurramu pōvaḍamunaku ā dōva mañchidēnā tsūḍu ?
I fear it is swampy.	Adu kesarāgidhe yeñtā nānu aṇjuttēne.	Adi rōmpigā unnadani tōtunnadi.
Is the bottom firm ?	Aḍḍi ghaṭṭiyāgi yidheyē ?	Aḍuguna ghaṭṭigā unnadā ?
Does the water reach your middle ?	Nīru niñna ṭonkakke barruttadeyi ?	Ā nḷlu naḍumula maṭṭuku vastunnāvá ?

TAMIL.

Sini tuniyum crupperum
yenge?

Reins palamáyum adik-
kaḍi repair seyya ven-
ḍiyadāga viruk kinradā
pār.

Kudirai yén bay appuddu
ginradu?

Igalai ḡttiviḍu.
Kudiraikku koḷḷu kirama-
māga koḍuttuk koṇḍu
varugirargalā?

Asādi kattāde kudiraiyai
kāyappaduttum piśādi
vubayōga mānadu matta
kayargal vubayōga
millai.

Avanai vazhivittu apparam
pogu chol.

Ange nirkkiravar galai ap-
puram poga chol illā-
vittal kudirai avargalin
peril ḡḍum.

Andapodiyai appuramizhu
illā vittal anda kudirai
tāṇḍi ḡḍum.

Nān kadandup pōgira va-
raikkum wargalai pe-
sama lirukka chol.

Avagalai yenkiṭṭa vara-
vittāde.

Kudiraikkārā kudiraiyai
piḍi nān konjam nēram
yeranga vēnum.

Aḍugal sāmānga lellām
kirama māvai.

Adu tondaravu seyyāmar
pōga mattādu.

Pattiram, adu vunkai vidi-
vittuk koṇḍu pōgappo-
gudu.

Anda nilam kudirai pōvu-
darkku nanrā irukkudā-
pār.

Adu sādā sadappa irukku
menru payap paḍugirēn.

Kīzhē nanrāy yirukkudā?

Tanni iḍuppu avvalavu
varumā?

MARÁTHÍ.

Tsauká wa dunchi koṭhe
āhe?

Anín majbut āni durast
āhe kiñwā náhn̄ heñ
pāhat dzā.

Ghoḍā kán tsalwāto?

Māshā hāk.

T'ún ghodyās dānā wakt
shír detos?

Pichhādi bāndhúnako,
teñe karún ghodā khráb
hoto; agādi upayogi
padte parañtu pichhādi
kwachitats upayogi
padte kiñ bahunā kad-
hīnts tī upayogi padat
náhn̄.

Tyā manushyās bādzús
honyās sāng.

Tyā lokāns āgodar hāñk
mār náhn̄tar ghodā tyāñ
warún dzāil.

Tī piśwī kāñh; náhn̄tar
ghodā bharkún pañel.

Hyā lokāns sāng kiñ mī
nāghún dzāi to paryañt
gōngāt karún nako.

Tyāñs mājhe dzawal yeñ
deñ nako.

Ghodewālā; ghodā dhar
malā dzarā utarāwyā-
cheñ āhe.

Tyāchen sagleñ sāmān
barobar kar.

To nīť tsālat náhn̄.

Sāmbhāl, to tujhe hātātñ
suñel.

Pāhā, ghodā dzānyās tī
dzamín tsānglī āhe?

Malā wātateñ tī pāñthal
āhe.

Talāchi dzamín kathan
āhe?

Pāñi tujhe kambre itkeñ
āhe?

GUJARÁTÍ.

Chanko ane dunchi kán-
hāñ chhe?

Bāg majbút ane durast
chhe ke nahín te jotojá.

Ghodokem chalwale chhe?

Makhone udādi muk.

Tuñ ghodāne wakhat sar-
chāñdi charhāwe chhe
ke nahín?

Pachhādi bāndhtono, tethí
ghodō bagdī jāe chhe;
agādi bāndhī to fāedo
thashe ane pachhādithí
to koiñ wakhte fāedo
thāe chhe pañ ghanuñ
karīne to thatoj nathí.

Te māñnasne bājūe tha-
wānuñ kehe.

Pelāñ māñnasone āgalthí
hāk mār nahín to ghodō
teoní upar chhalañgū
mārine jato reheshe.

Pelí kothlī khased, nahín
to ghodō chamkīne ná-
hāsī jashe.

Te lokone kaho ke huñ
nikli jāuntāñhāñchhānā
raho.

Teone mhāri páse āwawā
na deo.

Ghodāwālā! ghodō jhāl,
mhāre jarā utarwuñ
chhe.

Tenuñ saghluñ sāñman
barābar kar.

Te ñhik chāto nathí.

Joje, te tārā hāthmāñthí
chhuñtī jashe.

Jo, ghodāne jāwāne te
jamín barābar chhe?

Mhane lāge chhe ke te
khāñjan chhe.

Taliyāñ jamín kathan
chhe?

Pāññi keḍasmāñ chhe?

ENGLISH.

Go to the other side and see if the bank be steep or sloping.

Are there any rocks or stones in the bed of the river?

You must not give the horse any water while he is so warm.

Walk him about.

Rub him well down, and take care that he does not catch cold in your hands.

What makes the horse trip and stumble so?

Examine his hoofs—perhaps some gravel or stones are sticking there.

Take them all out, or the horse will assuredly be lamed.

Why does he limp in the right fore leg?

It seems to have something the matter also with his hind-leg.

Is this a quiet horse for the road?

Does he ever rear, run backwards, or stand still on the road?

Is he hard-mouthed?

Does he bite his rider, ever.

Is he perfectly sound in wind and limb?

This horse trots and can-ters well.

Can he leap? and how does he gallop?

Does he stand fire?

KANABESE.

À ché kadege hōgi ádaða gāndāntravagi idheyé bōsanāgi idheyé nōdu.

Nadiya kelage kallu páre-galágali kallugalágali yēnādarú idheyé?

Kudure ishṭu bechchage iruvāga adakke nīnu nīru tōrisa kūdadu.

Adaṇnu tirigisu.

Adaṇnu chaṇḍāgi tikki adakke chaḷi yāgaḍa hānge mādu.

À kudure yātarīnda hānge yēdari biḷuttade?

Adaragorasugalaṇnu cha-nāgi nōdu. Oṇdu véle kelavu garusugalágali kallugalágali shikki koṇḍu iddhitu.

Avugalaṇnellā horage tegi, illadiddare kudure nis-chayavāgi kuṇṭādītu.

Adu yātarīnda bala muṇ-galalli kuṇṭuttade?

Adara hīngālu kūḍa swalpa ai bāgi kāpuṭtade.

Dārige idu sādhuváda ku-dureyé?

Idu yāvāgalādarú dārṣi muṇgalugala melakke yettuvadāgali hīndakke vōduvadāgali summane nilluvadāgali untó?

Adara bāyi jadāddó?

Adu savāranāṇnu yāvāga-lādarú kachchuva duntó?

Adu chaṇnāgi usuru biḍu-talú aṅga balavāgiyú yidheyé?

Y kudure chaṇnāgi dāpu-gāliṭṭu hádu hōguttade. Adu negeya balladé, mattú adu hyānge dhaṇḍu hō-guttade?

Adu beṅkige aṇjade niṇ-titē?

TELUGU.

Addhariki pōyi ā gattu yet-taramugā unnadó léka yētavālugā unnadó tsūdu.

À yetlō aduguna baṇḍalu rāḷlu yēmainā unnavā?

Gurrāniki ānta kākagā un-ḍagā dāniki nillēmīnni peṭṭarādu.

Dānni atḷa tippu.

Bhadrām, nīvāla dzalubu dāniki yekkakuṇḍā tsak-kagā māḷisu cheyyi.

Gurramu yeṇḍuvalla atḷa tadabaḍi paḍutunnadi.

Dāni goriselu tsūdu, woka véla gulaka rāḷlu gāni rāḷlu gāni guttsukoni unḍunu.

Vātināntā tisi veyyi, léka-póté adi avashyam kuṇ-tunu.

Adi muṇḍari kuḍikālu yeṇ-duvalla kuṇṭutunnadi.

Dāni venakāṭi kālilō kūḍa koṇchemu yēdō tōṇḍara unḍetattugā unnadi.

Y gurramu rastālō kudu-rugā pōtunnadā?

Y gurramu yeppuḍainā muṇḍari kāḷlu yetta ḍamu venakku paruget-taḍamu dōvalō nilichi pōvaḍamu kaddā?

Y gurramu kallemunaku aniginadēnā?

Idi yeppuḍainā ravutunu karustunnadā?

Idi rommulōnunnu takkina avayavamulalōnunnu noppi nōvi lékuṇḍa druḍhamugā unnadā?

Y gurramu dātlu vēstā bāgā parugettutunnadi. Adi dātagaladā adi yetlā parugettutunnadi?

Idi tupāki vetlaku bedara-kuṇḍā nilustunnadā?

TAMIL.

MARATHÍ.

GUJARÁTÍ.

Innoru pakkattirku póy
karai senguttáy yiruk-
kuda alladu sayappa
irukkuda pár.

Attile yedávadu malaika!
alladu karka! irukkudá?

Kudirai tágamá irukkum
pozhuđu yenda tañni-
yum kođukkádi.

Koņdupó.

Nanráy tođai vunkaiyinál
kuđir varámál irukka ní
pattirap paduttu.

Kudirai yén iradi tondi-
ravu pattadu?

Adin kuľambukalai parik-
shai seydu pár, kallá-
gilum, parikkáng kallá-
gilum adaĩdu koņdi-
rukkum.

Adugaľellám yeduttiviđu
illávitťál mey yágave
kudiraigaľ noņđiyáy
póyvıđuđ.

Valadu munnangál yén
noņđuđu.

Pinnangál noņđugir adaga
kaňappađu ginradu.

Páttaikku sáduvána kudi-
raiýá?

Páttaiyile pin óđuđáalladu
mun óđuđá?

Adu pazhagina vay yuđai
yuda?

Adu eppóđágilum savári
seykiruvana! kađik-
kudú?

Avayavam mudalán adu
nanráy yirukkudá?

Inda kudirai kál nuđaiyil
póguda.

Adu táņđuđá adu yep-
padi táńđuđum?

Adu rozhamága yiruk-
kumá?

Pali karle bádzús dzá aň.
kaňth ubhá áhe kińwá
utartá áhe to páhá.

Nadıche talás kharak kiń-
wá dhoņđe áhet?

Ghođá itká garam astái
tyás agđiń páńi deűń
nako.

Tyás phiriw.

Tyáchi tsáńgli tsákari kar
aňi tyás sardi hoűń deűń
nako.

Ghođá itká ađkhaľto kań?

Tyáche khur páhá, kađá-
chit tyánt khađa kińwá
dhoňđá shirlá ásel.

Te sarv kárhun ták náhiń
tar ghođá khachit lań-
gađa hoil.

To purhla udzwá páy kań
kárho?

Tyáche mágle páyás hí
káhiń dzháleń áhe aseń
waťate.

Há ghođá swárińt garib
áhe?

To kadhń upáin yeto, kiń-
wá mághen haťto, kiń-
wá rastýánt ađto?

To tońđátsá kaťhiń áhe?

Basanáraťwar to kadhń
tońđ tákto?

To chhátitńt wa hátin pá-
yín tsokh áhe?

Há ghođá duđkíts tsauwađ
tsál tsáńgli tsáľto.

Tyátsáne uđawateń? wa to
bhar dháńw kasá paľto?

To báras tsamakto?

Pele tře jaine jo karáđo
sońsarone sońsro chhe ke
utarto.

Nadinań bhátháńmáń kha-
đak chhe ke pathrań?

Ghođo etlo garam hoy
tyáńháń sudhí tene kań
páńńi páshono.

Tene ferav.

Tení sáripaťhe chákari
kar, ane tene sardi tha-
wá detono.

Ghođo kem etlo thokarae
chhe?

Tení kharí jo—wakhte
temáń kákaro, athwá
pathro bharáyo hashe.

Te sarv káhádi náńkh,
nahí to ghođo nishche
lańgđo thashe.

Te ágale jamne page kem
lańgađae chhe?

Tene páchhle page pań
kań thaeluń málam
pađe chhe.

A ghođo swárińmáń garib
chhe?

Te kadi jhád tháe chhe,
athwá páchho hate chhe,
athwá rastamáń ađi
rahe chhe?

Tekathanmhodańno chhe?

Te kadi besnarne đákúń
bhare chhe?

Te chhátie ane háthe page
majbút chhe?

A ghođo duđkí ane ádasho
ťhík cháľe chhe.

Tene kuńđto áwađe chhe?
ane te kewi rapáťi máre
chhe?

Te bárhí chamke chhe?

ENGLISH.

Bring the horse I bought yesterday.
He is quite a colt yet.

What is his age?
He carries his head remarkably well, and is elegantly formed, particularly before.

Measure him exactly, and tell us his height.

He can carry your weight over any ground.

His paces are very good,—make him trot round that circle; now gallop him.

But he appears to greater advantage when mounted

One of the horses appears to be lame.

He is sprained in that joint.

Send for a farrier to look at him.

The horse's leg has swelled greatly during the night.

What shall we apply to reduce it?

Tell the groom to cut the horse's mane and tail properly.

Tell the coachman to bring the harness which came home last night.

One of the wheels is broken by the driving of these unruly horses.

They have never been thoroughly broken in.

This bedding is extremely dirty, why don't you clean them every day?

KANARESE.

Ninne nānu koṇḍa kudureyaṇṇu tattā.
Adu innā shuddha mari.

Adara vayasēnu?
Adu taina taleyaṇṇu bahu chaṇḍāgi voyyuttade vishēshavāgi adara rūpa muṇḍaḍēli cheluvadu.

Sariyāgi adara aḷatē nōḍi ā aḷateyaṇṇu namage hēlu.

Yāva bhūmi mēlu niṇ-
naṣṭu bhāraṇṇu adu horalāpadu.

Adara naḍegaḷu bahuchaṇ-
ḍāgi yidhe, adaṇṇu ā guṇḍu suttī dāpugālāgi voḍisu, yiga dhauḍu biḍu.

Adare adarameli hattidāga
adu innū adhika guṇa-
vāgi iruvadāgi kāṇut-
tade.

Kuduregalalli oṇḍu kuṇ-
tāgīruvadāgi kāṇuttade.
A kilinalli adakke uluki
yidhe.

Adaṇṇu nōḍuvadakke ash-
wa vaidyaṇṇu kareyisu.
A kudureya kālu rātri ba-
haḷa bātuhōyitu.

A bāvu tegeyuvadakke nā-
vēnu hākōṇa?

Kudureya jūgaṇṇu bāla-
vaṇṇu channāgi katta-
risa hēli kudurēvanige
hēlu.

Ninne rātri manege baṇḍa
kudure sāmāṇṇu tara-
hēli baṇḍivanige hēlu.

I aḍagada kuduregaḷaṇṇu
kaṭṭi savāri maḍidda-
riṇḍa baṇḍi chakra-
gaḷalli oṇḍu muriyitu.

Avu shuddhavāgi baṇḍige
abhyāsapattaddalla.

I hullu hāshige baḷaḷa
maṇṇāgi idhe yātakke
adaṇṇu dinā chokkaṭa
maḍuvadilla.

TELUGU.

Mēnu ninna konna gur-
ramu tisukonirā.
Adi inkā chinna pillē.

Dāniki yennēṇḍu?
Adi talanu bahu tsakkagā
petṭukoni pōtunnadi
marī mūndari taṭṭu so-
gusuga unnadi.

Sarigā kolichi adi yeṇṭa
yettu unnadō cheppu.

Adi yekkaḍi kaṇṭē akka-
ḍiki mimmuna mōsuka
pōgaladu.

Dāni naḍa bahu bāgā un-
nadi, āgiriḷō trāṭṭu mīda
pōniyyi; ikanu nālugu
kāllatō parugettīṇṣu.

A gurramunu yekkinap-
puḍu vaṭṭappaṭi kannā
sogasugā agupaḍutun-
nadi.

I gurramulālō wokaṭi kuṇ-
tētāṭṭu unnadi.

Dāniki kilulō iruku paṭṭi-
nadi.

Sālistrīni pilipiṇchi dānni
tsūpiṇṣu.

A gurrapu kālu rātri lōgā
niṇḍā vāchṇadi.

A vāputiyadamunakuyēmi
vēya vatstsunu.

I gurrapu meḍa mīdi veṇ-
ṭṭukalunnu tōka vēnṭra-
kalunnu tsakkagā kat-
tirīṇṣumanigurrapuvā-
nītō cheppu.

Ninnaṭi rātri iṇṭiki tech-
china gurrapu sāmānu-
temmani baṇḍivānītō
cheppu.

I pōkiri gurrālanu ban-
ḍilō vēsināṇḍuna woka
chakramu virigi pōyi-
nadi.

Vāṭini tsakkagā marapanē
lēḍu.

I padakagaḍḍi niṇḍā asa-
hyamugā unnadi dānni
yeṇḍuku nityamu niḷḷu
pōsi kaḍagavu?

TAMIL.

Néttiya dinam nánvángina
kudiraiyai konđuva.
Adu innam kuṭṭidán.

Adin vaya denna ?
Adin talaiyai nanráy ye-
ḍuttuk konđu pógudu
adu mun parváiyil anga
malla daga viruk kin-
radu.

Adai sariyáy aḷandu oya-
rattachol.

Yenda viḍattilum vunnai
simarudu pógumá.

Adin naḍai nallá irukkudu
vuttatai suttu ḡḍachy.
Ippódu oṭṭattil vidu.

Yéri irukkumpodu adiga
sátturriyamáirukkiráḍa.

Kudiragaḷil onru nonḍi-
yaga tonugiradu.

Muttugaḷil sulik kondir-
ukkirudu.

Adaip árka kudiraipari-
gáiyai kuppiḍu.

Irakkalangaḷil kudiraiyin-
kál adigamay vingik
kolludu.

Adai karaikku yenna sey-
yalam ?

Kudiraiyin piḍari mayirai-
yum válaiyum semayáy
kaṭṭiruk kumbadi kudi-
raik káranukku chollu.

Nétu ráttiriviṭṭukku kon-
ḍuvanda árnis kaḷai
konđu varumbadi ruda
saradikka chollu.

Muraṭṭu kudirai kaḷai
kaṭṭi izhuppu viṭṭattil
sakkaram onru vuḍa-
indu poy viṭṭadu.

Adumuzhumaiyum oḍindu
póga villai.

Adin paḍukkai nugavum
asuddamá yirukkudu,
yén dinam dórum sud-
dam seykira dillai.

MARÁTHÍ.

Mí kál ghodá wíkat ghetlá
to áṇ.

To adzhúh kewaḷ bach-
hará áhe.

To kiti warshántsá áhe ?
To mán phárats tsángl

dharto, áṇi wisheshén
karún to purhun subak
bándhyátsá áhe.

Tyás barobar máp, áṇi
tyáchi uníchi ámhás
sáng.

To tumhás páhije tethén
gheún dzáíl.

Tyátsá paglá phár tsánglá
áhe, tyá wátóle dzáge
sabhoṇwati tiyás duḍke
tsáline tsáliw; áṭán tyás
bhar dhánw tsáliw.

Paraṇtu tyáwar swári keli
mhanje to adhik tsánglá
disto.

Tyá paikín ek ghodá lai-
gaḍá disto.

Tyá sándhyát to latsakalá
áhe.

Tyás páhanyá sáthín nál-
bándás boláwane páthíw.

Rátrín ghodyátsá páy
phár sudzalá.

To utarnýá sáthín káy la-
wáwen ?

Ghodewályás sáṅg kíñ
ghodyáche áyál wa
shepúṭ barobar káp.

Gaḍiwályás sáṅg kíñ kál
rátrín harnás gharín áleñ
teñ gheún ye.

He dáñḡe ghode háñkún
yek tsák moḍleñ.

Tyáns barobar shikawi-
leñts náhín.

Hí sej agdín gháneraḍi
áhe, tí tún roj sáph kán
karít náhíne.

GUJARÁTÍ.

Meñ kále ghode wecháte
lidho te láw.

E to haju wachhero chhe.

Te ketláñ warasno chhe ?

Te gardan ghaṇi sári rákhe
chhe, ane temán ágalṭhi
rupálo chhe.

Tene barábar bharíne te
keṭlo unícho chhe te
hamne kehe.

Te tamne joie táñhán lei
jashe.

Te pagláñ ghaṇaṇ sárán
nákhe chhe, tene duḍki
chále te gol jagáni áspás
ferav, hawe tene rapáṭi
lewáḍ.

Pañ teni upar swári kari
eṭle te wadháre sáro
dekháe chhe.

Temáño ek ghode laiñ-
gḍo dise chhe.

Te te sándhamánthi lach-
kái gayo chhe.

Tene jowá sáru nálbándh-
ne boláw.

Ratmáñne rátmán gho-
ḍáno pag ghaṇo soji
gáyo chhe.

Te utarwáne sáru shuñ
chopaḍie ?

Ghodáwáláne kehe kegho-
ḍáni yál ane dúm bará-
bar kátar.

Ghodáwáláne kehe ke kále
rátne harnes ghare awy-
uñ te lef áw.

A masti khor ghodaone
jodyáthi ek pañḍuñ
bhági gayuñ.

Teo barábar palote bháj
nathi.

A sej bahuj gañḍi thai gañ
chhe, tenuñ roj kem sáf
karto nathi ?

ENGLISH.	KANARESE.	TELUGU.
Put a light bridle into her mouth.	Adara báyigelésu kaḍivála háku.	Dáni notiki alákuḡa unḍé kaḷḷenu wokati veyyi.
Is your pony sure-footed?	Ninna tákaná safu naḍuttadé?	Ni gurraputattu kálḷu taḇabada kuṇḍa naḍustun-nadá?
How many miles can you go in an hour?	Ninu tásigē yeṣṭumailu dúra hógaballi?	Adi gaṇṭaku yenni mailla dúramu naḍava galadu?
Did he bleed or physic the horse?	Avanu kudurege raktá teḡedané yá bhédige koṭṭané?	Vádu á gurraniki netturu tisináda leka viróchana-muku ichchináḍa.
<i>Buying and Selling.</i>	<i>Konḍu koḷḷóna va mdróna.</i>	<i>Konaḍamu, ammaḍamu, viṭṭini gurinchi.</i>
What is the price of this article?	I padárhada bele yénu?	I, vastuvu kharidu yémi?
If cheap I'll buy it, otherwise I can do without it.	Adu aggavágiddare nānu teḡeyutténe, illa diddare adu nanage kelasa villa.	Nayamugá unṭé konu-konṭámu lékuṇṭe dánito máku aṇṭa dzarúrulédu.
Say at one word—exactly how much.	Adu iṣṭēnta vōndé máti-nalli sariyáḡe hélu.	Yeṇṭaku istávo sarigá woka máṭaga cheppu.
No; I'll not give so much.	Illa, nānu aṣṭu kodenu.	Saripaḍadu, mému aṇṭa ivvamu.
I'll give thirty rupees.	Nānu múvattu rūpāyi koḍutténe. [nu.	Mému mupphai rūpāyalu istámu. [lému.
I can't afford to pay more.	Hechhāḡi nānu koḍalāre-	Aṇṭakanṭé adhikama ivva-
Give me change of this bank note.	I bānki nōṭige haṇá koḍu.	I bānki nōṭuku paikamu iyyi.
Give me silver and fifteen annas pice discount.	(Unintelligible).	
I only demand the custom of your own country.	Ninna deshaka maryáde prakāravé kéḷutténe.	Mi swadēshamuló dzarigé-vádu kanubatté méma-ḡugutámu.
I want some shot and gunpowder.	Nanage swalpa raveyú tupáki maddú béku.	Máku konni ravalunnu koṇchemu tupáki maṇḍunnu kávalenu.
What is that per ser?	Adu shérige yeṣṭu?	Adi shéru yeṭlā istávu?
I bought it at one rupee four annas.	Nānu ada vōndú kálu rūpāyige teḡade.	Adi shéru woka rūpāyi ná-lugu aṇāla tsoppuna konnāmu.
What I have paid to others I will pay you.	Nānu itararige koṭṭānte ninage koḍutténe.	Itarulaku ichchina kharidu níku istámu.
How many yards are there in this piece of cloth?	I tánu yeṣṭu gaja?	I dhānu yenni gajālu?
How much a yard?	Gajakke yeṣṭu?	Woka gajamu yeṇṭa?
It is too coarse.	Idu baḷaḷa maṭṭatara.	Idi ninḍa mutakagá unnadi
I want the best articles.	Nanage ollé padárhagaḷu béku.	Máku maṇchi sarukugá kávalenu.
Measure out five yards of your finest muslin.	Ninna modalutara shalláyalli ayidu gaja alaté máḍu.	Nidaggira unḍé maṇchi nányamaina ravasellálo aidu gajamulu kolichi iyyi.

TAMIL.

Adin váyilé lésána kaḍivá-
lam pódu.
Vunnuḍaiya maṭṭallukku
káliḷ puṇṇá?

Oru, maṇi nérattil yetta-
nai náligai vazhip pó-
gark kúdam?
Avan kudiraikku irattang
kutti vánginána pédik-
ku koduttána.

*Kollu giradaik kurittum
virkkiradaik kurittum.*

Inda sámánin kiraiya
menna?
Malivánal nán vānquvén,
illáviṭṭal vánga máṭṭén.

Oré vártteyay sollu, sari-
yáy yevvalavu.
Illai avvalavu koḍukka
máṭṭen.

Muppada rūpay koḍuppén.
[máṭṭen.

Nán adigamáy koḍukka
Inda bangi nóṭṭukku pa-
ṇang kódu.

Oru paisa kuraiyáy, padi-
nauju aṇá kódu.

Vunnuḍaiya sonda désattin
vazhu kuppadi kékíren.

Yenakku konjam ravaiyum
marundum vénum.

Oru sér yenna vilai?
Oru rūpá nálu anavukku
vanginén.

Nán mattavargalukkuyep-
padi koḍuténó appadi
koḍuppén.

Inda tuṇḍil yettani kejanga
ḷirukkíradu?

Orukejam yevvalavu vilai?
Adu rembavum perumbá-
diyáy yiruk kudu.

Yenakku migavum nalla
sarak kugaḷ vénum.

Vunnuḍaiya vusanda sal-
lavil anju kejam aḷaviḍu.

MARÁTHÍ.

Tiche toṇḍánt halkí lagám
de.
Tumcheṇ taṭṭú ṭhokarat
náhína?

Eká kalákánt tumtsáne
kití mail dzáwawel?

Tyáne ghodyáchi shír
káphlí kiṇwá tyás
dzuláb dilá?

*Wikat ghenyáwīshayīn wa
wiknyá vīshayīn.*

Tyá jinasechí kiṇmat káy?

Sastí aslí tar tí mí gheín
náhí tar tichí malá garaj
náhí.

Káy gheslíl? ten ekadáñ
nakkí saṅg.

Náhí; mí itkeñ deṇárnáhí.

Mí tis rupaye deín.

[náhí.

Májhyáne adhik dewawat
Hi byáñk noṭ malá waṭá-
wún de.

Baṭṭá wajā karún malá
rupyeñ wa pañdhra
ápyáche paise de.

Tumchets gánwche tsáli
pramáñe mí mágtoñ.

Malá káhiñ chhare wa
bañdukichí dárú páhije.

Tyáche sherácheñ káy?
Mí teñ sawá rupáyá she-
ráne ghetleñ.

Mí jeñ dusryás díleñ teñ
tulá deín.

Há kápaḍátsá táká kitín
wár áhe?

Kasá wár?
To phárats dzará áhe.

Malá uttam pratitsá jinasá
páhijet.

Tumche dzawal bárikánt
bárik majhlín asel tí
pañch wár pháḍá.

GUJARÁTÍ.

Te ghoḍíne halkí lagám
ghál.
Tamárs taṭṭú ṭhokrátó to
nathí?

Ek kláke mán tamaráthí
keṭlá mail jawáshe?

Teñe ghoḍáne sañghrá mu-
káwi ke juláb ápyo?

*Wechátuñ ápwuñ ane
wechátuñ lewuñ.*

A janasní keṭlí kiṇmat
chhe?

Sastí hashe to leish, nahín
to te wagar chaláwīsh.

Je lewuñ hoe tenakki kehe.

Nahí; huñ eṭluñ ápiśh
nahín.

Huñ trís rupiyá ápiśh.

[nahín.

Mháráthí wattuñ apáyá
Mhane á byáñk noṭ waṭáwí
áp.

Waṭáw kápí leine mhane
rupiyá ane pañdaránána
paísá áp.

Tamára jagáñmná shi-
rastá pramáñe huñ mágu
chhauñ.

Mháre kañ chhará ane
daru joie.

Tenuñ sernuñ shuñ?
Meñ teñ sawá rupie ser
líduñ.

Meñ bijáne ápyuñ te tane
ápíśh.

A thánmán keṭlá whár
chhe?

Kem whár?
A to ghañuñ jáuñ chhe.

Mháre sakkái jinso (mál)
joie chhe.

Tamári páse jhíñáñmán
jhíñí majhlín hoe temán-
thí pañch whár pháḍo.

ENGLISH.

I will pay you by a draft on the — Bank, payable thirty days after sight.

Send the things to Mr. —'s.

A Lady and Maid.

Ayah, call me always at half-past five in the morning.
It is now very late.

Bring water to wash my hands and face. Make haste.

I wish to go out before the sun becomes hot.

Give me the blue warm dress.

Where are my leather shoes?

Lay my handkerchief and gloves on the table.

Tell the sweeper-woman to clean everything, and to sweep the room.

Is the carriage at the door? Pull off this door. It is too heavy.

Get me a light dress from my wardrobe?

I shall wear the new gown the tailor finished yesterday, in the evening; have it ready, as I go out early.

Tell the tailor to sew this fringe on quickly.

Have the children had dinner yet?

Call the nurse and let her bring the baby with her.

KANARESE.

Ninage mívattu dinada váyide inda hana koḍu vanta — bānkiyavara hesarinalli huṇḍi koḍuttēne.

— Dhóreya manege á vastugaṇṇu kaḷu-hisu.

Dhoreśniyū kelasadavaḷu.

Dádí, nanna yávagálu be-ligge ayidúvare gaṇṭege yebbisu.

Iga bahala hottáyitu.

Naṇna kaigalaṇṇu mokha-vaṇṇu toleyuvadakke níru tá, tware paḍisu.

Nánu hottéruvadakke muñche horage hōga béku.

Bechchage yiruva nḷi dustu koḍu.

Naṇna tōlu jóḍu yelli?

Naṇna kai rúmálaṇṇu kai gausaṇigegalaṇṇu méjé méli yiḍu.

Prati vastuvaṇṇu chokkaṭa padishi á kōṇeyāṇṇu gu-disahéḷi guḍisuvavaḷige héḷu.

Bágalalli baṇḍi yidheyé? Yí vuḍupu tegeḍu biḍu, idu bahala bhāra.

Naṇna baṭṭi peṭṭige yinda lésada uḍupu tattá.

Ninne darji tñishida hosa angiyaṇṇu nánu saṇjega hákikoḷuttēne. Nánu hottinuṇte horage hōgu-vadariṇda adaṇṇu sidd-havági itṭukonḍiru.

I jálaraṇṇu béga holiya héḷi darjige héḷu.

Makkaḷu maddinada útá máḍi áyité?

Dádiyāṇṇu kúgi kúsaṇṇu saṅgáta tara héḷu.

TELUGU.

Neladinamula gaḍuvuku rúkalu ichché láguna — bānkiki huṇḍi istámu.

I, vastuvulu — dora-gári inṭiki pampu.

Woka dorasdnikinni, panikattekunnu sainbhahana.

Ayá mammuna nityamu udayána aidunnara gaṇṭaku lépu.

Ippuḍu shānā proddekkinadi.

Chétulu mukhamu kaḍuk-kóvaḍānaku nḷlu té, twaragá rá.

Yeṇḍa yekkaka munupé mému baṭa póvalenu.

Vetstsagá unde úda uḍupu iyyi.

Má tōlu muchchelu yek-kaḍa?

Má rumalá chéti dzóllu méjá balla mida untu.

Uḍché dānitó sāmānula-nannitini tuḍiche gadi uḍvamani cheppu.

[nadá? Baṇḍi vákiṭa vachchi un-I uḍupu tisiveyyi, idi ninḍa baruvugá unnadi.

Má baṭṭala peṭṭe ló nuñchi alákuḡa unde uḍupu wokati tísukoni rá?

Ninna kuṭrapu váḍu kuṭṭi ayi unde kotta gaunu sáyantramamu véసుకొంటాము, sáyantramamu peṇḍa-ládé baṭa póṭamu ganaka dānni siddhamugá untu.

Kuṭrapu vānitó dzálarunu twaragá kuṭṭamanu.

Biḍḍalakuiṇkāmādhyaṇha bhōjanamu peṭṭaléda?

Dāḍini pilichi chinna biḍḍanu yettuka rammanu.

TAMIL.

Palāna vūr bangiyil, mup-
padunāl keḍuvil oru
draft anuppuvén.

Palāna durai vittukku sā-
māngalai anuppu.

*Turaisāniyaiyum vēlaik
kāriyaiyung kurittu.*

Ayā! kalaiyil yeppōdum
anjarai maṇikku yennai
yezhippu.

Ippōdu vegu nēra mā-
chudu.

Yennudaiya kaigalēyum
mugattēyum kazhuva
tannir koṇḍuvā sikki-
ram.

Sūriyan kāndi adigu sūdū-
gumun nān vēliyé pōga
virumbu girén.

Nilamānasudana vuḍuppai
yenakku kodu.

Yennudaiya tōl sappāttuga
lēngé?

Mēsaiyin mēl yennudaiya
kaikkuttaiyaiyum, kai
mēchottayum vai.

Perukku giravalakku ov-
varu vastu vaiyum sut-
tani paṇṇavum arayai
perukkavun chollu.

Vaṇḍi vandu viṭṭada?

Inda vuḍuppai kazhattip
pōdu; idu migavum pa-
ramaga irukkiradu.

Yennudaiya vuḍittik koḷ-
lugira uraiyilirundu le-
sāna vuḍuppai koṇḍuvā?

Nettlu sāyangālam taiyal
kāran muditta vuḍuppai
vuḍutti koḷḷuvén, nān
adikālame pōgavendi
iruppadāl tayār sey.

Inda tongal galai sikk-
ramāy takkumbadiḱku
tāyalkāranukkuchollu.

Pillaiḡalinnam pagal sap-
pādu sappidu villaiyā?

Tādiyaiḱ kōppittu pillaiyā
koṇḍu vara chollu.

MARÁTHÍ.

Tís diwasáche mudatíchi
mí tulá — byāñkewar
chitthí defn.

— che gharí jinsá pá-
thíw.

Bái wa dái.

Ayá! darroj prátaḥ kálín
pāñch wádztañ malá
háñk mār.

Atāñ phār ushír dzhálá.

Májhe hát āñi toñḍ dhú-
nyás páñi āñ, twará kar.

Un phār dzhályá púrvin
malá báher dzáwyácheñ
áhe.

Malá ásmání rañgátsá ushñ
poshák de.

Májhe tsámbarýáche dzore
kothe áhet?

Mádzhá rumál wa hát moje
mezáwar thew.

Dzhádúwális sáñg kíñ tūñ
sarw sáph kar, wa kholi
dzhád.

Gádí darwájýáwar áhe?

Há poshák utar, há phār
bhári áhe.

Májhe poshák khányátún
malá ek halká poshák
āñ?

Shimpyáne kál sañdhýá
kálín gown nawēñ tayār
kelen teñ mí ghálín;
tayār thew, mí laukar
báher dzánár áheñ.

Shimpyássáñg kíñ hí dzhá-
lar laukar tháñts.

Mulen adzhún jewalín kíñ
náhiñ?

Dáís háñk mār āñi tís sáñg
kíñ táhanyás gheún ye.

GUJARÁTÍ.

Trís diwasní muddatní huñ
tane faláñní byāñk upar
chitthí lakhí āpish.

— ne gher jinso mo-
kal.

Bái ane chūkardí.

Ayá! roj sawáre sáda
pāñch wáge mhane hák
mār.

Hamñán ghanuñ moḍuñ
thayun chhe.

Mhára háth ane mhoḍuñ
dhowáne páññi lāw.
jaldi kar.

Taḍko thayán pehláñ
mháre báhar jawuñ
chhe.

Mhane ásmání rañgo
garam poshák āp.

Mhára chāñmadāñná joḍá
kāñhāñ chhe?

Mháro rumál ane háthnāñ
mojāñ mej upar muk.

Jhádúwáline kehe ke sagh-
luñ sáf karine ordo wál.

Bárnāñ ágal gádí chhe?

A poshák utar, e ghañ
bháre chhe.

Mhára kabāt māñthí
mháre sáru halko poshák
lāw?

Darjie kále sáñje nawo
gawan puro kídhó te
peherish; taiyār rákh,
huñ wehelí báhar ja-
wání chhaun.

Darjine kehe ke jhalar
wehelo tháñk.

Chhokaráñ haju jamyāñ
ke nahíñ?

Dáine hák mār ane tene
kehe ke chhokaráñne
lef áw.

ENGLISH.

Well, nurse, has the child slept this forenoon ?

You must always put it to sleep at noon.

What makes the child cry so ?

I fear that you are not kind to baby.

Bathe the children regularly every morning.

If the children wish to run about allow them.

Take care that they go into no danger.

Bring those playthings I bought for the children.

Order my palkí, I am going to make some visits. Ayah, have the bed made, and flap away all the mosquitoes.

A Lady and Tailor.

Tailor, can you make ladies' dresses ?

I want a gown made of this pattern, out of this muslin; cut it out before me, and don't waste the cloth.

Measure this child for a suit of clothes.

The same as that of the suit now in wear, but to be larger.

The legs and sleeves are too short, and the arm-holes are too tight.

Give tucks in the legs and arms to admit of lengthening.

KANARESE.

Dádi ! í madhyánha kúsu nidde maḍité ?

Nínu yávagalú kúsaṇnu madyánhadalli malagisa béku.

Kúsu háṅge yáke aḷuttade ?

Ninage kúsinalli ádarape illavénó.

Makkalige diná beligge kramavági snána má-dliisu.

Makkaḷu vódiyáda bekeṇ-dare háge máḍalisu.

Avarige apáya báradante nódiko.

Makkaligagi nánu tegeda áṭada sámánugalaṇna tattá.

Nanna pálakiyaṇnu siddha padisu nánu kelavara nódá hógutténe.

Dádi háshigé háki solle-galaṇnu baḍidu biḍu.

Dhoreśniyú darjiyú.

Darjé, nínu dhoreśanigala vuḍupu holiya balliyá ?

I shelleiyalli yí mádriyági nanage voṇdu aṅgi máda béku, adaṇnu nanna yedurige kattarisu, batte-yaṇnu pólu máda béḍa.

Voṇdu jote vuḍupu má-ḍuva bagye í mogu-vaṇnu aḷe.

Iga hákiruvaṇthá dusti-na háṅge ira béku, ádare swalpa doḍḍadu.

Kálugalú toḷugalú bahala giḍḍágiyú kaṅkuḷu saṅ-gaḷu bahala higiya-giyú idhe.

Uḍá mádi koḷḷuva háṅge kálugaḷallú toḷugaḷallu maḍidu holi.

TELUGU.

Yémi dádi ! neḍu tellavári biḍḍa nidra poyinadá ?

Nívu nityam biḍḍanu madhyánhamu nidrabuttsa valenu.

Biḍḍa yeṇḍuku aṭlá yé-ḍustunnadi ?

A chinna biḍḍa mída níku vishvāsamu undeṭaṭṭu máku tótta lédu.

Prati dinamu udayána biḍ-ḍalaku kramamugá snānamu chéiṇtsu.

Biḍḍalu aṭlá iṭlá parugetta valenaṇṭe parugettani.

Vaṇḍlaku apáyamu lékuṇ-ḍá mátramamu tsútsukó.

Mému biḍḍalaku gānu konna aṭláḍe vastuvulu tsukoni rá.

Mému koṇdarini tsúchi rábótamu, pálaki tem-manu.

Ayá, padaka véiṇchi dóma-lanaṇtá tóli veyyi.

Dorasanikinni kuṭrapu vānikinni sambhāḥaṇa.

Kuṭrapuváḍa dorasānula dustulu kuṭṭagalavá ?

I ravasellátó í tarahá gaṇnu máku wokati kuṭṭavalenu, máyeda-ṭanē kattiriṇtsu guḍḍa adhikamugá khartsu chéya vaddu.

I biḍḍaku woka dustu baṭ-ṭalu kuṭṭaḍānaku kolta paṭṭu.

Ippuḍu vésukonṭá unde dustu mádiré kuṭṭava-lasinadi, aité dānikāṇṭe peddadigá undavalenu.

Kāḷu chétulu nindá poṭ-ṭigá unnavi tsāṅkalu nindá bigutagá unnavi.

Podigāṇtsukonē lāguna kāḷālōṇunnu chétulalō-nunnu maḍupulu peṭṭi kuṭṭu.

TAMIL.

Nalladu tádi kuzhandai
mattiyanam nittirai sey-
dadá?

Adai ní mattiyánam yep-
pódum túnga vaikka ve-
num.

Kuzhandai yén appadi az-
hugiradu?

Ní kuzhaindai yidattil pat-
cham vaik káderuk kira
yenru tónru kiradu.

Piridi kaleylung kuzhain-
dagalai nirátti vai.

Pillaigal ódi vilaiyada vi-
rumbi nai idangoðu.

Avargalukku mósam néri-
dada paḍipárttukkoḷ.

Nán pillaigalukkága vān-
gina viḷaiyattu paṇḍan-
galai konḍuvá.

Nán silarai sandikkap po-
giren savári konḍuvara
chollu.

Ayá! paḍukai póttu ko-
sukku lai yellánattayum
torattináya.

*Oru turaisániyum taiyal
karanaíyum kurittu.*

Taiyal kára! duraisáni vu-
duppu seyyaiya?

Inda sallávil inda mádiri-
yana nedungavunukku
véndiyirukkudu yenak-
kediredán vettu tuniyai
pazhukkade.

Inda pillaiikki oru disttu
vuḍuppu alaive dullukoḷ.

Ippódu vuḍuttirukkira vu-
duppu mádiriye anáḷ
konjam perida irukka
vénum.

Kal alavum kai alavum
metta kuttaiyáirukku-
du ukkuḷ migavum pi-
dikkiradu.

Kálum kaikkum alaviruk
kumbaḍiyáy maḍippu
vai.

MARÁTHÍ.

Dái! mulgeñ ádz sakálin
nizleñ hoteñ?

Tún tyás nehmi don pra-
harin nijwít dzá.

Mulgeñ itken kán raḍteñ?

Malá wátateñ kñ tún
táhányáwar mamtá
karit náhis.

Muláns darroj prátaḥ kálin
nemáne náhún ghál.

Muleñikade tikade dháwún
láglin tar dháwún de.

Sámbohál, ijá hoť áse ṭhik-
áñin tyáns dzáún deñ
nako.

Mulán karitán mí khelñi
wikat ghetlin tñi áñ.

Májhi páłkhí áñiw, mí
bhetáwyás dzáñar áheñ.

Ayá! bichháná tayárkaríw
áni sarv machhar haḍ-
pún káñ.

Bái wa shimpí.

Shimpí! tulá báyakáñche
posháś shiwť yetát?

Yá majhlínícheñ yá tarhe-
cheñ. malá gown kara-
wyácheñ áhe; májhyá
samaksh káp, kápáḍ ná-
sún nako.

Yá muláche kapáde kará-
wyáche áhet, yácheñ
máp ghe.

Hállí to kapáde ghálto tyá
sárikhets páhijet, pa-
rantu moṭhe páhijet.

Páyche wa astanyá phár
ákhúḍ áhet, áni munḍhe
phár tang áhet.

Páychyáns wa astanyáns
duñi ṭhev mhanje pur-
heñ lámb karitán yetil.

GUJARATÍ.

Dái! chhokaruñ áje ba-
pore sutuñ hatuñ?

Tuñ ene roj bapore suwáḍti
já.

Chhokaruñ eṭluñ kem raḍe
chhe?

Mhane láge chhe ke tuñ
bachyán upar het rákhti
nathí.

Chhokaráñone roj sawáre
wakhte ne wakhte na-
waḍáw.

Chhokaráñ ahiyán tahiyan
dore to dorwá de.

Sámbohál, ijá tháe tewe
thekáñne teone jawá de-
tino.

Chhokaráñone sáru meñ
ramkarán wechátán lid-
hán te láw.

Mhári páłkhí mañgáw, huñ
malwá jawáni chhaui.

Ayá! pathári taiyárkaráw,
ane saghlá machhar jha-
paḍi káñ.

Bái ane darji.

Darji! tamne báeḍioná po-
shák siwtán áwadechhe?

A majlinno á tarheno
mháre gawan karáwawo
chhe, mhára mhoḍá ágal
wetar, ane lugḍuñ ba-
gáḍto máñ.

A chhokaruñnán kapráñ
karáwawáno chhe, enuñ
pármáñnuñ le.

Hamnáñ pehere chhe te-
wáñj karwán, pañ tethi
jará mhoṭán.

Páyachá ane báñhe ghañi,
ṭuñkí chhe, ane munḍhá
ghaṇáñj tang chhe.

Páyacháne ane báñhene
ghaḍiwáline doro bhar
eṭle lámbi kartán áwade.

ENGLISH.

This gown does not fit me at all.

See how wide it is in the waist and how shapeless this sleeve is.

The sleeves besides are much too long; they should only reach the elbow; make them sit smooth and becomingly on the arms; make the train large; take in the waist.

Do so by opening the seam you formerly made.

Let me put the gown on again, and you will see what alterations it requires.

The shoulder piece is very tight, and below too wide.

Can you let it out without making an extra seam?

It sets very well upon the breast, but make the plaits smaller.

Have you hemmed the bottom all round yet?

How many yards of muslin will it require to make two such gowns?

Bring three or four pieces of fine muslin and silk to-morrow, to look at, something like this pattern.

Make me another bed-gown like this, but rather wider.

Go to Miss Moore's tailor, and make me a cap exactly like that he is now making for his mistress.

KANARESE.

Y āngishuddhavāginanage sariyāgilla.

Adu ṭonkadalli yeṣṭu agalavāgiyū yī ṭolugaḷu yeṣṭu vikāravāgiyū yidhe nōḍu.

Idallade yī ṭolugaḷu ba-
haḷa vudda, yivu mola
kaiyaṇṇu mātra sōka
bēku, ivaṇṇu ṭolugaḷa
mēli kavidu amari iru-
va hānge mādu, parada-
gaḷaṇṇu doḍḍadāgi mā-
ḍu, ṭonkavaṇṇu soragisu.

Ninu mūnche māḍida duṇ-
ḍu holigeyaṇṇu bichchi
hānge mādu.

Yī āngiyaṇṇu punaha hā-
kikollalisu, adakke bē-
kāda tiddupaḍigaḷu ni-
nage ṭiliditu.

Yī bhujada tuṇḍu bahu
higuvāgiyū kelage ba-
haḷa agalavāgiyū idhe.

Jāsti duṇḍu holige yillade
adaṇṇu doḍḍadu māḍa-
lāpiya?

Adu yedeyamēle chandāgi
adagi idhe, ādarū heṇe-
gegaḷaṇṇu innū chik-
kadu mādu.

Kelage suttalu ānchu kaṭṭi
ayitē?

Anthā āngigaḷu yeradaṇṇu
māduvadakke yeṣṭu
gaja shallāyi bēku.

Yī taraha shallāyi tānugaḷu
vollēvu mūru nālkaṇṇu
rīshimi yaṇṇū naḷe nō-
ḍuvabaggye tattā.

Tusa agalavāgi idarahānge
nanage innondu shayana
āngiyaṇṇu mādu.

Muru dhoresāniya chippi-
gana baḷige hōgi avanu
taṇṇa yejamāntige mā-
ḍuva kuḷlāyiya hānge
sariyāge nanagoṇḍu kuḷ-
lāyi mādu.

TELUGU.

Y gaunu māku bottigā sa-
ripada lēdu.

Idi naḍumu yēnta peddadi-
gānunna cheyi yēnta
vikāramugānunnu un-
nadi tsūḍu.

Paigā chētulu niṇḍā po-
ḍugugā unnavi, avi mo-
chēti maṭṭukē uṇḍa va-
lasinadi, vātini bhuja-
mula mida muḍatalu lē-
kuṇḍā imidi uṇḍētaṭṭu
cheyyi, cheṅgulu ped-
davigā uṇḍavalenu, na-
ḍumu sannamu cheyyi.

Nīvu muṇḍu aṇṣulu chēr-
chi kuṭṭina nadimi kuṭṭu
vippi aṭlā cheyyi.

Mēmu tirugā ā gaunu vē-
sukonāmu, appaṭlō yē-
dēdi mārtsavalenō nīvu
telusukō vatstsunu.

Bhujamu midī guḍḍa niṇḍā
bigutugā uṇṇadi kiṇḍi
guḍḍa niṇḍā vadulugā
unnadi.

Mari woka kuṭṭa lēkuṇḍā
dānni baiṭa viḍuvaga-
lavā?

Rommuna adi bāgā kudi-
rinadi, maḍatalu mātra-
mu chinnavi cheyyi.

Iṇkā tsuṭṭū aḍuguna ma-
dichi kuṭṭa lēdā?

Iṭuvaṇṭi gaunulu reṇḍu
kuṭṭadānaku yenni ga-
jāla ravasellā paṭṭunu?

Yī tarahāgā uṇḍē mādu
nālugu ravasellānunnu
paṭṭu tānulunnu rēpu
techchi tsūpiṇṣu.

Paḍukō boyyētappudu vē-
sukonē gaunu iṭuvaṇ-
ṭi wokaṭi māku kuṭṭu,
aitē adi koṇchemu vadu-
lugā uṇḍavalenu.

Mōru doraśāni kutrapu
vāni vaddiki pōyi vāḍu
tana doraśāniki kuṭṭutū
uṇḍē kuḷlāyi vaṇṭidē
wokaṭi māku kuṭṭu.

TAMIL.

Inda kavun yenakku pidikka vé illai.

Iduppandaiyil yevvalavu agala má irukkira denrum kaigal yevvalavu andappazhada irukkira denrum pár.

Iduvuñ tavira saṭṭai kai migavumnulan irukkiradu avaigal muzhang kai matṭu mirukka vēṇḍum kaikku yidupól samama yirukkaṭṭum tongal konjam alává irukkaṭṭum iduppalavel; yeduttuk kol.

Ni munseydadupól laiyl konjam liruppaiyirakkaṭṭum.

Kavunai nán maruppaḍi-yum pottu parkkaṭṭum appódu yenna koraiyadenrum párttu kolvay.

Buja tuḍu metta vim mala iruk kinradu tongal metta adigamá iruk kiradu.

Adiga taiyal illáda paḍikki tajarattivuḍuvá?

Márbaṇḍaiyil nanráyirak-kinrada madippugal konjam kurai.

Adiyil óram suttillum in-nam madittágavillai yá?

Inda mádiri iraṇḍu kavun sey giradarkku sallavil yettani yard pidikkum?

Inda mádiriyán dáy nán parl tu koḷlumbaḍikki málaiya dinam múṇu alladunalu sallávugalum paltu konduvá.

Idé madiriyay paḍukkai kavun onra sey ánál konjam agalamá irukkaṭṭum.

Múr turaisáni taiyyakáran andekku póy anan and toraisáñikki seygira top-pimádiri sariyay yena-konru sey.

MARÁTHÍ.

Heñ gown májhe ángás barobar basat náhi.

Heñ kambrenñ kitin dhíl áhe páhá, áñi hí astani kiti be daul áhe.

Astanyá pháratslámbáhet; tyákopará paryañt yávyá; hátás shobhat asá bastýá kár; tsál mothá kar; kambrenñ dábún ghe.

Tún pahilyáne shiwañ keli áhes tí uswún yá pramáñe kar.

Malá gown ghálún do mhanje tyánt káy pher phár kele páhijet te tulá samaztil.

Kháñda phár tañg áhe áñi khálin phár dhíl áhe.

Añkhi dzodlálwalyá wátsún teñ tujhyáne dhíl karwel?

Teñ chhátílá barobar bas-teñ parañtu duñi láhán kar.

Khálún saghlí goṭ adzhún ghátli áhes kinwá náhi?

Ashlín don gowne karñyas kiti wár majhlín lágel?

Ashá tarheche bárík majh-líniche tín chár táke áñi reshmí táke páhanyá-sáthín udyáñ gheón ye.

Yá sárikheñ dusreñ ek ní-dzáyáche gown májhe sáthín kar parañtu teñ yáhún thoḍke dhíl thew.

Mis Murche shiñpayá dza-wal dza, áñi to áple dha-nañ karitáñ topi karit áhe tashíts májhe sáthín ek kar.

GUJARÁTÍ.

A gawan mhane muddal besto áwato nathí.

Jo kañmarmáñ á ketlo dhilo chhe, ane á báñhe kewi beḍol chhe.

A báñheghanñj lámbíchhe; te kopriyám sudhí áwa-wí joie; háthne shobhe tewi bestí kar; cháñ mhoṭí kar; ane kañ-mar máñ dábíne le.

Teñ peheláñ síwañ bhari chhe, te ukeline á pramáñe kar.

Mhane farithi gawan peherwá de, etle temáñ sho ferfár karwo joie te tane málam padshe.

Kháñdho ghañotañg chhe, ane heṭhálthi ghaño dhilo chhe.

Sándho karyá wagar te táráthi dhilo karáshe ke nahín?

Te chhátte barábar besto áwe chhe, pañ páñli nháñ kar.

Haju heṭhalthi saghlí oṭañ bhari chhe?

Ewá be gawan karwáñe ketlá whármajlinjoishe?

Ewí tarhení jhíññi maj-linná trañ chár táká ane reshmí táká jówáñe kále lei áw.

Áñná jewo bñjo ek suwáño gawan mháre sáru kár, pañ te á kartáñ jará dhilo rákhje.

Mis Murná darji páse já. ane te potáni seṭhán-níñe sáru topi síwe chhe tewí ek mháre sáru kar.

ENGLISH.	KANARESE.	TELUGU.
How many such handkerchiefs can you hem in a day?	Dina onḍakke anṭhā kai vastragaḷu yeṣṭakke nīnu anṅhu kaṭṭalāpi?	Dināniki iṭuvaṇṭi rumāla guḍḍalu yenni anṭsu maḍichi kuṭṭa galavu?
I want them directly.	Avu nanage iḡalé bēku.	Avi maku takṣhaṇam kāvalasinadi.
Take a very fine needle and darn this so that it cannot be observed.	Vollé sanna sūjī tekkonḍu yidaṇnu kāṇisadaṇṭe rappu māḍu.	Woka sanna sūdi tīsukoni idi agupaḍa kuṇḍā unḍēlāguna rappu cheyyi.
Where is the lace for my tucker? sew it on carefully.	(Unknown.)	Mā takkaruku jalli guḍḍa yekkada? dānni jāgrataḡa kuṭṭu.
Slightly stitch this wreath of flowers round that cap in this manner.	I hūvina saravaṇnu ā kulāyīya suttī hīṅge melḡige holi.	I pūla mālikanu ī prakāraṁ kuḷḷāyi tsuṭṭā paṭṭi kūrpu pōyi.
You have not copied the pattern in making this petticoat; it is by much too wide, below particularly.	I pāvaḍeyāṇnu nīnu mā-dariya hāṅge mādalilla, idu viṣeṣhāvāḡi keḷage agala.	Nīvu ī pāvaḍa madiri ichchina prakāraṁ kuṭṭa lēdu, idi aḡuguna marī nīnḍā vedalpuḡā unnadi.
You must have this done by dressing time this evening.	I saṅje dustu hāki koḷḷuva vēḷge idaṇnu siddhapaḍisabēku.	Sāyanikālamu baṭṭalu toḡugukonē vēḷaku dīnni nīvu kuṭṭi uṇṭsavalasina dī.
Alter these sleeves.	I sogé tōḷugalaṇnu durasta māḍu.	I tsokkā chētulu vippi bāḡa kuṭṭu.
Darn these socks and stockings.	I ara mējōḡugalaṇnū mējōḡugalaṇnu rappu māḍu.	I chinna mēdzōḷḷu pedda mēdzōḷḷu rappu chēyi.
Hem the cotton handkerchiefs.	I aḷḷé kai vastragaḷige anṅhu kaṭṭu.	A nūla rumālla anṭsulu maḍichi kuṭṭu.
Lengthen this dress.	I dustaṇnu uddā māḍu.	I uḍupunu poḍiḡiṇṭsu.
Mend these clothes.	I vastragaḷaṇnu neṭṭage māḍu.	I guḍḍalu chinigī pōyina tsoṭa anṭa kuṭṭu.
Run these two pieces of cloth together and then fell them.	(Unknown.)	I reṇḍu guḍḍalanu woka-tiḡa chērchi pōḡu pōsi vāṭini kattiriṇṭsu.
Seam (or sew) this sheet.	I hachchadavaṇnu dunḡāḡi holi.	I duppaṭi anṭsulu chērchi naḍama kuṭṭu.
Shorten Mr. Fulcher's trousers.	Fulcher doreya challaṇavaṇnu chikkadu māḍu.	Phulcharu dora idzārula poḍugu taggiṇṭsu.
Tack a button to this.	Idakke voṇḍu guṇḍi tagalīsu.	Diniki woka boṭṭānu tagiṇṭsu.
Unpick the seams of that coat.	A anḡa rékhāvina dunḍu holigeḡaḷannu biṅṅechu.	A kōṭuyokka kuṭḷu vīḍa dīsi veyyi.
Widen the waist of Miss Anna's frock.	Aṇa dhoresāniya chikka sogeya tōṅkavaṇnu agaḷā māḍu.	Annā anē doraṣāni pāvaḍa naḍumu vadulu cheyyi.

TAMIL.

Inda mádiriyána kai kuṭ-
ṭaigal orunálaikki yet-
tani seyvai?

Avaigal ippóde yenakku
vēṇḍiyadu.

Nalla vūsiyai yeduttukon-
du teriyadu paḍikku
inaḍi idu.

Yen márpávadaikki náda
yenge, vegu saggiradai-
yái tai.

Inda madiriyái toppi chut-
tilum inda pūmálaiyai
lésái tai.

Inda pávadaḍi koduttamá-
diriyái seyyavillai idu-
metta agulana irukki-
radu viscizhamay adiyil
agalam.

Sáyindiram nánudittikoḷ-
lum vélai munnu daga
idugalai tayár seyyave-
num.

Saṭṭaigal pazhodu pár.

Mésóttugalaiyum mesai-
sottukalaiyum inai idu.

Parutti vurumálaiyai aru-
guttai.

Inda vuduppai konjam
uluvayvidu.

Inda vastirangalai pazhu-
dupár.

Inda iranḍu tunḍu galai-
yum maittu pinbu viṭṭu.

Inda duppaṭṭiyai tai.

Flucher duraiyin kalchaṭ-
ṭayai kurikki tai.

Idukku oru pottán vai.

Anda saṭṭayilirukkira tai-
yalai piri.

An turaisániyi nuḍaiya
pirakkin araiyil agala
mirukkattum.

MARÁṬHI.

Eke diwasánt ase kitín
rumáláns tūjhyāne goṭ
ghálwel?

Malá te átánts páhijet.

Bárik súi ghe wa disenásá
yás raphú kar.

Májhetakaráchí phít kothe
áhe? tí dzapún tánts.

Ase ritine hí phuláchi wení
tyá topiche sabhoñwatí
sarañsari tánts.

Namungá pramáne hághá-
gará kelá náhisto wishe-
sheñ karún khálín phár
ḍhil áhe.

Adz sandhyákálin poshák
karñyáche welín to tulá
tayár kelá páhije.

Hyá astanyá durast kar.

Hyá dhákṭe wa mote páy
modzáns raphú kar.

Sutí rumáláns goṭ ghál.

Há poshák lámbo kar.

Hyá kapadyánt phátle
tutle astil te nít kar.

Kápadáche hyá don tuka-
ḍyáns dorá bhar ápi mag
tyáns turap.

Hi tsádar shíw.

Phaltsar sáhebátsá páy-
zámá ákhúḍ kar.

Hyáns guṇḍí lów.

Hyá dagalyáchi shiwan
usav.

Mís Anáche dzhagyáchi
kambar ḍhil kar.

GUJARÁṬÍ.

Ek dáháḍá máñ áwá ketlá
rumál tamárathi oṭáshe?

Mháre te humñáñ joíe.

Bárik (jhíñní) soe leíne
dekháe nahí tewuñ ene
rafú kar.

Mhárá takarní fit kánhán
chhe? te sambhálíne
táñk.

E ríte á súlní wení te topi
upar farti sarásari táñki
muk.

Namuná pramáne ághágh-
ro kídhó nathí, temáñ
hetthálthi to bahuj ḍhilo
chhe.

Aj sánje lugḍáñ peherti
wakhat sudhimán á táre
taiyár karwuñ joíe.

Á báñhe thík kar.

Á nhánán ane mhoṭáñ
pagnán mojáne rafú
kar.

Sutaráu rumálone oṭ.

Á poshák lámbo kar.

Á lugḍáñmáñ fátyuñ tut-
yuñ hoe te sándhine thík
kar.

Lugḍáñnán á beu kaḍ-
káne doró bhar pachhí
tene oṭ.

Á chádar síw.

Falchar sáhebno páejámo
ṭuñko kar.

Ene ek boriyuñ táñk.

Pelá dagláñí síwan ukel.

Mís Anná jhagáni kan-
mar ḍhili kar.

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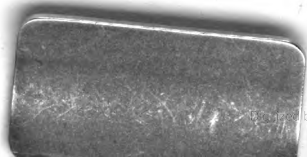
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